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THE

WHOLE WORKS

OF THE REVEREND AND LEARNED

MR JOHN WILLISON,

LATE MINISTER OF THE GOSPEL AT DUNDEE.

IN FOUR VOLUMES.

VOL IV.

CONTAINING

I. A TREATISE CONCERNING THE SANCTIFICATION OF, AND MEDITATIONS ON, THE LORD'S DAY.

II. A FAIR AND IMPARTIAL TESTIMONY, &c.

III. GOSPEL-HYMNS IN MEMORY OF REDEEMING LOVE.

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A

TREATISE

CONCERNING

THE SANCTIFICATION

OF THE

LORD'S DAY.

WHEREIN

The MORALITY of the SABBATH, or the Perpetual Obligation of the Fourth Commandment, is maintained againſt Adverſaries;

AND

The religious Obſervation of the LORD'S DAY, *or firſt Day of the Week, as our* CHRISTIAN SABBATH, *is ſtrongly preſſed by Scripture-arguments.*

CONTAINING ALSO

Many ſpecial DIRECTIONS and ADVICES for the better performing the moſt neceſſary and comprehenſive Duty of SABBATH-SANCTIFICATION.

To which are added (by way of APPENDIX)

MEDITATIONS for the SABBATH-DAY, taken from the AUTHOR's Manuſcripts, never publiſhed before.

PROPER FOR FAMILIES.

Rev. i. 10. *I was in the Spirit on the Lord's Day.*

PREFACE.

THAT wiſe king Solomon obſerves, Eccl. iii. 1. "To every thing there is a ſeaſon, and a time for every purpoſe under heaven." And if there be a time and ſeaſon allowed for every thing and purpoſe, even the meaneſt things and purpoſes in the world; ſurely an infinitely wiſe God will allow a proper time and ſeaſon for the beſt things and purpoſes, and particularly for his ſolemn worſhip and ſervice, which is the moſt neceſſary and excellent purpoſe in the world. It is not enough, that we give God, from whom we have all our time, a ſhare of every day for his ſervice; no, we owe him alſo ſome whole days for his ſolemn and public worſhip: Yea, it is agreeable to the dictates of the light of nature, and of ſound reaſon, that one whole day of every week ſhould be dedicated to him for that end.

All nations through the world have had their ſeaſons and ſet times for devotion and ſacrifices. The heathens, who worſhipped dumb idols, had their feſtivals and holy-days, and particularly one day of the week, which they eſteemed more ſacred than the reſt. The Turks, who have taken up with the moſt unreaſonable deluſions and impoſtures, do ſtill retain the impreſſions of the rationality and equity of this thing, that there ſhould be a certain day of the week ſet apart for the ſolemn worſhip of God. Indeed the light of nature, without ſome other help, could not have determined men univerſally to dedicate the ſeventh day of their time to God; more than the ſixth or eighth: But ſeeing the wiſe Creator of the world, and author of time, thought fit from the beginning, to meaſure time by days, and parcel out theſe days into ſuch remarkable periods as weeks, or the revolution of ſeven days, to be conſtantly obſerved all the world over; it is moſt conſonant to reaſon and equity, that one day of each week ſhould be holy to the Lord.

But, beſides the light of nature, we have the light of revelation for this point; God hath expreſsly appointed

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in his word, one day in ſeven, to be kept holy for his ſolemn worſhip; neither hath he left the particular day to mens own choice but hath choſen it for them. And now, in the New Teſtament, he points out the firſt day of the week to be the Chriſtian Sabbath to the end of the world, as is made evident in the following treatiſe.

The Jews have their *Saturday* Sabbath, which they glory in, and call the Queen of the week: The Mahometans keep the *Friday*, as being Mahomet's birth-day, The Parthians and ſome other Pagan nations obſerve Tueſday, and eſteem it above all other days of the week. But it is the diſcriminating badge of the profeſſors of Chriſtianity through all the world, to celebrate the firſt day of the week, being Chriſt's reſurrection-day, and hence called the Lord's day. Now, though the Jews and ſome few others plead that the ſeventh day from the creation is unalterable by virtue of the fourth command, it is ſhewed in this treatiſe, that the words of the fourth command are ſo framed, that they may be applied to any day of the week that God doth pleaſe to pitch upon for the Sabbath, whether it be the firſt or laſt of the ſeven days. For when it is ſaid, "The ſeventh day is the Sabbath of the Lord thy God;" it doth not mean the ſeventh day from the Creation, but any ſeventh day after ſix days labour which God pitches on; upon which account it is not called that ſeventh day, but the ſeventh day. Neither is the ſeventh day mentioned in the firſt words of the command, which contain the ſubſtance of it; for it is ſaid only, "Remember the Sabbath day to keep it holy," not the ſeventh day. Nor is the ſeventh day mentioned in the laſt words of the command, which contain the formal reaſon of it; for it is ſaid only, "The Lord bleſſed the Sabbath day and hallowed it," not the ſeventh day.

As to the firſt day of the week, our Chriſtian Sabbath, the great Lord of our time hath appropriate this day to himſelf, marked it with his ſeal, and hath put his name upon it, calling it, Rev. i. 10. *Hemera Kuriake*, the Lord's day; even as he calls the holy ſupper, 1 Cor. xi. 20. *Diapnon Kuriakon*, the Lord's ſupper; becauſe the one was his inſtitution as well as the other, and ſet apart for keeping up his memory, and ſhewing forth his glory. Wherefore no true Chriſtian, or lover of our Lord Jeſus Chriſt, will be indifferent about the keeping of this holy day: For as the holy obſerving of this day is an open

and

and viſible owning of the Lord Jeſus (whoſe name it bears) for our Lord and Maſter; ſo the neglect of this day is a plain diſowning of him, and an open ſlighting of the benefits of his reſurrection. O that men would think on this, and conſider what they do, when they neglect or contemn the Lord's day!

Though the way of Sabbath-ſanctification be the good old way, appointed by God ever ſince he created man upon the earth; yet there is no way more hated, no duty more oppoſed by Satan and wicked men: Which we need not be ſurpriſed at, ſeeing it is a ſpecial fence to all religion, and a great bulwark againſt the torrent of impiety that runs in the world. And that true piety is ſo low in moſt places, and vice and immorality ſo generally prevail, is mainly to be imputed to the abounding neglect and contempt of the holy Sabbath: For common experience doth teſtify, that where the Lord's day is more ſtrictly obſerved, their Chriſtian knowledge, piety and morality, do proſper moſt; and where the Sabbath is diſregarded, there all theſe do decay. The conſideration whereof ſhould excite all the lovers of God and holineſs, to uſe their utmoſt endeavours to ſupport the credit and maintain the dignity of the Sabbath againſt all its enemies.

This conſideration hath moved me to contribute my mite upon this excellent ſubject in the following treatiſe, which is partly controverſial and partly practical; for confuting the enemies of the Sabbath, and for inſtructing all in the divine warrant for ſanctifying this holy day, and in the right manner of doing it. There are two eſſential things in the Chriſtian religion, which all ſhould make conſcience of; ſincerely to believe its truths, and faithfully to practice its duties. The firſt of theſe hath great influence upon the ſecond; for, if the Chriſtian truths be not firmly believed, the Chriſtian duties will be ill performed: Now, the beſt means for promoting both the Chriſtian faith and Chriſtian practice, is the ſanctification of the Lord's day.

Had it not been for the obſervation of the Sabbath, the truths of Chriſtianity had been quite razed out of the minds of the moſt part: For as the Lord's day, of itſelf, is a bright and lively memorial of our redemption by Jeſus Chriſt: ſo upon this day we conſtantly have ſounded in our ears the truths of that religion which Chriſt and his apoſtles delivered unto the world, and the excellency of them

be found there among the first; but, for spiritual work, they have an aversion to it.

Moreover, there are many who go to church and attend ordinances this day, either to please a natural conscience, or support their reputation in the world, than to serve God or save their souls. Or perhaps they go because it is the fashion, or the way in which they have been brought up; but alas! leaving their hearts behind them, they present their bodies to God, and no more: And hence it is, that in the time of the most solemn worship, they have their eyes either wandering after vanity, or else shut with drowsiness, and sleep; they find no delight in the Sabbath, taste no sweetness in ordinances, know nothing of communion with God in them: They understand not the Psalmist's language, "A day in God's courts is better than a thousand any where else." No, this day is to them the longest and most wearisome day of all the week; the religious exercises of it are irksome and burdensome to them. It may be said of them, as of Doeg the Edomite, 1 Sam. xxi. 7. "He was that day detained before the Lord." They long to be released from the service of that day, and glad when it is over. Alas! the minds of many are so set upon the world, that they complain in their hearts of the length of this day, as the Israelitss of old, Amos viii. 5. "When will the new moon be gone, that we may sell corn; and the Sabbath, that we may set forth wheat?" They count all these days lost days, that bring them in no worldly gain. Hence it was, that the Heathens (as Seneca tells us) counted the Jews a foolish people, because they lost a full seventh part of their lives, to wit, by observing the Sabbath. But, ah! it is to be lamented, that not Heathens only, but also many professt Christians, count the Sabbath a lost day: O what base ingratitude is this to God, for the invaluable privilege and blessing of the Sabbath to the souls of men!

Lastly, There are, besides these mentioned, some prodigies of wickedness in the world, persons who prosecute their lewd and profane courses with more vigour on this holy day than upon any other; and so make this day of holy rest the devil's working day, and consume it wholly upon their lusts! O how daring an affront must this be to a great a holy God, to make that a day to serve the devil, a day to improve in vice and debauchery, which the Lord hath

hath instituted to be a day for his own worship, and for our improvement in piety and devotion.

It is for remedying these woeful abuses of the Sabbath that I have written the ensuing treatise; and, to make it more generally useful to the poor, I have shortened this fourth edition of it, by leaving out the *Help of Prayer* which was subjoined to the former, and possibly may be afterwards published by itself. I have heard of the usefulness of this treatise to some who have read it; O that God would bless it to many more, and make it the means to preserve and promote the love and esteem of the Lord's day in the hearts of many! As serious godliness never did, so it never will thrive nor flourish in the world, when or where the Lord's day is disregarded: Long experience confirms it, that the sin of Sabbath-breaking is a woeful inlet to impiety and profaneness: They who once begin to make little difference betwixt the Lord's day and other and other days, will easily be brought to make little difference betwixt the Lord's name and other names, the Lord's table and other tables, the Lord's book and other books: Whereas a conscientious regard to his holy day is a strong fence to religion, being a mighty aw-band upon the soul against the commission of sin, and the neglect of duty. The Lord's day is an unspeakable blessing to a lost world, and the sweetest day that ever dawned upon it; it ought to be the delight of our souls, and rejoicing of our hearts. Every wise man, that knows the value of this day, will have a peculiar esteem for it above all the days of the week, and will reckon every minute of it precious, and desire that none of it be mispent. What Christ said to his disciples concerning the loaves and fishes, he says to us concerning his holy day, *Gather up the fragments*, "Gather up the spare hours and minutes of it, count them as precious as the goldsmith doth the small filings of his gold, let nothing of Sabbath-time be lost, improve it wholly for God and your souls.

This treatise I recommend chiefly to families, because the duty of sanctifying the Sabbath doth nearly concern all families as such: For all governors of families are charged, by the fourth command, to see that it be done in all their dwellings; and by the command, they are made responsible for *their children, servants*, and for all

that lodge *within their gates*, that none of them be allowed to break the Sabbath. If any members of families be excited by this treatise to mind their proper duty, I have my reward; but let the glorious author of the Sabbath alone have the praise.

May all of us get grace to keep the Sabbath of our God, and chuse the things that please him, and take hold of his covenant, that so we may be numbered among those whom he will bring to his holy mountain, and make joyful in his house of prayer! *Amen.*

Some Inſtances of the great Regard which our Anceſtors and Legiſlators manifeſted to the Lord's Day, and of the Laws and Acts made in ancient Times for the ſtrict Obſervation of it; with thoſe of this Nation and Church which ſtill ſtand in Force; being ſo many Teſtimonies to the Morality of the Sabbath, and the divine Inſtitution of the Lord's Day.

I SHALL not ſtand here to notice the high regard which kings, prophets, and righteous men among the Jews had for the Sabbath, recorded in the Old Teſtament; the paſſages being obvious to thoſe who are verſant in the holy ſcriptures, ſundry of which are brought in, in the following treatiſe. Neither ſhall I ſtand citing the teſtimonies of learned and pious divines at home or abroad, for confirming the doctrine of this treatiſe; ſeeing theſe are ſo many as would fill a volume by themſelves. I ſhall only mention ſome of theſe of more public authority, and which may be of greater weight with the generality of readers.

The ancient Chriſtians, who lived neareſt the apoſtles times, ſtill ſpoke of the Lord's day with the higheſt veneration and reſpect; ſuch as Ignatius, Juſtin Martyr, Tertullian, and others; who alſo give an account of the particular religious ſervices performed by Chriſtians on that day. It is obſervable, that the Chriſtians then commonly called that day among themſelves, *the firſt day of the week*, and *the Lord's day*, as it is denominated in the New Teſtament; likewiſe, they ſometimes called it the *eighth day*, becauſe it ſucceeded the Jewiſh ſeventh day, and came to be celebrated it in the room of it, and ſeems to be pointed at by the eighth day mentioned by Ezek. xliii. 27. I grant that ſome of the fathers, ſuch as Juſtin and Tertullian, in their apologies to the heathen emperors, called this day *Sunday*; the reaſon whereof is plain, they were ſpeaking to heathens, who always called this day by that name, and ſo would not have known certainly what day they meant, if they had not called it Sunday; which name indeed was given it by the heathens, becauſe of their dedicating this day to the ſun, which was the chief of the planetary gods worſhipped by them. But now, when that reaſon is ceaſed, and Chriſtians ſpeak of this day among themſelves,

themſelves, it is not proper to give it the name of Sunday any more.

With what eſteem and veneration doth Ignatius, that ancient martyr, ſpeak of this day, in his epiſtle to the Magneſians! ſaith he, 'Let us not Jewiſhly ſabbatize, 'but let us reſt ſpiritually; and, inſtead of the old Sab-'bath, let every lover of Chriſt celebrate the LORD's 'DAY, the beſt and moſt eminent of days, in which our 'Life aroſe.'

So ſtrictly was this day ſet apart by the ancients for public devotion, that very early the ſynod of Illeberis ordained, 'That if any man dwelling in a city (where 'churches are near at hand) ſhould for three Lord's days 'keep from church, he ſhould be ſuſpended from com-'munion with the church.'

In the fourth century, the Hiſtorian Euſebius tells us, that Conſtantine the Great, the firſt Chriſtian emperor, iſſued an edict, requiring the whole Roman empire to obſerve the LORD's DAY, in memory of thoſe things which were done by the common Saviour of all men; and bearing that he counted that day the beſt and chief of days, truly the LORD's, and a day of ſalvation; and that he ordered his army to offer up prayers to God, and required all men every where to apply themſelves to religious worſhip; and that no work nor any thing ſhould be allowed to hinder their prayers and devotions that day.

We read alſo of many ancient laws made by kings in England, prohibiting all kinds of ſervile work, merchandiſe or traffic, on the Lord's day, upon very ſevere penalties; as that made by King Ina about the year 688, that made by King Alfred in the year 876, that made by Edward his ſon about the year 912, that made by King Edgar about the year 966, which required that the celebration of the Lord's day ſhould begin from nine o'clock on Saturday night: Alſo that law made by King Canute about the year 1026, to the ſame effect with that of Edgar's, and more particularly and ſtrictly forbidding all trade, and all meetings of people for ſecular affairs or converſes; requiring them to abſtain from hunting and every worldly employment on this day.

To the ſame purpoſe might be adduced many canons of eccleſiaſtical ſynods and councils in England, France, Germany, and other nations; a great number whereof we find collected by Dr Francis White, biſhop of Ely, in 1635.

Likewiſe

likewiſe we find great zeal manifeſted by a convocation of the Scots clergy for the Lord's day, at their meeting at Perth in the year 1180, as narrated by Archbiſhop Spotiſwood: They ordained, that every Saturday from twelve o'clock ſhould be ſet apart for preparation for the Lord's day; and that all the people on Saturday evening, at the ſound of the bell, ſhould addreſs themſelves to hear prayers, and ſhould abſtain from worldly labours till Monday morning.

But I ſhall paſs from thoſe more ancient laws and canons, to give a brief account of ſome acts of Parliament both in England and Scotland, which are now in force, for obſerving the Lord's day; and which all magiſtrates of burghs, juſtices of peace, and other judges, ſhould and might execute preſently, if they were diſpoſed to do it.

In England, *Primo Car.* I. cap. 1. 'Foraſmuch as there 'is nothing more acceptable to God than the true and 'ſincere worſhip of him according to his holy will, and 'that the holy keeping of the Lord's day is a principal 'part of the true ſervice of God, which in very many 'places of this realm hath been, and now is, profaned and 'neglected by diſorderly ſorts of people: It is therefore 'enacted, That there ſhall be no more meetings, aſſemblies, or concourſe of people on the Lord's day, for any 'ſport and paſtimes whatſoever,' &c.

Tertio Car. I. cap. 1. it is enacted, 'That no carrier, 'carman, wainman, nor drover of cattle, ſhall travel on 'the Lord's day, upon pain of forfeiting twenty ſhillings: 'Nor any butcher ſhall be allowed to kill or ſell meat,' &c.

Vigeſimo nono Car. II. cap. 7. it is enacted, 'That all 'the laws enacted and in force concerning the obſervation 'of the Lord's day, and repairing to the church thereon, 'be carefully put in execution: And that all and every 'perſon and perſons whatſoever ſhall on every Lord's day 'apply themſelves to the obſervation of the ſame, by exerciſing themſelves thereon in the duties of piety and 'true religion publicly and privately; and that no tradeſman, artificer, workman, labourer, or other perſon 'whatſoever, ſhall do or exerciſe any worldly labour, buſineſs, or work of their ordinary callings upon the Lord's days, or any part thereof (works of neceſſity and charity only excepted;) And that every perſon, being of the age of fourteen years and upwards, offending in

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'the premiſes, ſhall, for every ſuch offence, forfeit the
'ſum of five ſhillings; and that no perſon or perſons
'whatever ſhall publickly cry, ſhew forth, or expoſe to
'ſale, any wares, merchandiſes, fruit, herbs, goods, or
'chattels whatſoever upon the Lord's day, or any part
'thereof, upon pain that every perſon ſo offending ſhall
'forfeit the ſame goods, ſo cried, or ſhewed forth, or
'expoſed to ſale.'

It is further enacted, 'That no drover, horſe-courſer,
'waggoner, butcher, higler, they or any of their ſervants,
'ſhall travel or come into his or their inn or lodging upon
'the Lord's day, or any part thereof, upon pain that
'each and every ſuch offender ſhall forfeit twenty ſhil-
'lings for every ſuch offence. And if any other perſon
'travels on the Lord's day, and ſhould then be robbed,
'the hundred is not to be anſwerable for it; and whatever
'the perſon loſes, he is barred from bringing any action
'for ſuch robberies. No waterman is to be employed to
'travel, except as licenſed for any extraordinary occaſion.
'No perſon is allowed to ſerve, execute, or cauſe to be
'ſerved or executed, any writ, proceſs, warrant, order,
'judgment, or device, except in caſes of treaſon, felony,
'or breach of the peace. The impeachment of offenders
'is to be within ten days, and a third part of the for-
'feitures is appointed to the proſecutor,' &c.

Some

Some Acts of the Parliament of Scotland for the religious Obſervation of the LORD'S DAY, *which ſtill ſtand in force.*

JAMES VI. Parl. 6. chap. 72. It is enacted, 'That there be no markets on the Sabbath-day: And that no gaming, playing, paſſing to taverns and ale-houſes, or ſelling of meat or drink, or wilful remaining from the parish kirk in time of ſermon or prayers, upon the Sabbath-day, be uſed, under the pains of twenty ſhillings Scots. And who refuſe, or are unable to pay the ſaid pains, ſhall be put and holden in the ſtocks, or ſuch other engine for public puniſhment, for the ſpace of twenty-four hours,' &c.

Charles II. Parl. Act. 1. 18. intitled. *Act for the due obſervation of the Lord's day*; which act doth diſcharge, 'All going of ſalt-pans, mills, or kilns, under the pains of twenty pounds Scots, to be paid by the heritors and poſſeſſors thereof: and alſo all ſalmon fiſhing, hiring of ſhearers, carrying of loads, keeping of markets, or uſing of merchandiſe upon the ſaid day, and all other profanations thereof, under the pain of ten pound Scots, the one half thereof to be paid by the ſaid fiſher or hearer hired, and the other half by the perſons hiring. And if the offender be not able to pay the ſaid penalties, that he be exemplarily puniſhed in his body according to the merits of his fault. This act is again ratified, *Charl.* II. Parl. 2 Seſſ 3. chap. 21. Likewiſe it is ratified by K *William*, Parl. 1. June 15. 1693. And alſo, that parliament made ſeveral new laws to the ſaid purpoſe, June 28. 1695, October 9. 1696. January 31 1701. And in theſe acts, they ratify, renew, and revive, all former laws againſt Sabbath-breaking, and ſtrictly require and enjoin all inferior magiſtrates to put the ſame to exact and punctual execution againſt all perſons without exception; with certification, that any magiſtrate that ſhall refuſe, neglect or delay, to execute the ſaid laws, upon application of any miniſter or kirk-ſeſſion, or any perſon in their name, informing and offering ſufficient probation, ſhall be liable *toties quoties* to a fine of an hundred pounds Scots by the Lords of Seſſion,' &c.

Likewiſe our *Sovereign*, upon their coming to the throne, do ſtill emit proclamations for executing the laws

againſt Sabbath-breaking, and other vices; and wherein they charge all magiſtrates and judges to ſuppreſs and puniſh the profanation of the Lord's day by gaming, ſelling of liquors, and otherwiſe; and they require and command all perſons whatſoever, decently and reverently to attend the worſhip of God on every Lord's day, on pain of their higheſt diſpleaſure, and with being proceeded againſt with the utmoſt rigour that may be by law.

To theſe acts of parliament and proclamations, I might ſubjoin ſome acts of the general aſſembly of the church of Scotland againſt Sabbath-breaking, and for the better obſervation of the Lord's-day. Many ſuch acts have they made ſince our reformation from popery: I ſhall only mention a few of them.

Aſſ. 1639, at Edinburgh Auguſt 20. They made an act, intitled, *Act anent keeping of the Lord's day*, in which we have theſe words: 'The General Aſſembly recommend to the ſeveral presbyteries the execution of the 'old acts of aſſemblies againſt the breach of the Sabbath day, by going of mills, ſalt-pans, ſalmon-fiſhing, 'or any ſuch like labour,' &c.

Aſſ. 1646, at Edinburgh, June 18. They made an act intitled, *Act againſt looſing of ſhips and barks on the Lord's-day*, which runs thus: 'The General Aſſembly, 'underſtanding how much the Lord's day is profaned by 'ſkippers and other ſea-faring men, do therefore diſcharge and inhibit all ſkippers and ſailors to begin any 'voyage on the Lord's day, or to looſe any ſhips, barks, 'or boats out of the harbour or road upon that day: 'And who ſhall do on the contrary thereof, ſhall be 'cenſured as profaners of the Sabbath.'

Aſſ. 1699, at Edinburgh, January 30. in their act againſt profaneneſs, they have theſe words: 'The General Aſſembly recommends to kirk-ſeſſions and presbyteries, the vigorous, impartial, and yet prudent exerciſe 'of diſcipline againſt all immorality; eſpecially drunkenneſs and filthineſs, curſing, ſwearing, and profaning 'the Lord's day, which too much abound: And that 'they apply to the magiſtrate for the execution of the 'good laws made againſt immorality and profaneneſs. 'And ſeeing it is obſerved, that in burghs, eſpecially 'thoſe of the greateſt reſort, as Edinburgh, many ſit too 'late in taverns, eſpecially on the Saturday's night, and 'men of buſineſs pretend they do it for the relaxation of

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'their minds; through which, ſome neglect the public 'worſhip of the Lord's day in the forenoon, and others 'attend the worſhip drowſily: Therefore the General 'Aſſembly recommends it to all miniſters, where ſuch 'ſinful cuſtoms are, to repreſent to the people, both 'publicly and privately, the ſin and evil thereof; and to 'call them to redeem that time which they have free 'from buſineſs, and to employ it in converſe with God, 'about their ſouls ſtate, and in preparation for the Sab-'bath; which will yield more delight than all ſenſual 'pleaſures can do. And the General Aſſembly beſeech 'and exhort all magiſtrates of burghs to be aſſiſtant to 'miniſters in inquiring into and reforming ſuch abuſes.'

Aſſ. 1795, at Edinburgh, April 10. 'The General 'Aſſembly, taking to their ſerious conſideration the great 'profanation of the Lord's day, by multitudes of people 'vaguing idly upon the ſtreets of the city of Edinburgh, 'pier and ſhore of Leith, in St Ann's yard, and the 'Queen's-park, and in diverſe places about Edinburgh; 'and conſidering the profanation of the Lord's day in 'other places, by unneceſſary travelling and otherways; 'and the General Aſſembly being deeply ſenſible of 'the great diſhonour done to the holy God, and of the 'open contempt of God and man, manifeſted by ſuch 'heaven-daring profaneneſs, to the expoſing of the na-'tion to the heavieſt judgments; therefore they do, in 'the fear of God, earneſtly exhort all their reverend 'brethren of the miniſtry, and other officers of the 'church, to contribute their utmoſt endeavours, in their 'ſtations for ſuppreſſing ſuch groſs profanation of the 'Lord's day, by a vigorous and impartial, yet prudent 'exerciſe of the diſcipline of the church, and by holding 'hand to the execution of the laudable laws of the na-'tion againſt the guilty, in ſuch a way and manner as is 'allowed by law. And, becauſe the concurrence and 'aſſiſtance of the civil government will be abſolutely ne-'ceſſary for the better curbing and reſtraining of this 'crying ſin, the General Aſſembly do hereby appoint 'their commiſſion to be nominate by them, to addreſs 'the Right Honourable the Lords of her Majeſty's pri-'vy council, that their Lordſhips may be pleaſed to give 'ſuch orders, and take ſuch courſes, for reſtraining ſuch 'abuſes, as they in their wiſdom ſhall judge moſt ef-'fectual.'

Aſſ.

Act. 1708, at Edinburgh, April 27. 'Forasmuchas ministers from diverse parts of this national church do represent, that there is a general profanation of the 'Lord's day by travelling thereupon, carrying goods, 'driving cattle, and other abuses, to the great scandal of 'religion, and manifest breach of many good laws; 'therefore the General Assembly did, and hereby do 'appoint each presbytery within this church, to nominate two or three of their number, to attend the Lords 'Commissioners of Justiciary at their first circuit that 'falls to be in their bonds, and to represent to their Lordships the profanation of the Lord's day, by the foresaid 'wicked and sinful practices: And the General Assembly do seriously recommend to the said Lords of Justiciary, to take such effectual courses as they in their 'wisdom shall think fit, to restrain and punish the aforesaid abuses; which the Assembly will acknowledge as 'a singular service done to God and his church. And 'they do, in the mean time, injoin all the ministers of 'this church, from their pulpits, to advertise their people among whom such practices are, of the great hazard 'their immortal souls are in by such courses,' &c. By all which we may clearly see what a high esteem our zealous and godly ancestors had of the Lord's day, and of what great importance they judged the due observation of this holy day is to the interest of true religion and godliness! And O what a pity is it, that we, who succeed them, should come so far short of them in zeal for sanctifying the Lord's day! O that all magistrates and ministers were animated to shew a due concern for the honour of this holy day, as in former times. A pleasant token would this be of the revival of decayed religion among us.

A TREATISE CONCERNING THE SANCTIFICATION OF THE LORD's DAY.

INTRODUCTION.

GOD, in his infinite goodneſs to fallen mankind, has been pleaſed to give us the Holy Bible, or canonical ſcriptures, as a perfect rule of faith and manners, containing at large the great truths, duties, and concerns of the Chriſtian religion. And theſe we have briefly compriſed in three ſuccinct compends, which are owned and received by all Chriſtians; viz. *the Apoſtles creed*, as it is commonly called, *the Lord's prayer*, and the *decalogue*; the firſt being the ſum of our *credenda*, the ſecond of our *petenda*, and the third of our *facienda*.

The Decalogue or Ten Commandments, which were ſolemnly delivered to the people of Iſrael from mount Sinai, do contain the moral law; being a fixed and perpetual rule of righteouſneſs, which God hath given to be obſerved by all mankind, in all ages and periods, to the end of the world. This is that law which the royal pſalmiſt ſo much admires and commends, and makes his chief ſubject in ſeveral pſalms, particularly xix. and cxix. which deſerves our ſpecial notice, and high eſteem in that reſpect.

The moral law, differs vaſtly in its nature from that of a poſitive law, which commands or prohibits things that

that before were indifferent, and only become good or evil by the virtue of the command, and not otherwise: Such was that command to our first parents, concerning their eating of the tree of knowledge; such were the ceremonial, and many of the judicial laws, given to the Jews: These were binding only upon particular persons, and lasted but for a time. But the moral law, contained in the Decalogue, is of universal and perpetual obligation to every rational creature, and can never be abrogated, nor dispensed with; seeing it is evidently founded upon, and agreeable to the dictates of the light of nature, and the principles of sound reason, naturally engraven on man's heart.

This moral law God hath divided into *two* tables, Deut. v. 22. In the *first* table, we have the first *four* commandments, which immediately belong unto the honour of God, and instruct us in the duties we owe to him. In the *second* table, we have the last *six* commandments, which respect the welfare of our neighbours, and teach us our duty towards them.

As all God's works are very beautiful in their order, so are the Ten Commandments, which have their place and rank assigned them, according to the dignity of the duties commanded, and the heinousness of the sins forbidden. As for the first table, the order of its commands is admirable; for the first command determines the right object of our worship; viz. the eternal and only true God. The second directs to the means of worship; viz. that they be only those of God's instituting, and not images, or means of our devising. The third appoints the manner of our worship, that it be with awful fear and reverence; without blaspheming or prophaning of his name. The fourth commandment specifies the right time or season to be employed in his solemn worship, viz. one day in seven, which is the subject of the ensuing treatise, the design whereof is to promote the religious observation of the Christian Sabbath, as the best mean to revive religion when it falls under decay, and to maintain it in its life and power where it is.

Time

"Time is a jewel of inestimable worth, and upon the management of it depends the salvation of our immortal souls for ever; and therefore it can never be enough valued, nor too carefully improven. Time is a golden stream, continually running down by us out of one eternity into another; and yet its worth is seldom taken notice of until it is quite past away from us. How sadly do we verify that word of Solomon? Eccl. ix. 12. "Man knoweth not his time."

But of all time, Sabbath-time is the most precious, and should be redeemed with the greatest care, as that upon which our salvation depends in a peculiar manner. It is the time in which the holy Spirit is especially at work for convincing, converting, and edifying the souls of men; it is the time set apart by infinite Wisdom for the happiness of the creature, and the glory of the Creator: And therefore it is the business of every one to enquire, how this time is to be improven aright. Now, for their encouragement and assistance in this matter, I propose to insist chiefly upon two heads: 1. To evince the morality of the Sabbath, and the divine appointment of the Lord's day. 2. Give directions how to sanctify it aright.

CHAP. I.

Concerning the Morality of the Sabbath, and the Divine appointment of the Lord's Day.

IN order to the handling of this subject the more clearly and methodically, I shall, through the divine assistance, propose and resolve several questions relative to it.

Quest. 1. *What is the proper signification and import of the name Sabbath, so commonly in use among us?*

Answer. The name Sabbath is a Hebrew word, signifying *rest*, the Sabbath being a day of holy rest:

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and it is ſo called, becauſe God hath enjoined us to reſt this day from our earthly work and labour, that we may ſolemnly call to mind his reſting from his works, both of creation and redemption; publicly adore him therefore, ſolace our ſouls in his goodneſs, repoſe and reſt in the arms of his mercy, and meditate upon that "eternal reſt which remains for the people of God" in the other world.

This being the true import and meaning of the word Sabbath, we ſtill retain it, and commonly uſe it to ſignify the Lord's day, our Chriſtian Sabbath.

There are ſome indeed who are offended at the retaining of the name Sabbath, under the New Teſtament times, pretending that it is properly Jewiſh; though, in the mean time, they are fond of the words prieſt and altar, which are much more ſo. But it is ſurely a miſtake to ſay, that the name Sabbath is Jewiſh, or peculiar to the Jews, and ſo not to be uſed by Chriſtians: For we ſee the Lord gives it that name in the moral law, which is of perpetual uſe, binding Chriſtians as much as Jews: "Remember the Sabbath day to keep it holy." So it was not the Jews, but the great God, that gave the Sabbath its name. Nay, Chriſt our Saviour doth, in the New Teſtament, call his own day by the name of Sabbath, Matth. xxiv. 20. "Pray ye that your flight be not in the winter, nor on the Sabbath day." Now, it is evident, that our Lord doth there mean the Chriſtian Sabbath, or his own day; for he is not only ſpeaking to Chriſtians, but concerning the flight of Chriſtians, which he knew was to fall out forty years after the Jewiſh Sabbath was aboliſhed, and the Lord's day come into its place. Surely he would not bid Chriſtians pray that their flight might not fall on the Jewiſh Sabbath, when he both foreſaw, and intended, that then they would reckon themſelves under no obligation to obſerve the Jewiſh Sabbath, nor under any reſtraint of fleeing or travelling on that day: (which even the Jews themſelves believed at that time, they might lawfully do in time of eminent hazard, as appears by the decree which they made relative thereto under the Haſmonians) and therefore he muſt mean the

the Christian Sabbath, upon which he bids Christians pray that their flight may not happen. Not that it was unlawful for them to flee or travel on that day in time of danger, but because it would be a great addition to their trouble, if their flight should happen at such a time, as to deprive them of the opportunity of God's worship and ordinances.

It is of no weight, what is objected by some, that the Christians, who lived in Judea among the Jews, could not be allowed by them to travel on their Sabbath, and therefore (say they) Christ bids them pray that their flight might not fall upon it. For in the *first* place, The Jews not having the government then in their hands, they had no power of restraining or punishing of crimes. *2dly*, The time which Christ speaks of was a time of war and confusion, occasioned by the Roman armies invading the land, when no notice could be taken of such cases as travelling on the Sabbath. *3dly*, The most superstitious were at that time put to flee and travel as well as the Christians; which they then thought it lawful to do, as we told before. *4thly*, If Christ had spoke so concerning the Jewish Sabbath, it had laid some foundation for Christians to fall into mistakes concerning the obligation of the Jewish Sabbath, and other ceremonies: which, to be sure, our Lord would not have given them. And, if there had been any such occasion given, the Judaizing Christians would certainly have improven it against the apostles; which yet we do not find. *Lastly*, The learned Owen, Durham, Brown, and other writers on this subject, understand Christ as speaking in this place of the Christian Sabbath.

But granting that the name Sabbath were indeed Jewish and improper, (as some would have it) yet I am sure it is still preferable to that of Sunday, which is truly Heathenish, though commonly used by them in their liturgy to the offence of many Christians: For it is well known that the Heathen idolaters called this day Sunday, because of their dedicating it to the created Sun, which was the chief of their planetary gods that they ordinarily worshipped, as may be gathered also

from 2 Kings xxiii. 5. Ezek. viii. 16. And hence, ſome of the ancient Heathens (of whom Tertullian ſpeaks) fancied that the Sun was the God of the Chriſtians, becauſe they celebrated the firſt day of the week.

I know it is objected, that ſome of the primitive apologiſts for Chriſtianity, as Juſtin Martyr and Tertullian, in their writings, call the Lord's day Sunday. But the reaſon of their ſo doing is plain; they were writing to Heathens, to whom the doctrines of Chriſtianity and inſtitution of the Lord's day were things new and ſtrange, and who would not have known what day they meant, if they had ſpoken of the Lord's day; and therefore they call it by the name they gave it, Sunday: For when we treat with others, we muſt expreſs things by the names that are common and current among them, unleſs we intend to be barbarians to them.

But the primitive Chriſtians did not uſe to call it Sunday among themſelves, but, commonly, the Lord's day, not the Sabbath; partly to diſtinguiſh it from the Jewiſh Sabbath that was ſo lately aboliſhed, and partly to wean the Jewiſh converts the more effectually from Judaiſm. But the true reaſon why ſome in this age ſeem to be offended at the word Sabbath, as being applied to the Lord's day, is, becauſe they cannot allow of any thing that would infer an obligation upon them to keep ſuch a ſtrict holy reſt upon the Chriſtian Sabbath as the Jews did upon their Sabbath: but I will have occaſion to ſpeak of this afterwards.

I need not ſtand long here, to ſhew the different ſignifications of the word Sabbath among the Jews; only in a word, beſide the ſeventh day of each week, or weekly Sabbath, (which is the moſt ordinary acceptation of the word in ſcripture) it is put alſo ſometimes to ſignify a whole week, becauſe every week had a Sabbath included in it, Lev. xxiii. 15. "Seven Sabbaths ſhall be complete," *i. e* weeks. The Phariſee ſaith, Luke xviii. 12. "I faſt twice a week;" orig. *neuſteuo dis tou Sabbatou*. Likewiſe the word Sabbath is ſometimes put to ſignify ſeven years. Lev. xxv. 8. "Thou ſhalt number unto

unto thee seven Sabbaths of years," *i. e.* (as it is there explained) seven times seven years. Seven years was called among the Jews, a Sabbath of years, because their land rested from culture or husbandry every seventh year, in answer to the church's resting every seventh day. Hence it is said, Lev. xxv. 4. "The seventh year shall be a Sabbath of rest unto the land." Besides this, they had their great sabbatical year, or Jubilee, which was every fiftieth year: For, according to Lev. xxv 9. they were to reckon seven Sabbaths of years, or seven times seven years, which is forty-nine, and then to observe their Jubilee, or sabbattical year. *Lastly*, The other sacred feasts which the Jews kept monthly or annually, are also called Sabbaths, in regard of their resting from labour on these days, as on the weekly Sabbath. Hence, Lev. xxiii. 24. the first day of the seventh month, which was their "feast of trumpets," is called a Sabbath: But the weekly Sabbath is commonly called in Scripture, by way of eminency, *the Sabbath*; to distinguish it from all other Sabbaths, and give it the preference to all the other feasts of the Jews.

Quest. II. For what ends hath God appointed a weekly Sabbath?

Ans. 1. God hath appointed it for manifesting of his own glory, and particularly for displaying his sovereign power and authority over all his creatures. It must certainly be a high acknowledgment of God's universal dominion and supremacy, to have all the world every week, in one day, lay aside their own business, that they may jointly worship him in a public and solemn manner.

2. He appointed the Sabbath for the benefit of his creatures, and particularly in compassion to fallen man; for he saw man's heart would be so glewed to the world, so drench'd in sensuality, that, were he left to himself, he would not allow one day in a month, nay, in a year, for divine worship; but would have drudged himself, his servants and beasts, even to death in pursuit of worldly things, without minding any thing that is better. Wherefore a merciful God hath strictly commanded man to rest one day every week,

from all worldly concerns, that thereby he might, in a manner, be laid under a neceſſity to mind his ſoul and the things of another world; and, in the mean time, the poor toiled beaſts, as well as mens bodies, might have ſome reſt and eaſe, for their preſervation and ſupport.

But more particularly, the Sabbath is deſigned for our ſouls eternal welfare; in regard,

1. The Sabbath tends highly to our inſtruction, and to the keeping up the lively impreſſions of the truths of Chriſtianity in our memories. The Sabbath recurring every week, doth ſtill of new lay before us a compendious view of theſe eſſential doctrines. *The creation of the world, man's fall, Chriſt's incarnation and ſatisfaction, his death, reſurrection and victory, for completing our redemption:* Beſides that *glorious and eternal reſt above,* provided for the people of God.

2. It tends to promote holineſs, ſpirituality, and heavenly mindedneſs, in us; and that two ways. 1. By calling us off from temporal to ſpiritual employment. Senſual objects through the week are ready to alienate our affections from God, and wear ſpiritual things out of our minds; for recalling whereof, the Sabbath ſeaſonably returns, and preſents and entertains us with divine objects.

2. By affording us a lively emblem of heaven, and the converſation of the glorified ſaints, in celebrating that eternal Sabbath above: For, as in heaven there is no buying, ſelling, nor any worldly buſineſs, but a continual ſpeaking of God, enjoying communion with him, adoring and praiſing him for ever, without any mixture of other affairs; ſo the Lord will have an emblem or repreſentation hereof, as near as may be, given weekly to his people on earth, by the Sabbath, wherein they muſt lay aſide all worldly things, and be wholly employed in the ſervice of God, and work of heaven: And this is in order both to keep them in mind of, and make them meet for, that inheritance of the ſaints in light.

Queſt. III. What is to be underſtood by the morality of the Sabbath, or fourth commandment, ſo frequently ſpoke of?

Anſ.

Anſ. When we call the Sabbath, or fourth commandment, *moral*, we mean that it is one of God's moral precepts, or a part of the *moral law, i. e* the perpetual and unalterable rule given us by God, for regulating our life and manners: Alſo, by calling it *moral*, we diſtinguiſh it from the *ceremonial law*, which was binding for a time only, and abrogated by Chriſt's coming. The fourth commandment, enjoining the obſervation of the Sabbath, is not ceremonial, but moral; that is, it is not temporary, but of ſtanding and perpetual obligation, and which binds all men, in all ages to the end of the world.

But, that we may have a more diſtinct apprehenſion of the morality of the Sabbath, we muſt diſtinguiſh betwixt things that are naturally moral, and things poſitively moral. Moral natural is, when the thing required is ſo founded upon, and authorized by, the law of nature and right reaſon, that it is fit and neceſſary to be done, though there had been no expreſs command for it; ſuch as worſhipping God, obeying parents, abſtaining from murder, &c. Moral poſitive is ſomething enjoined us, which, though it be agreeable to the law of nature, yet carries not ſuch a natural evidence in it, as to oblige us, without a divine revelation and expreſs command; but, being once revealed and commanded, it is perpetually binding as well as that which is moral natural. Now, the fourth command is commonly called moral poſitive, though indeed there are ſeveral things in it, which are of natural equity, and authoriſed by the law of nature and ſound reaſon; ſuch as,

1. That there be a due part of our time ſtated and conſecrated for the ſolemn worſhip and ſervice of God, and particularly in public aſſemblies.

2. That this ſtated time or day ſhould be univerſal, and the ſame through all, that one man's buſineſs interfere not with another's devotions.

3. That this day ſhould recur in a due frequency, that it neither be ſo rare as to hinder our ſouls good, or indiſpoſe us for the duties of it; nor ſo frequent, as to deprive us of opportunity for our neceſſary ſecular employments.

4. That

4. That the holy duties of this day be not marred or interrupted by worldly employments or diverſions; in regard they tend naturally to draw off the mind from God and divine objects. Theſe four things, included in the fourth commandment, I reckon to be of natural equity or moral natural.

There are other things in it, which are of poſitive inſtitution, *i. e.* binding only by a poſitive law, and expreſs revelation. Of theſe again there is ſomething,

1. That is poſitive moral *i. e.* of perpetual and unalterable obligation; viz. that the foreſaid ſtated time for God's ſolemn worſhip ſhould be the ſeventh part of our time, or one day in ſeven. This, by God's law, is become perpetually moral and unalterable; but, if God had not revealed it to us, the law or light of nature could not have determined us to it, nor rendered any ſolid reaſon why the ſeventh rather than the fifth, ſixth, or eight part of our time, ſhould have been ſo conſecrated to God: But the Author of nature, who beſt knows what proportion of time ſuits beſt both to mens bodies and ſpirits, and how oft it ſhould recur, ſo as to anſwer beſt the exigencies both of our preſent and future life, hath wiſely determined it to be a ſeventh part, or one day in ſeven: And can any man ſay but it is a moſt rational and fair determination? Had he dealt with us ſtrictly, he might have taken the ſix days, and left us but one: But ſince he hath taken but one, and allowed us ſix, we ought to acknowledge that the Lord hath dealt graciouſly and liberally with us. Nay, had it been referred to ourſelves, could we have given leſs time than this to God, from whom we have all our time, nay, our very being, and all the good things we enjoy?

But, 2*dly*, There is in the fourth commandment ſomething that is poſitive ceremonial, or mutable, viz. The obſervation of the laſt day of the ſeven for the Sabbath. This indeed was enjoined at firſt, though not directly and principally, as anywiſe eſſential to the command for the Sabbath; but only in a ſecondary way, as a circumſtance of the command, which was to be altered when God pleaſed. It belonged not to the ſubſtance

ſubſtance of this command, or the great deſign of the law, in what end of the week the Sabbath ſhould be, whether the firſt or laſt of the ſeven days ſhould be conſecrate for it; ſince the ſcope of the fourth command is only, to bind us to conſecrate the ſeventh part of our time, or one day in ſeven, to the Lord: This is the morality of the command, and what is of ſacred and perpetual obligation in it. For, obſerve how the command runs, "Remember the Sabbath day to keep it holy:—Six days ſhalt thou labour, and do all thy work; but the ſeventh day is the Sabbath of the Lord." He ſaith not, "Remember the ſeventh day" to keep it holy, but, "Remember the Sabbath day," or "holy reſt," whatever day it ſhall be appoined on. Take the ſix days for your labour, and let God have a ſeventh every week for his ſolemn worſhip; this is the deſign of the law: For when it is ſaid, "The ſeventh is the Sabbath of the Lord," it is not preciſely meant of the ſeventh in the order, but the ſeventh in number; not the ſeventh day after the creation, but the day following the ſix days allowed men to labour; that day is the Lord's, whatever day in the week it fall on. And though it be told in the end, that "God reſted the ſeventh day," which indeed ſeems to be the ſeventh from the creation; yet it is ſaid, "He bleſſed the Sabbath day," not the ſeventh day. So that it is plain, that, both in the beginning and end of the command, the Lord puts a remarkable difference betwixt the Sabbath or day of holy reſt, and the ſeventh day of the week, the day of his own reſt; implying, that the ſcope of the command is to bind us to ſanctify one day in ſeven, whatever ſeventh the Lord pleaſes to chuſe, whether it be the *firſt* or *laſt* day of the week: and that the obſervation of the ſeventh day from the creation, is to be diſtinguiſhed from the ſtanding law of the Sabbath. For "Remember the Sabbath day to keep it holy," is the fourth command, and would have bound us, though it had ſtopt there, and ſaid no more. Though yet I grant, that the obſervation of the ſeventh or laſt day of the week for the Sabbath, is ſo enjoined by the fourth command, that none could have altered it from that day to another, but he that is Lord of the Sabbath.

Thus

Thus you ſee in what ſenſe the fourth command is moral, and of unalterable obligation; and how it perpetually binds all Chriſtians as well as Jews, to ſanctify one day in ſeven for a weekly Sabbath unto the Lord. And now the day being changed by divine authority, from the *laſt* to the *firſt* day of the week, (of which afterwards) the ſubſtance, ſcope, or morality of the fourth command is nowiſe infringed; and it ſtill retains its authority and obligatory force as much as ever, binding Chriſtians to ſanctify the firſt day of the week, as much as it did the Jews to ſanctify the laſt: Even as a law, commanding the keeping of an anniverſary day for the ſoverign's birth, doth equally apply itſelf to the birth-day of each ſucceeding prince.

Queſt. IV. How may the morality of the Sabbath, or the perpetual obligation of the fourth command, be demonſtrated againſt thoſe who deny it?

Anſ. There are many reaſons which prove that the fourth command is moral, binding us by a ſacred and perpetual law, to keep holy one day in ſeven, to the end of the world; ſuch as,

I. If the law for the Sabbath was given to man, and binding upon him in a ſtate of innocency, before there was any ceremony or type of Chriſt inſtituted; (for then man did not need a Redeemer, nor any rite or type relative to him) then conſequently this command was not ceremonial, nor aboliſhed by Chriſt's coming, but is of moral and perpetual obligation: But the former is true; and therefore the latter. The conſequence of the firſt propoſition is certain, for the reaſons mentioned; and alſo from this, that the Sabbath was appointed to Adam upon a moral ground, which obliges all his poſterity; viz. That he might have freedom and opportunity for the ſolemn worſhip of God, without any diverſion from worldly things. For Adam, in his beſt eſtate, being but a finite creature, could not be intenſely taken up with ſpiritual and temporal things both at once; his ordinary employment of dreſſing the garden, would in ſome meaſure have diverted his mind, that he could not wholly give himſelf to devotion, and the ſolemn worſhip of his Maker: Wherefore,

fore God saw it fit he should have a day set apart, wherein he might have an uninterrupted freedom for it. Now, if Adam needed a Sabbath, for the grounds above mentioned; much more do we need one, who are not only finite creatures, but corrupt also; and have so little grace and strength for spiritual employment, and so many corruptions, tentations and allurements to draw our hearts from God through the week, which he had not.

Philip Limbroch and other Anti-sabbatarians, have no way to answer this argument, but by denying such an early institution of the Sabbath, and asserting, that it was not appointed till Moses, his time, when the ceremonies were instituted. But the contrary is evident from several texts.

1. From Gen. ii. 3. where we are told, before man's fall, or any word of it, that "God blessed the seventh day, and sanctified it, because that in it he had rested from all his work." Now, the scripture notion of sanctifying any thing, is to separate and set it apart from common to sacred uses and purposes. And so it is plain from this text, that God from the beginning of the world, did sanctify and set apart one day in seven to be observed by all mankind, as a day of sacred rest, a day solemnly consecrated to his worship and service: And to lay a tie on us to observe it, we have God's example, of resting this day from all his work, set before our eyes. And seeing God from the beginning of the world had a church in it, who would certainly join together in performing public worship and service to him; they behoved to have set times for it, and consequently a Sabbath: And what day so fit for that purpose, as the day which God hath sanctified for sacred rest? That this was the ancient practice, may be inferred from Gen. iv. 3. 4. where we read of Cain and Abel, their bringing offerings to the Lord, which was an instance of public worship. And, ver. 3 it is said, *In process of time*, they brought offerings, &c. Now, these words, *In process of time*, may be as well rendered from the Hebrew, *At the end of days* and so it is in the margin of bibles. Now, by *the end of days*, must be meant the pe-

riod of working days, which we call a week; and ſo it was on the ſeventh day, when ſolemn worſhip was (according to divine inſtitution) to be performed, that men brought their offerings to the Lord. That God's reſt on this day was exemplary to all mankind, appears from his taking ſix ſeveral days to perform his works of creation, and the diſtinct recording of each day's work, and his reſting upon the ſeventh day. Certainly it had been as eaſy for an Almighty power to have made the world in one day as in ſix. He that ſaid, "Let there be light, let there be a firmanent," and it was ſo, might, if he had pleaſed, aſſoon have ſaid, *Let there be a world*, and it had been ſo. And why did he not? Surely for our inſtruction and imitation, that we in like manner ſhould ſanctify every ſeventh day of our time after ſix days labour. And this is given as the reaſon of the fourth command, "Remember the Sabbath day to keep it holy;—for in ſix days God made heaven and earth," &c.

The Anti-ſabbatarians are much gravelled with the forecited text, Gen. ii. 3. And, to evite the force of it, contrary to all reaſon, they would alledge that the bleſſing and ſanctifying of the ſeventh day did not commence immediately from the creation, but only in the days of Moſes, when the command was given for the Sabbath, Exod. xx. and that Moſes only relates this in Gen. ii. by way of anticipation. But this opinion is contrary both to the text and context; for it is evident to every man that ſeriouſly reads them, that Moſes relates the ſanctification of the Sabbath, as a thing done by the Lord immediately on the back of the creation, and nowiſe as a thing done or to be done by him two thouſand years thereafter: For, aſſoon as he had ſaid, that God ended his work and reſted on the ſeventh day, he adds immediately in words of the ſame tenſe, "That God bleſſed the Sabbath day and ſanctified it." And if we compare this place with Exod. xx. 11. "For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the Sabbath day and hallowed it." It is manifeſt, that there he brings in God's bleſſing and

and ſanctifying of the Sabbath, not as an action then firſt done, but as that which God hath done long before, upon the creation of the world.

2. That this was done from the beginning, is further confirmed from Exod. xvi. 16 22. 23. from whence commentators juſtly obſerve, That the ſanctification of the Sabbath, was a thing notour to the Iſraelites, before it was enjoined them by Moſes; otherwiſe there would be a ſtrange abruptneſs in the introducing of that matter. For, before ever there was any mention of the Sabbath, we find, ver. 22. that the Iſraelites of their own accord, gathered two days proviſion of manna on the ſixth day of the week, reckoning that the gathering of manna was a ſervile work, not proper on the Sabbath. But the rulers taking notice of this practice as done, not only without, but in appearance contrary to the orders given them, they bring the matter to Moſes, that they might know his thoughts of it. Whence it appears, that the rulers doubted if the people had done right, ſeeing Moſes had commanded that every man ſhould "gather it according to his eating, and lay up none till the next day," ver. 16. 19. and ſo they might apprehend, that by virtue of this order they might lawfully gather it on the Sabbath alſo. But not being able to reconcile the ſeeming claſhing of theſe two commands, of gathering manna every day, and reſting on the ſeventh day, they come to Moſes in a ſolemn manner, for direction in this ſtraitening caſe. Accordingly, ver. 23. Moſes gives them a reſolution, and approves what the people had done, as agreeable to God's ancient law concerning the Sabbath, Gen. ii. which now was to be renewed and confirmed. "To morrow is the reſt of the holy Sabbath unto the Lord." He ſaith not to-morrow ſhall be the reſt, but, to-morrow is the reſt; ſpeaking of it as a thing well known to them. Now, if Moſes had given them any previous direction about the keeping of the Sabbath, and gathering a double proviſion of manna, what was the need of all the rulers coming ſo ſolemnly to Moſes about this caſe? For, it is ſaid, ver. 22. "That all the rulers of the congregation came and told Moſes." From all which it is clear,

that the law for the Sabbath was extant, and the observation of it in use, before either the promulgation of the moral law at mount Sinai, or the giving of the ceremonial law, which was sometime afterwards.

3. The first words of the fourth command, "Remember to keep holy the Sabbath day," plainly insinuate the renovation of an old command, and not the enacting of a new one. It is highly probable, that the observation of this ancient law had been greatly neglected for many years before, while the Israelites were in bondage in Egypt, and obliged to sore labour every day by their task-masters, and so not suffered to keep the Sabbath as before. Hereby, no doubt, the impressions of the duty of keeping it, might be much worn off the minds of many; though the memory of the Sabbath was not quite lost, as appears from the people's gathering double manna on the sixth day of the week without direction. But, that they might guard against neglecting or forgetting the law for the Sabbath in time coming, the Lord renews the command with a solemn *memento*, "Remember to keep holy the Sabbath day."

4. Though Moses makes no express mention of the patriarchs observing of the Sabbath, it is no wonder; in regard he writes the history of some thousands of years after the creation, in very small bounds; wherein many things relating to the church in that period must certainly be omitted: for the account which Moses gives of those early times, is only designed for an introduction to his history of the deliverance, erection, and polity of the nation of the Jews, God's peculiar people, and the only visible church he then had upon the earth. Nevertheless, we have no reason to call in question the patriarchs observation of the Sabbath from the beginning of the world; but good ground to believe they did it, if we consider the eminent piety of some of them, together with their long lives, by reason whereof it was very easy to hand down the institution of the Sabbath, with others of God's revelations, from Adam to Abraham's days. For Adam's life reached to Methusalem's time; Methusalem's life reached to Shem's time; and Shem's life reached to Abraham. And, being religi-

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ous men, they would not fail to teach and recommend God's ſtatutes to one another. And for Abraham the father of the faithful, we read expreſsly of his commanding his children to keep theſe ſtatutes, Gen. xviii. 19. and, without doubt, he enjoined the keeping of the Sabbath among the reſt. And, though it be not mentioned in ſo many words, that is no argument againſt the thing; for we read not of the church's obſerving of the Sabbath all the time of the Judges, which was near five hundred years; yet there is no ground to queſtion but they kept it all that time.

Several things might be added, which make it highly probable, that the inſtitution of the Sabbath was handed down by tradition from Adam to his poſterity, through all the world. What reaſon elſe can be given of Noah's obſerving the revolution of ſeven days while in the ark? Gen. viii. 10, 12. where we ſee him once and again waiting the fall of the waters by ſevens. He ſtill did let the ſeventh day or Sabbath be over, before he ſent out the next meſſenger: wiſely reckoning, that upon his ſuitable obſervation of the Lord's Sabbath, he might look for the more agreeable news to be brought him. What reaſon elſe can be given for the Heathens dividing of their time into weeks, and their weeks into ſeven days; and their conſtant holding the ſeptenary number as ſacred? Yea, (as Clemens Alexandrinus tells us) the ſeventh day of the week was ſtill held ſacred by the Greeks. All this certainly was conveyed to them by tradition from Adam and Noah, their forefathers; and not learned, to be ſure, from the Jews, againſt whoſe cuſtoms and religion they had ſuch rooted prejudices.

II. A ſecond argument for the morality of the fourth command, may be drawn from the ſituation of it. We find this command placed in the midſt of the Decalogue, or thoſe moral precepts which God hath delivered to the world, as a perpetual rule of their lives. And is it any way probable, that God would place a ceremonial law, or temporary precept, in the very midſt of them? As it is certain that the moral precepts have the preference to the ceremonial in many things; ſo it is

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as ſure that the fourth command, or the ſacred obſervation of one day in ſeven, hath an equal ſhare with the other nine, in all the dignity and privileges of the moral law. For,

In the *1ſt* place, This fourth command, as well as the reſt, was ſpoke immediately by the voice of God, in the hearing of all the people; whereas the other laws, ceremonial or judicial, were only given unto Moſes, and by him declared unto the people.

2. This command, as well as the reſt of the Decalogue, was written by the finger of God; nay, twice written by him in tables of ſtone: Whereby the Lord intended to teach us its fixed continuance and laſting obligation; and that by his Spirit he would have this law writ in the fleſhly tables of his people's hearts, never to be obliterated. But this was not done with the ceremonial laws, which were only delivered verbally to Moſes, and written by him from God's mouth.

3. This command was put and reſerved with the reſt of the moral law in the ark; whereas the law of ceremonial ordinances was placed in a book without on the ſide of the ark, and which might be ſeparated from the ark. The moral precepts were laid up within the ark of the covenant, as a ſign of their excellency and perpetuity, and of their being inſeparable from Chriſt and his covenant, (of whom the ark was a famous type) therefore ſaith Chriſt, Pſal. xl. 8. "Thy law is within my heart:" But the ceremonial precepts being without the ark of the covenant, was a token they were ſeparable from it, and to be aboliſhed by Jeſus Chriſt, when the appointed time ſhould come. And, if the law of the Sabbath had been of this nature, to be ſure it had been placed on the ſide of the ark, with the other ceremonial laws, and not lodged within it, together with the moral precepts, which were perpetual and unalterable. Moreover, if ſituation in the Decalogue, among the moral precepts, which were laid up in the ark, be a good argument for the morality of the ſecond command, againſt the Papiſts, as it is improven againſt them by Proteſtant divines, there can be no reaſon, why the ſame argument ſhould not be fully as concluding

concluding for the fourth command against the Antifabbatarians.

III. A third argument for the morality of the fourth command, may be this: The reaſons and grounds of this command are, in their nature, moral and perpetual, and as forcible upon Chriſtians as Jews; conſequently the command itſelf muſt be moral alſo.

The reaſons included in the fourth command are various. 1. One reaſon, enforcing the ſanctification of the Sabbath, is taken from the propriety of the day, "The ſeventh day is the Sabbath of the Lord thy God;" it is the Lord's day, and the "holy of the Lord," Iſa. lviii. 13. the day which the Lord hath reſerved for himſelf and his uſe, and therefore muſt be entirely dedicated to him; no man may incroach upon this conſecrated time, without the guilt of ſacrilege. And doth not this reaſon bind us as much as the Jews? Have we any power to alienate from God, what is his property, more than they had?

2. Another reaſon is taken from the equity and rationality of this precept. God is good and liberal to us, in giving us ſix days for our works: Wherefore it is highly reaſonable and juſt, that we ſhould give him one day for his worſhip. It aggravated David's ſin, that he took the poor man's darling ewe-lamb, when he had a whole flock of his own: As it did our firſt parents fault in pulling the fruit of one tree that God had reſerved, when he gave them all the reſt of the trees at their will; ſo it heightens our crime, if we rob God of his one day, when he gives us no leſs than ſix to ourſelves. Moreover, it is highly reaſonable and fit, when our dying bodies have ſix days for their neceſſities and occaſions, that our immortal ſouls ſhould have one for theirs. Now, doth not the equity and juſtice of this command affect and oblige us as much as it doth the Jews?

3. A third reaſon is taken from the charitableneſs of this law; viz That our bodies and cattle ſhould have a day allowed them for reſt; charity ſaith, that they ſhould have ſome eaſe and relaxation from ſore labour, and not be wearied out with continual toil: And

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is not this as needful now as it was of old among the Jews?

3. Another reaſon is drawn from God's example, which is a rule to us: "For in ſix days the Lord made heaven and earth, the ſea, and all that in them is; and reſted the ſeventh day." Here we have a twofold example, both of God's reſting and working; and they are both ſet before us for our imitation. As God employed ſix days in the works of creation; ſo we are to make uſe of ſix days in the works of our lawful calling: And as he ceaſed from his works, and reſted on the ſeventh day; ſo we are bound to imitate him in that reſpect by quitting our weekly labours, and ſanctifying of the Sabbath day. Now, can there any reaſon be given, why we are not as much bound to follow God's example, in reſting one day after ſix days labour, as the Jews were?

A fifth is taken from the bleſt advantages of it; it is a bleſt day to them that keep it. And, is not God as able and willing to bleſs the Sabbath to us now as he was of old? And, do not we need his bleſſing as much as the Jews?

Now, if theſe arguments be moral, perpetual, and obligatory to us, as much as to the Jews; the command that is enforced by them muſt be ſo likewiſe.

IV. A fourth argument may be taken from the ſpecial marks of honour and reſpect that God puts on this command. It is not only engraven in tables of ſtone by the immediate finger of God, as all the reſt; but it is privileged above them, in ſeveral reſpects.

1. It is placed in the firſt table of the law, and thereby preferable to thoſe of the ſecond table.

2. It is ſituated in the midſt of the Decalogue, in the cloſe of the firſt table, and before the front of the ſecond table; thereby teaching us, that the obſervation of both tables much depends on the right keeping of this one command. God hath placed it in the heart of the Ten Commands, becauſe the keeping of it gives life to the keeping of all the reſt. The ſanctification of the Sabbath is an epitome of all religion; it virtually includes all the commands, and ſtrongly engages men to keep

keep them all. Hence it was, when the Iſraelites broke the fourth commandment by gathering of manna, that the Lord charges them with breaking all the commands, Exod. xvi. 28. "How long refuſe ye to keep my commandments and my laws?" Why ſo? Becauſe he that makes no conſcience of keeping the Sabbath, will not much ſtick to break any of the reſt.

3. It hath a ſolemn *memento* prefixed to it, which the reſt have not; God uſhers it in with a *remember*, which is very emphatic, and is, as if he had ſaid, "Keep this command always in your minds: forget what you will, forget not this." God ſpeaks, as a maſter that hath ſome ſpecial affair, among many others, to recommend to his ſervant: Among all other injunctions, he bids him particularly remember ſuch an affair; thereby ſhewing a ſpecial concern for it, more than the reſt.

4. It is delivered both poſitively and negatively: All the reſt of the commands are delivered only one of the ways, but this is both ways. It is not only ſaid poſitively, "Remember the Sabbath to keep it holy; but alſo negatively, "In it thou ſhalt do no manner of work," &c.

5. The Lord preſſeth obedience to this command, with more reaſons and arguments than any of the reſt, which were enumerated before. And this he doth becauſe he knew the conſcientious obſerving of this command would engage us to make conſcience of all the reſt, and becauſe he foreſaw wicked men would attack it, and reaſon againſt it more than any of the reſt. Now, is it probable that God would ſhew ſuch a concern for a ceremonial law, that he would place it in the middle of the moral precepts, and preſs it with more reaſons and arguments than any of them?

6. He makes the keeping of this command, and ſanctifying of the Sabbath, one ſpecial end of man's creation; becauſe therein God is highly glorified. The Jewiſh Talmund propounds the queſtion, "Why God made man on the evening before the Sabbath?" and gives this one reaſon, that man might forthwith enter upon the obſervation of the command to keep the Sabbath, and begin his life with the worſhip of God, which

was the chief end why it was given him, as if the keeping the Sabbath were the great end of his creation. And indeed there is ſolid reaſon for this aſſertion, if we conſider that, as the end of the Sabbath day is to commemorate God's glorious works, and celebrate his praiſes for the ſame, ſo the chief end and deſign of man, whom God made on the ſixth day, as his laſt and moſt conſummate work of all, was, that he might be the tongue of the whole creation, to trumpet forth his praiſes for all the reſt of his works. And accordingly, juſt on the back of his creation, he entered upon the keeping of a Sabbath for that very end. So it may well be ſaid, that God made man chiefly for this end, to keep the Sabbath day.

7. The Lord entails many ſpecial bleſſings upon the keeping of this command, and denounces many ſad threatenings againſt the breaking of it. Read the 56th chapter of Iſaiah throughout, where the Lord not only pronounceth him bleſſed that keeps the Sabbath, but promiſes to "give him a place and a name better than of ſons and daughters," to fill his heart with "ſpiritual joy," to give him a "ſpirit of prayer," and to "hear his prayer:" God will both give him ability to ſerve him, and then accept and reward his ſervice when it is done. Alſo read Iſa. lviii. 14. Jer. xvii. 24, where bleſſings, both ſpiritual and temporal, peace, wealth, plenty and proſperity, are promiſed to ſuch as keep the Sabbath. On the other hand, how terrible are the plagues he threatens againſt a land or people for breaking this command. Read Jer. xvii. 27. Ezek. xx. 21. to 26.

8. He hath ſeverely puniſhed ſinners for the breach of this command, as if it were the ſum of his whole ſervice. He cauſed a man to be put to a cruel death for "gathering ſticks on the Sabbath," Numb. xv. The offence might be thought ſmall, but God looks on the contempt of the Sabbath as an affront to the Creator who inſtituted it, and to whoſe honour it was dedicate, and an incurſion upon the whole law, about which God appointed the Sabbath for a hedge. It was the ſlighting of the Lord's Sabbaths that cauſed Jeruſalem

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to be burnt with fire, Jer. xvii. *ult.* Many inſtances of judgments againſt Sabbath-breakers might alſo be brought from human hiſtories.

V. A fifth argument may be taken from the prophecies of the Old Teſtament. We find Iſaiah, that evangelical prophet, pronouncing a bleſſing on thoſe that ſhould keep the Sabbath, even in evangelical times, Iſa. lvi 1, 2. "Thus ſaith the Lord, keep ye judgment, and do juſtice; for my ſalvation is near to come, and my righteouſneſs to be revealed. Bleſſed is the man that doth this,——that keepeth the Sabbath from polluting it." That is a plain prophecy of Chriſt; yet, in his times he declares them bleſſed who ſhould keep the Sabbath: Yea, ver. 6. he puts "the keeping of the Sabbath" in a manner for the whole duties of the covenant. That this evangelical prophet is ſpeaking there of the New Teſtament times, there is no ground left to doubt; for he is ſpeaking of the time when the ſtranger and eunuch ſhould be joined to the Lord, and when there ſhould be no diſtinction of perſons, Jews or Gentiles, but both ſhould be alike welcome to God and his ordinances: And yet, in theſe times, there are many bleſſings promiſed to them that ſhould keep the Sabbath; which demonſtrates it to be a moral and perpetually binding duty.

VI. Chriſt himſelf plainly tells us, "That he came not to deſtroy (or abrogate any part of) the moral law, but to fulfil it," ſeverely threatening thoſe who would ſeek to invalidate the obligation of the leaſt of theſe commands, Matth. v. 17, 18, 19. and, in confirmation hereof, he bids Chriſtians "pray that their flight might not be on the Sabbath day," Matth. xxiv. 10. Now, the flight he there ſpeaks of, was to happen in Veſpaſian's time, about forty years after that all ceremonies were aboliſhed, together with the Jewiſh Sabbath, as I ſhewed before; and yet we ſee Chriſt plainly enough homologates the morality and perpetual obligation of the law for the Sabbath, under the New Teſtament: for he ſtill ſuppoſes that a Sabbath would be in being and in force, after all the ceremonies were aboliſhed;

contain the formal reaſon of the command: And in neither of theſe is the ſeventh day of the week ſpoke of; which notifies to us, that the obſervation of that preciſe day is not eſſential to the moral and ſtanding law of the Sabbath, but ſeparable from it. If it be ſaid, that the command enforceth the obſervation of this day from God's example in reſting upon it; I anſwer, that a ſeventh day's reſt after ſix days labour, is all the conformity which the fourth command requires of us to the example of God, *i. e.* any ſeventh day he pleaſeth to appoint.

Moreover, our natural reaſon argueth for what is above aſſerted: For though the Jews, who lived in the land of Paleſtine, might poſſibly have obſerved the preciſe ſeventh day from the creation; yet the joint obſervation of that preciſe time was impoſſible to all others whom the fourth command doth concern, becauſe of the difference of the climate where they live, which makes it night to many of them, when it was day to the Jews. Again, the computation of our time by weeks, conſiſting of ſeven days, each of twenty four hours length, was ſo interrupted in the times of Joſhua and Hezekiah, by the prodigious lengthening out of ſome days, that I cannot ſee how the preciſe ſeventh day could poſſibly be moral, or perpetually binding. From all which I infer, that the change of the day, by inſtituting the Lord's day, or firſt day Sabbath, in the room of the ſeventh day Sabbath, doth noways repeal or infringe the morality and ſubſtance of the fourth commandment.

Several proper queſtions may be moved upon this head.

Queſt. 1. By what authority came the day for the Sabbath to be changed? *Anſ.* By the ſame authority that firſt appointed the Sabbath, I mean that of our Lord Jeſus Chriſt, who is true God, "the Lord of the Sabbath," and ſovereign Head of his church.

There are indeed ſome differences among divines about this matter, *ſome* holding this change to have been made immediately by Chriſt himſelf; *others*, that it was made by the apoſtles: But both opinions come to one thing,

thing, and equally eſtabliſh the divine authority of the Lord's day; ſeeing the apoſtles were divinely inſpired, and infallibly guided by Chriſt's Spirit, in their eccleſiaſtical determinations, delivering nothing to be conſtantly obſerved in God's worſhip, but what they had the Lord's authority for, according to 1 Cor. xi. 23.

Athanaſius plainly affirms, that the change was made by the Lord himſelf; and indeed it is more than probable, that during Chriſt's forty days ſtay on earth after his reſurrection, wherein he continued inſtructing his diſciples of the things relating to the goſpel-church, "and giving his commandments to his apoſtles," Acts i. 2, 3. he, among other things, appointed this change, leaving it upon his apoſtles to make promulgation of it to the world after his aſcenſion, and eſpecially at Penticoſt, at the extraordinary effuſion of the Spirit on that day, whereby he publicly confirmed this charge.

When the ſacred penman of the book of the Acts tells us, that Chriſt continued for ſo many days ſpace after his reſurrection, to ſpeak to his apoſtles "of the things pertaining to the kingdom of God, *i. e.* the goſpel-church; he ſurely hath a ſpecial reſpect to the inſtructions he gave them concerning the ordinances and inſtitutions of the Chriſtian church. And as he inſtructed them how they ſhould change the carnal ſacrifices of beaſts into the ſpiritual ſacrifices of prayer and praiſe, the ſacrament of circumciſion into that of baptiſm, and the ſacrament of the paſſover into that of the Lord's ſupper; ſo likewiſe he inſtructed them how to change the ſeventh-day Sabbath, into that of the Lord's day. All the primitive fathers are very poſitive concerning the divine authority of this change. Ignatius, who lived in the firſt century, ſaith (in his Epiſt.) concerning the Lord's day, 'Omnis Chriſti amator dominicum celebrat diem, reginam et principem dierum omnium.' Auguſt. Serm. 151 *de tempore*, ſaith, 'Dominicum diem apoſtoli religioſa ſolemnitate habendum, ſanxerunt, quia, in eodem Redemptor noſter a mortuis reſurrexerit, quique ideo Dominicus appelatur.'

Queſt.

Queſt 2. If it be aſked, What was the neceſſity of this change? I anſwer it was neceſſary,

1. To manifeſt Chriſt's glory and equality with the Father; for Chriſt ſaith, "That men ſhall honour the Son, as they honour the Father," John v. 23. Wherefore, as they honoured the Father with a Sabbath, upon account of his reſt from creation; ſo it was fit they ſhould honour the Son with a Sabbath, upon account of his reſt from redemption, which was a far more glorious work: And, therefore, in honour of the Son, the Chriſtian Sabbath is, by the Spirit of God, called the Lord's day.

2. The change of the day was neceſſary to manifeſt Chriſt's headſhip over his church, and that he is the ſovereign Lord over his own houſe, worſhip and ordinances; and, particularly, that he is "Lord of the Sabbath," which title he had aſſumed before in Mark ii. 28. And accordingly he would have this convincingly diſplayed to the world, by ſhewing that he is able to change the day of his ſolemn worſhip.

3. Since he hath thought fit to appoint a new manner of his worſhip, it was meet to appoint a new time of it alſo. The Levitical ſervice and ceremonial worſhip of the Sabbath day being changed, it was proper the day of the Sabbath ſhould be changed alſo, to ſhew the more clearly the expiration of that worſhip, and to induce the Jews the more eaſily to lay it aſide, and keep Chriſtians the more from judaizing.

4. There were ſome things in the obſervation of the ſeventh day Sabbath peculiar to the Iſraelites, that belonged properly to that nation, and not to others: As, 1. God deſigned it to be a ſignal or mark for diſtinguiſhing that people from the reſt of the world; therefore he calls the keeping of this day, "a ſign betwixt him and the children of Iſrael, throughout their generations," Exod. xxxi. 13. 17. *i. e.* a ſign they were God's covenanted people, a nation that ſtood in a peculiar relation to God, above all others in the world. But, this relation coming at length to be altered, it was fit the ſign ſhould be alſo changed. 2. When God revived the inſtitution of the Sabbath to the Jewiſh nation,

tion, he enjoined them to keep it in memory of their deliverance from Egypt, as well as the creation of the world: for it is very observable in Deut. v. when Moſes called the Iſraelites together in a ſolemn manner, to put them in mind of the covenant God had made with them in Horeb, he repeats the Ten Commandments to them: But, in repeating of the fourth, he leaves out the argument for keeping the Sabbath, taken from God's creating of the world in ſix days, and reſting the ſeventh; and, in the room of it, puts in their miraculous deliverance from Egypt: For, in the cloſe of the fourth command, he ſays, Deut. v. 15. "Remember that thou waſt a ſervant, in the land of Egypt, and the Lord thy God brought thee out thence, through a mighty hand, and by a ſtretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath day." And hence ſome think, that it was not preciſely the ſeventh day from the creation that was appointed for the Jewiſh Sabbath, but the ſeventh day from their deliverance from Egypt. *Laſtly*, This day was alſo appointed them, for to call to mind their wonderful deliverance at the Red-ſea, which ſeveral learned writers are of opinion, was wrought for them on the morning of the Jewiſh Sabbath, and ſeems very probable from Exod. xii. 15. 16. 17. and hence they are enjoined to reſt, and ceaſe from their labour on this day, in remembrance of their being miraculouſly reſcued on it from Egypt, and of their reſting from the cruel bondage thereof. From all which it appears, that there was ſomething in this commandment peculiar to the Jewiſh nation, and which belonged not to others. And whence I may well infer, that if the deliverance by Moſes, from Egypt and the Red ſea, was a good reaſon for the Sabbath of the Jews, ſurely the eternal redemption by Chriſt, from ſin and hell, is a much ſtronger and better reaſon for the Sabbath of the Chriſtians.

5. In the command for the ſeventh day Sabbath, there were ſome things typical and myſtical, peculiar to the Old Teſtament times, and which were to be fulfilled in the Meſſiah and goſpel-times; and therefore to be aboliſhed. 1. The ſeventh day Sabbath repreſent-

ed Chriſt, who is the only reſt, centre, and ſatisfaction of our ſouls; therefore the apoſtle tells us, Col. ii. 17. That the Sabbath "was a ſhadow of things to come, but the body is of Chriſt," *i. e.* He is the ſubſtance which this ſhadow or type repreſented.

2. It ſignified the great Sabbath of the New Teſtament, or the happy times of the goſpel, wherein the faithful were to reſt from the ſervile rites and burdenſome ceremonies of the law.

3. The ſeventh day Sabbath being a "ſhadow of things to come," typified the believer's reſt and deliverance by Jeſus Chriſt from the bondage of ſin, and being brought into the glorious liberty of the children of God.

4. The Jewiſh Sabbath, with its ceremonial and typical worſhip under the law, ſhadowed forth the Chriſtian Sabbath, with its pure and ſpiritual worſhip under the goſpel, and ſo is expired.

5. The reſt of the ſeventh day Sabbath was a type and ſhadow of Chriſt's reſting upon that day in the grave, and therefore could not be continued after his reſurrection, more than any of the other types fulfilled in Chriſt. Our Saviour, by chooſing to ly buried throughout this day in the grave, did thereby bury the Jewiſh ſeventh day Sabbath with the reſt of their types and ſhadows. Hence it is that the apoſtle Paul, Col. ii. 16. 17. doth expreſsly number the Sabbath among the Old Teſtament ſhadows, that ceaſed upon their being accompliſhed in Chriſt the ſubſtance and Antitype, who came in place of all the legal ſhadows. Now, it being evident from the foreſaid text, that the Jewiſh Sabbath was abrogated by Chriſt's death and reſurrection; it is neceſſary to believe that either Chriſt, by himſelf or his apoſtles, did appoint another day in lieu thereof, for the ſolemn worſhip of God; otherwiſe the ſtate of the Chriſtian church under the New Teſtament would be far worſe than that of the Jews under the Old, which is abſurd.

6. The two ages before and after Chriſt, are reckoned as two diverſe worlds, Heb. ii. 5. wherefore as, when the firſt world was made by creation, there was a day

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ſet apart in memory thereof; ſo, when the world was renewed by redemption, it was fit there ſhould be a day kept in honour and memory of that great work: For, if the perfecting the work of the firſt creation deſerved to have a day ſet apart for celebrating the power and glory of the Author, much more doth the finiſhing the new creation, or reſtoration of the world, deſerve a day to be conſecrated for the commemorating of that, in regard the glorious attributes of God do ſhine far more brightly in this, than in the other.

Queſt. III. If it be aſked, Why was the Sabbath changed to the firſt day of the week?

I anſwer, For many reaſons.

I. The great reaſon given for obſerving the laſt day of the week, doth plead more ſtrongly now for the obſervation of the firſt day of the week. The reaſon for obſerving the ſeventh day was, becauſe the Lord reſted that day from the great work he had made, viz. of creation, which ought to be remembered with thankfulneſs and praiſe. Now, when God gave the ten commandments, there was no greater work in the world than the creation; and therefore it was fit that the day of God's reſt from his greateſt work ſhould be the Sabbath, or day of reſt to the world. But, ſhould God thereafter work a greater work than creating heaven and earth; then, by parity of reaſon, and even by virtue of the fourth commandment, the day of God's reſt from that, ſhould be the Sabbath of the world. Now, the work of redemption, which the Lord perfected, and reſted from on the firſt day of the week, is far greater than the work of creation; it doth even eclipſe and ſwallow it up, as the temple did the tabernacle: It is far more valued and eſteemed by God the Author, and ought to be far more regarded and remembered by us on many accounts.

1. In regard, that in the world's redemption there is a far more glorious diſplay of the divine attributes, God's power, wiſdom, juſtice, goodneſs, &c. than in the world's creation.

2. It is much more for our benefit and comfort than the work of creation; we could have had no comfort

in this without the other; for the whole creation groaned under the burden of sin, and, by reason thereof, all the creatures were at enmity with us. Without redemption what pleasure can we take in our creation, since by it we are made capable only of everlasting misery and distruction? Alas! there are no comforts in being creatures, if we be not made new creatures; and there is no doing of that, but by this new and glorious method.

3. In regard the second creation was a work of far greater difficulty and expence than the first. The first was finished by the word of his mouth, but the second could not be perfected but by the blood and death of his dear Son: The first was finished in six days; but it cost the Son of God above thirty three years painful travail and suffering in the world, to effectuate the second. In the first there was no oppofition; for, since the world was made out of nothing, there was nothing to make resistance to the Creator: But in the second creation, or redemption of the world, there was a formidable oppofition made by justice, men, and devils. It was wonderful for the glorious fabric of heaven and earth to be made out of nothing; but much more for the Maker of all things to be made of a woman, Jesus Christ to be born of his own creature. In the first creation God made us like himself; but here the Lord makes himself like us. The glorious Creator is made a creature, yea, made sin, made a curse, to save man, his sinful creature, from the curse. We may indeed say, "We are fearfully and wonderfully made;" but much more are we fearfully and wonderfully redeemed. Creation was the work of God's fingers, Pfal. viii 3. but redemption the work of his arm, Luke. i. 51. We use the strength of the arm, to effectuate what the fingers cannot do. So that we see it is a far greater work and miracle to bring us back from hell, than to bring us from nothing; to make us saints, than to make us men and women. Well then, if God's resting from his work of creation on the seventh day, determined mankind to keep this day for a Sabbath in a thankful remembrance thereof, much more should God incarnate's

nate's raiſing a new world at a far greater charge, and reſting from his labour of love on the firſt day of the week, determine us to obſerve that day for a Sabbath, in an adoring remembrance of his infinite glory and goodneſs diſplayed in this ſtupendous work.

4. The Lord himſelf delights and rejoices much more in the new creation, than in the old, his glory being more conſpicuous by the one than by the other; and that which is eſteemed and preferred by him, ought to be ſo by us. The Lord indeed took pleaſure in the review of his works in the firſt creation, when he at firſt reſted from the ſame: But theſe being afterwards all corrupted and deformed by ſin, his complacency therein was exceedingly diminiſhed. Hence, Gen. vi. it is ſaid, "It repented him he had made man:" Wherefore it was proper and neceſſary to tranſfer the Sabbath to the day of the world's new creation or reſtoration, effected and completed by the reſurrection of Jeſus Chriſt the world's Redeemer, in which day the Lord reſted from theſe his more glorious works, delighting himſelf in the review thereof with an everlaſting complacency.

Laſtly, To confirm what is ſaid, let it be obſerved, that God ſo far preferred the work of redemption to that of creation, that he changed the beginning of the year (as Dr Lightfoot remarks on Exod xiii.) from the time of the world's creation, to the time of the paſſover, and the Iſraelites deliverance from Egypt by Moſes, as being an eminent type of our redemption from ſin and hell by Jeſus Chriſt. We have reaſon to believe, that, from the creation of the world, the year began in September, at the time of the autumnal Equinox; for we find the fruits were on the trees at the creation, Gen. i. 12. But when God inſtituted the firſt paſſover, which immediately uſhered in the Iſraelites deliverance from Egypt which was in March, at the vernal Equinox; he changed the beginning of the year, and ordered it to commence from that time, Exod. xii. 2. "This month ſhall be unto you the beginning of months, it ſhall be the firſt month of the year to you." Now, if the beginning of the year was changed upon the account

count of the type, a day might well be changed upon the account of the antitype. If the month of the figurative redemption was ſo remarkable, that the month of the world's creation muſt give place to it; then ſurely the ſubſtance itſelf, when it appeared, might well be the cauſe of the change of a day, and the ſeventh day of the creation give place to the firſt day of the finiſhing of our redemption.

II. Since there was a neceſſity of changing the Sabbath from the ſeventh day of the week, as is already proven; it could be into no other day ſo fitly as the firſt day of the week, on ſeveral accounts.

1. Becauſe of its anſwering the intent of the command better than another day: For if the Sabbath had been changed into the ſecond, third, fourth, or any other day of the week than the firſt, the morality of the fourth command had been infringed: For ſo God would not have had one day, and man ſix working days together of one and the ſame week; as the command requires. But now it holds in a conſtant courſe. God hath his one day, and we our ſix together in one and the ſame week; as it was from the beginning. And, by this wiſe alteration, there was never a week without a Sabbath, and never a week had two Sabbaths. For as the week ended with the Jews Sabbath, ſo the next week began with the Chriſtian Sabbath; which could not have been, if any other ſeventh day had been choſen.

2. Since there behoved to be a change, it was very agreeable to reaſon to begin the week with God, and that our Creator and Benefactor ſhould be firſt ſerved, and have his portion of the week aſſigned to him in the firſt place, that his worſhip might have the preference to our labour; and alſo, that our conſecrating the firſt fruits of the week to God, might in a manner ſanctify the whole, obtain his bleſſing on the week's labour, and make all our works therein the more acceptable to him.

3. The firſt day of the week is the fitteſt for keeping up the memory both of the firſt and ſecond creation of the world. For it being a day of reſt always ſucceeding

ſucceeding our ſix days labour, puts us in mind of God's finiſhing the works of creation in ſix days ſpace, and reſting the ſeventh. And eſpecially, it being the firſt day of the week, ſerves to mind us of the beginning of the world, and of its firſt creation; ſeeing it was on this day that God began his glorious work, ſaying, "Let there be light." But in a ſpecial manner, this day ſerves to perpetuate the memorial of this greater bleſſing of the world's new creation or redemption by Jeſus Chriſt; ſince on it he finiſhed this work by his reſurrection. It was on this day that not only that temporal and periſhing light did firſt ſhine at the firſt creation;——but alſo that eternal and heavenly light brake out in a meridian ſplendor, the Sun of righteouſneſs aroſe from a dark grave, and ſhined on a dark world, and brought light, life, peace, healing, and all mercies under his wings.

4. It is the fitteſt day for celebrating the honour and memory of all the perſons of the glorious Trinity; For though Jeſus Chriſt the ſecond perſon of the Trinity, be honoured by this day in a peculiar manner, upon account of his glorious reſt this day from the work of redemption; yet the Father and Holy Ghoſt are this day remarkably honoured alſo. The Father did not only begin this day to create but he was the glorious contriver of our happineſs, and ſent his Son to carry on that bleſſed work of redemption, which was this day happily completed. Alſo the Holy Ghoſt is honoured by obſerving this day, ſince he glorioufly deſcended at Pentecoſt on this day for fitting and furniſhing the apoſtles for the work of the goſpel: and he is the bleſſed Applier of the redemption finiſhed this day by Jeſus Chriſt, and is in a more eſpecial manner at work this day, in making ſaving application of it unto elect ſouls, by the preaching of the goſpel.

III. The Sabbath is changed to the firſt day of the week, becauſe it is the moſt honourable and glorious day to Chriſt and his church, that ever dawned upon the world: The moſt honourable day to our Redeemer, and the moſt joyful to the redeemed; and therefore ought to be kept in perpetual remembrance.

Hence

Hence, by the ſpirit of God, and ever ſince Chriſt's reſurrection upon this day, it is called the Lord's day, it being the moſt glorious day ever he had. It was in an eminent manner his birth day, for in it he was born from the dead: in it God ſolemnly owned him to be his only begotten Son; hence that word in Pſal. ii. "Thou art my Son, this day I have begotten thee," is applied to the day of his reſurrection, Acts xiii. 33. "He was this day declared to be the Son of God with power," Rom. i. 4. For, at his riſing, he made the earth to ſhake, the graves to open, the ſtones to roll away, the dead to riſe and appear, the ſoldiers to tremble and flee, and both ſaints and angels to come and attend him. And was not this a triumphant day to him? Yea, on this day he conquered the grave, death and hell, and ſhewed himſelf to be the Captain of our ſalvation, triumphing over his and our enemies. His birth and death did ſhew him to be truely man, but his reſurrection did manifeſt him to be truely God, and the great Redeemer of the world. Hereby he gave full proof, that he had completely finiſhed the work of our redemption, paid the elect's debt, ſatisfied divine juſtice, cancelled our bond and obtained an ample diſcharge, ſince he, as our great Cautioner, was now let out of priſon. Was not this then a joyful day, a day to be had in everlaſting remembrance? The day our Jonas came ſafe out of the whale's belly; the day our Samſon carried away the gates of Gaza. Now it was that death loſt its ſting; now the grave and hell loſt their purchaſe; now the ſerpent's head was bruiſed; now were they all ſwallowed up in victory; now it was that our glorious Redeemer reſted from all the works of ſuffering and redemption, and rejoiced in the review thereof, with infinite complacency. And ought not we, who are ſo much concerned, chearfully to reſt this day with Chriſt, in a thankful remembrance of all he hath done?

IV. This day was propheſied of long before, Pſal. cxviii. 24. "This is the day which the Lord hath made, we will rejoice and be glad in it." The current of expoſitors underſtand this day of our Chriſtian Sabbath, and of Chriſt's reſurrection thereon; for here plainly there

there is a prophecy of Chriſt, and of a remarkable day whereat the world ſhould wonder, and the church rejoice. "This is the day which the Lord hath made," *i. e.* of which God is author. He made it, not by creation only, as he made all days; but by conſecration, deſigning and appointing it for a peculiar end, even for that ſtrange and wonderful work of Chriſt's reſurrection from the grave, when he obtained his glorious victory, and our gracious deliverance from hell and deſtruction. Again, he made it, *i. e.* (as the word from the original may be rendered) exalted it. This is the day which the Lord hath honoured and exalted above its fellows, above the ſeventh, or any other day of the week, becauſe of the incomparable work of this day. That the day propheſied of in that place is ſome remarkable day of the Meſſiah, is very clear, if we conſider the context, and the two preceding verſes of this Pſalm; by which it plainly appears, that the day there ſpoke of is the day wherein "the ſtone rejected by the builders," (*i. e.* Chriſt, who was rejected by the elders, ſcribes and phariſees, the pretended builders) became "the head of the corner:" Now what day was this, but his "reſurrection-day?" in which God, by raiſing him from the dead, glorioufly exalted him above all his enemies, rolled away his reproach, made him "Head of the corner," and Head of the church, by openly declaring him, to be his "Son with power," and that to the terror and confuſion of all his enemies, and the joy and gladneſs of all his friends. And to put it beyond doubt, that this is the meaning of the place, ſee it particularly applied by Peter, before the Jewiſh Sanhedrim, Acts iv. 11, 12. "Be it known to you, that this Jeſus Chriſt whom ye crucified, God hath raiſed from the dead:" And therefore he ſubjoins, verſe 12. "This is the ſtone which was ſet at nought of you builders, which is become *the* head of the corner." Now, this being ſuch a memorable day, the pſalmiſt's direction is, that all Chriſtians ſhould rejoice and be glad in it; which indeed is a moſt proper duty on our Chriſtian Sabbath.

Again we have another prophecy concerning this day, in Iſa. xi. 10. "And in that day there ſhall be a root

of Jeſſe, which ſhall ſtand for an enſign of the people; to it ſhall the Gentiles ſeek, and his reſt ſhall be glorious." Now, what was that ſpecial day, wherein Chriſt was raiſed and exalted for an enſign, to invite and engage the nations to flee to him as their Redeemer? Was it not his reſurrection day, on which he was declared to the world to be "the Son of God with power," Rom. i. 4. This is the day then on which his reſt was glorious. For as God the Father's "reſt from the work of creation was glorious," and had great glory and honour put on it, by the world's keeping a Sabbath for about four thouſand years thereupon; ſo God the Son's "reſt from the work of redemption" was to have great glory and honour put upon it, by the Chriſtian world's obſerving a weekly Sabbath on it, to the end of time.

And was it not a glorious reſt which the Son of God had on the firſt day of the week, from his great and ſtupendous work, when he had laid the foundations of the new heavens and new earth, and had given the finiſhing ſtroke to the new creation; when all "the ſtars ſang together, and all the ſons of God ſhouted for joy?" It was on this day the Son reſted from his works, "and was refreſhed," as it is ſaid of God, Exod. xxxi. 17. with reſpect to his reſting from the works of the firſt creation. Now, as God's reſt from his works on the ſeventh day, and his being refreſhed therein, was a ſufficient indication of the preciſe day of reſt which he would have obſerved by the world under the old diſpenſation of the covenant; ſo the reſt of our Lord Jeſus Chriſt from his works on the firſt day of the week, and his being refreſhed therein, is a ſufficient indication of the preciſe day of reſt which he would have obſerved under the diſpenſation of the new covenant. And accordingly, upon this indication, we immediatly find the diſciples aſſembling themſelves together upon this day of their Redeemer's reſt; and no ſooner are they met, but Chriſt comes and graciously meets with them, ſolemnly bleſſes them, and gives them the Holy Ghoſt, John xx. 19. from which

which time forward, the firſt day of the week was never without its ſolemn aſſemblies.

Moreover, we have the apoſtle to the Hebrews expreſsly confirming the foreſaid prophecies concerning Chriſt's reſt upon the firſt day of the week, by telling us, that under the goſpel, "there remained a reſt for the people of God," Heb. iv. 9. Now if this place be duly conſidered, and rightly underſtood, it will mightily confirm the change of the Sabbath from the laſt to the firſt day of the week. For the word, which is there rendered *reſt*, in the original is *Sabbatiſmos*, and ſhould be rendered a *Sabbatiſm* or *Sabbath-keeping*, and ſo the meaning is, (according to Doctor Owen and other learned commentators) "There remaineth a Sabbath keeping for the people of God, under the New Teſtament as well as under the old." And this (as the apoſtle ſhould in the context) behoved neceſſarily to be a new Sabbatiſm, in regard it hath a new foundation, in correſpondence to the foundation of the old Sabbatiſm mentioned verſe 4. of that chapter. "For he ſpake in a certain place of the ſeventh day on this wiſe, And God did reſt the ſeventh day from all his works." Well (ſaith the apoſtle) the new Sabbatiſm hath the like foundation, verſe 10. "For he (viz. Jeſus Chriſt) that is entered into his reſt, hath alſo ceaſed from his own works, as God did from his." Now, it was on the morning of the firſt day of the week that Chriſt entered into his mediatory reſt from his works of redemption, as God on the ſeventh day entered into his reſt from the work of creation. And as God, by his reſting on the ſeventh day, did determine that day for a ſacred ſabbatical reſt under the Old Teſtament; ſo Chriſt (who is the Lord of the Sabbath) by his entering into his reſt on the firſt day, did determine that day of the week for a ſacred Sabbatiſm under the New Teſtament, The ceaſing from his works, as God did from his mentioned ver. 10. can never properly be applied (as ſome do) to the believer, but to Chriſt's ceaſing from his works of redemption; ſeeing it is abſurd to make our ceaſing from the vile works of ſin, a parallel to God's ceaſing from his glorious works of creation. And it cannot be meant

of ceaſing from the works of duty and ſervice to God; for, to all eternity, believers never ceaſe from theſe, Rev. xxii. 3.

V. Our Lord Jeſus Chriſt hath put honour upon the firſt day of the week, and authoriſed the obſervation of it by his own example and practice, which hath the force of a law to us. It was on this day he met with the two diſciples going to Emmaus, opened the ſcriptures to them, and was made known to them in the breaking of bread, Luke xxiv. 13. Likewiſe upon the ſame day he appeared to the eleven, when gathered together, and others with them, ſhewed them his pierced hands and feet, comforted them, and opened their underſtandings that they might underſtand the ſcriptures, Luke xxiv. 33. 36. 40. 45. It was on this day that Chriſt came to his diſciples, (being all convened together except Thomas) gave them his peace and bleſſed them, and alſo gave them their commiſſion and the holy Ghoſt, John xx. 16. 20. &c. Again, upon that day eight days, being the next firſt day of the week, when the diſciples were aſſembled together, and Thomas with them, John xx. 26. Chriſt choſe to appear unto them, and graciouſly convinced Thomas by the diſcovery of his wounds. Though Chriſt, after his reſurrection, met with ſeveral of his diſciples upon other days of the week, yet on the firſt day only (which is therefore expreſsly recorded) did he appear to them when aſſembled together; and therefore we ſee how he left Thomas a whole week under his unbelief and doubtings, till the next Lord's day or firſt day of the week ſhould come, that he might have occaſion graciouſly to reſolve him in the aſſembly of his diſciples, for their common edification and comfort. The firſt day of the week is the only day of the week, or month, or year, that is ever mentioned by number in all the New Teſtament; and wherever it is ſpoke of, we hear of the religious obſervation of it, by the diſciples aſſembling together. And why are we told by the evangeliſts ſo expreſsly, and ſo often, of Chriſt's making his viſits to his diſciples upon the firſt day of the week? but to ſhew us, that Chriſt put a peculiar honour and reſpect upon this

day

day, and thereby gave us a plain intimation of his will, that it ſhould be obſerved in his church, as the Chriſtian Sabbath, or the weekly day of holy reſt and holy convocations. That one day in ſeven ſhould be religiouſly obſerved in this manner, was a law from the beginning, and that as old as the ſtate of innocence (as I ſhewed before.) But that, in the kingdom of the Meſſiah, the firſt day of the week ſhould be that ſolemn day; this was indication enough, that Chriſt on that day once and again met his diſciples in a religious aſſembly. And it is highly probable, that at his firſt meeting with them, he appointed them that day eight days to be together again, promiſing to meet them; for we find them more chapterly convened that day than the former, John xx. 26. "And after eight days, again his diſciples were within, and Thomas with them," as it would ſeem waiting for Chriſt's coming. And many are of opinion, that he thus continued to meet with them *every* firſt day of the week, till his aſcenſion, "ſpeaking to them the things pertaining to the kingdom of God." Acts i. 3.

Chriſt's meeting with them that day was not merely occaſional, but deſigned; as appears by the expreſs mentioning of the firſt day of the week ſo oft as he met them. For, when Chriſt met with his diſciples on any other day of the week, we are not told what day it was, whether the ſecond, third or fourth day of the week; but when he meets with them on the firſt day, the holy Ghoſt names and records that, thereby aſcribing ſomething peculiar to it above all the reſt.

VI. The obſervation of the firſt day of the week is alſo authoriſed by the divinely inſpired apoſtles of Chriſt, and founders of the Chriſtian church, and that both by their example and direction.——We have them both directing and performing the duties of the Sabbath on this day, and alſo aſſerting Chriſt's propriety in it as his; all which is evident from ſcripture.

In the forecited ſcriptures, where we read of Chriſt's appearances to his diſciples, we alſo read of their aſſembling together on the firſt day of the week ſeveral times; which

which certainly was for the public worſhip of God, and in honour of this day. For, when they met on other days of the week, it is not told what theſe were; but, when they met on the firſt day of the week, the Holy Ghoſt records that; which ſhews it to be a remarkable day in itſelf, and obſerved as ſuch by the diſciples of Chriſt, and that in a religious way.

But, beſides theſe, I ſhall adduce four other ſcriptures, that clearly demonſtrate what is above aſſerted.

The firſt is, Acts ii. 1. 2. where it is recorded, that "the apoſtles and other brethren were met all together on the day of Pentecoſt in one place." This meeting was for public worſhip on the firſt day of the week, according to their wonted practice. It is not in the temple with the Jews, but in a houſe in Jeruſalem by themſelves.

Queſt. How prove you that it was on the firſt day of the week? *Anſ.* Becauſe it is evident from ſcripture, that the paſſover that year fell on the Jewiſh Sabbath; and Pentecoſt being ſtill the fiftieth day after the paſſover, it conſequently fell that year on the firſt day of the week, or the Lord's day. Pentecoſt is a Greek word, ſignifying the *fiftieth*, called ſo becauſe of its being ſtill the fiftieth day after the paſſover, a Jewiſh feaſt, which fell ſometimes upon one day of the week, and ſometimes on another; but this year it fell on the laſt or ſeventh day of the week. Pentecoſt was another feaſt of the Jews, but kept in remembrance of God's giving the law that day on mount Sinai, being the fiftieth day after their eating the paſſover and coming out of Egypt. And conſequently, Pentecoſt falling this year upon the firſt day of the week, our Lord's reſurrection day, the apoſtles and brethren aſſembled for celebrating this day by public worſhip. Now, let us obſerve how remarkably God confirmed their keeping of the firſt day of the week, and bleſſed their meeting together upon it for worſhip: He even ſent down that extraordinary effuſion of the Holy Ghoſt upon them, for fitting and furniſhing them for the extraordinary work of planting the Chriſtian church, and converting the world. This was a ſolemn approbation of the

the Chriſtian Sabbath, and a ſeal to its inſtitution from heaven, which did confirm all Chriſtians in the celebrating of this day for the future: And many times have they experienced the gracious effuſions of the Spirit on their public aſſemblies this day ſince that time. It is obſerved by Grotius, upon Exod. xix. 1. That it was on the firſt day of the week that the law was given in its fearful promulgation from mount Sinai. But though God made that in ſome reſpect a terrible day to them, yet he makes it weekly a joyful day to us, by the comfortable promulgation of the goſpel thereupon from mount Zion.

A ſecond ſcripture is, Acts xx. 7. "And upon the firſt day of the week, when the diſciples came together to break bread, Paul preached to them," &c. Whence it is plain that the firſt day of the week was then the ſtated time for Chriſtians their meeting together, for the preaching of the word, and celebrating of the Lord's ſupper; for this is recorded as their cuſtomary known practice. Paul had been at Troas ſeven days, and conſequently was there upon the Jewiſh Sabbath; but there is no word of any meeting among them on that day, or any other day of the week: But when the firſt day of the week comes, the church is ſolemnly convened, and perform the work of the Sabbath on this day. Paul was ready to depart from that place, only he muſt ſtay till the firſt day of the week, that he might meet with the whole church, and preach to them before he leave them; and ſo, according to their cuſtom, they all aſſemble together, and he ſanctifies the Sabbath with them, by preaching and diſpenſing the ſacrament, and that even till midnight; for they did not ſoon weary, at that time, of the work and duties of the Lord's day. A third ſcripture is, 1 Cor. xvi. 1. 2. "Now concerning the collection for the ſaints, as I have given order to the churches of Galatia, even ſo do ye. Upon the firſt day of the week, let every one of you lay by him in ſtore," &c. Whence it is plain, that the apoſtle injoins the church of Corinth, in conformity with other churches, to make their collection for the poor on the firſt day of the week. Now, why on the firſt day

of

of the week, and not on the ſeventh, or any other? but for theſe reaſons: 1. They had their public meeting on this day, and ſo had more conveniency for gathering their charity on this day, than upon another. 2. The firſt day of the week was now come in place of the old Sabbath, on which day collections were made in the Jewiſh ſynagogues; for the giving of alms was always reckoned a proper duty for the Sabbath day: But now the apoſtle will have all the duties of the Sabbath transferred to the firſt day of the week, and particularly this duty of public charity, there being a peculiar fitneſs in this day for it, in regard we are called this day to commemorate Chriſt's infinite charity to our ſouls, and alſo to receive new bleſſings and expreſſions of bounty from him; and therefore ſhould be the more liberal to his poor ſaints. I hope, there is none that will ſay that the apoſtle had not Chriſt's warrant for what he appointed in this matter; for in this epiſtle he proteſts, that "he delivered nothing to them, but what he had received from the Lord, and had his command for;" ſee 1 Cor. xi. 23. & xiv. 43. It is as clear as light, from the foreſaid teſtimony, and many others, that the primitive Chriſtians had their aſſemblies on the firſt day of the week, which they would not have had without the apoſtles direction; nor would the apoſtles have determined ſo, without knowing the mind of Chriſt.

A fourth ſcripture is, Rev. i. 10. where John ſaith of himſelf, that "he was in the Spirit on the Lord's day;" which, to be ſure, is no other than the Chriſtian Sabbath, getting the denomination from our Lord Jeſus Chriſt, and his riſing from the dead therupon, and frequent meetings with his diſciples this day; and to this day it ſtill retains this title of the Lord's day, being a day ſpecially inſtituted for the honour of our Lord, and conſecrated for his ſervice and worſhip. The apoſtle wrote this book near the end of the firſt century, and calls this day by that name which it commonly got then, and ſpeaks of it as a day univerſally notour and remarkable for the Chriſtians obſervation of it. The apoſtle, at this time, was baniſhed into the iſle of Patmos by Domitian

Domitian the emperor, where probably he wanted the opportunity of the public aſſemblies on this day; yet he is employed in ſanctifying the Lord's day in a private way; he is in the Spirit, *i. e.* in a ſpiritual frame, and taken up in ſpiritual exerciſes, meditation and prayer (which are proper duties for the Sabbath) and the Lord rewards this his conſcientious regard to this day, with the revelation of theſe great things which were afterwards to fall out to the church to the end of the world.

Moreover, it is obſervable, that the Lord puts his name on this day; for the Holy Ghoſt calls it here the Lord's day, and that for theſe reaſons: 1. Becauſe of its deriving its inſtitution from him: So the prayer, dictate by him, is called the Lord's prayer; the ſacrament of his ſupper, inſtitute by him, is called the Lord's ſupper.

2. It is called the Lord's, becauſe of his ſpecial propriety in it: He hath ſeparated and ſet apart from common uſe, and conſecrated it wholly to his uſe and ſervice: So the ſacrament is called the Lord's table, becauſe of its being conſecrated for holy uſes, and ſo ſet apart and diſtinguiſhed from all other tables.

3. Becauſe of its being dedicate to his honour and memory, being the day in which he conquered death, got a total victory, and triumphed over all his enemies.

4. It is called the Lord's day, becauſe the Lord Jeſus Chriſt, his perſon and mediation, is the principal ſubject of this day.

VII. Another argument for the obſervation of the Chriſtian Sabbath, may be drawn from the conſtant and uninterrupted practice of all Chriſt's churches through the world ſince the apoſtles days; they have all continued to obſerve the Lord's day for holy worſhip. All the ancient fathers and Chriſtians had the Lord's day in great eſteem, and made it a badge of their religion, to obſerve it carefully, as appears from the writings of Juſtin Martyr, Tertullian, Origen, &c. Ignatius, that ancient father, who lived ſo near Chriſt's times, in his epiſtles highly recommends the Lord's day: "Let every one that loveth Chriſt (ſaith he) obſerve the firſt day of

the week, the Lord's day, as the queen of all days." It is a remarkable ſaying of Auguſtine, "as the virgin Mary was bleſſed above all women, ſo is the firſt day of the week bleſſed above all days."

VIII. The conſciences of men plead for the divine authority of the Lord's day. Surely it is God, who is the ſupreme Lord and Sovereign of mens conſciences, that directs this his deputy in men, to excite and preſs them ſo cloſely to the obſervation of this day, and alſo to challenge and ſmite them ſo ſharply for the neglect and profanation of it. And indeed there is no ſin that conſcience more commonly accuſes wicked men of, than the breach of the Lord's day: And hence it is, that many malefactors, at their laſt hour, when moſt ſerious, do moſt bitterly bewail it: acknowledging that their Sabbath-breaking was their leading ſin, and the occaſion of all the reſt of their wicked courſes; having provoked God to leave them, and give them up to the luſts of their own hearts, and temptations of the devil. Clark, in his 2d vol. of Examples, tells us of one Thomas Savage (a young man who was executed at Ratcliff, October 28. 1668, for murdering his fellow ſervant) that whilſt he was in priſon, cried out to ſome that came to viſit him, after this manner; "Oh wretch that I was! I ſtudied how I might ſpend the Lord's day in the devil's work; at that time when I ſhould have been ſerving God, I was buſieſt in ſerving ſatan. I was glad when the Sabbath came, for then I had leiſure to purſue my luſts and pleaſures. I ſometimes went in to the church, but I never ſtaid the time of a whole ſermon. I laughed at thoſe who ſpent the Sabbaths in hearing and praying, and looked on them as the vrieſt fools in the world. O tell young men from me, that Sabbath-breaking is a dangerous and coſtly ſin," &c.

Turner on Providence, gives an account of one Edmund Kirk, vintner, executed at Tyburn, July 11. 1684, for murdering his wife, who in his confeſſion lamented his frequent profanation of the Lord's day; "Upon which holy day (ſaith he) I committed the heinous ſin of murdering my poor wife." Thus one ſin was punished

nished with another, Sabbath-breaking with murder, and that with the gallows. Likewise, he tells of another, executed May 25 1687, for theft; who in his confession, said, "That it was his earnest desire, that all, young men especially, should take care not to spend the Lord's day." And the author's remark is, that he doth not know that ever he observed any repentance in a malefactor, who did not bitterly lament his neglect of his duty to God on that day

IX. In the *last* place. The dispensations of divine providence may be brought in, as giving suffrage to the sanctification of the Lord's day. God hath highly honoured this day, by doing many mighty works upon it: On this day he created the light, and began to make the world; on this day he gave the law from mount Sinai, as Grotius observes. Nay, it is affirmed by an ancient council held at Constantinople, Count. 6. Can. 8. "That Christ was born on the Lord's day, and the star shined to the wise men on it. Christ fed the five thousand with the five loaves and two fishes on this day; that he was baptized, rose from the dead, and sent down the Holy Ghost on this day." And some of the ancients have further affirmed, that whatsoever notable thing was done in the world, the Lord ordered it so, was done to the honour of this day. Thus God hath consecrated the first day of the week, or Christian Sabbath, by doing so many of his wonderful works upon it; to intimate to us, that it is his will we should sanctify this day, and observe it weekly, for publishing and proclaiming his worthy acts, and keeping up the memory of Christ's nativity, passion, resurrection, &c. to the end of the world, without instituting days of our own for these ends.

Moreover there are various dispensations from God, both of mercy and judgment, that conclude for the observation of this holy day. The gracious providences, that attend the conscientious observers of the Lord's day, are most remarkable. On these the Lord pours down the gracious influences of his Spirit, in his ordinances dispensed this day; he eminently blesseth them with increase of grace, tenderness of conscience, and

holineſs of life; and with all his beſt bleſſings, both ſpiritual and temporal. God hath now for theſe 1700 years paſt, granted all his churches through the world, many ſignal marks of his favour and preſence in obſerving the Lord's day, which they could not have expected, had they been in an error in keeping it. How often hath he poured out his Spirit upon them when attending ordinances on this day, and bleſſed them with conviction, converſion, and manifeſtations of his love? Nay, the univerſal experience of Chriſtians do teſtify, that all the bleſſings and mercies, promiſed to the obſervers of the Sabbath under the Old Teſtament, are now transferred and accompliſhed to the keepers of the Chriſtian Sabbath: For, the change of the day being by divine authority, the firſt day Sabbath doth lawfully ſucceed to all the privileges, promiſes, and threatenings formerly pertaining to the ſeventh day Sabbath. We ſee what bleſſings are promiſed to the keeping of the Sabbath of old, both ſpiritual and temporal; that is a remarkable word, Jer. xvii. 24. 26. "If ye hallow the Sabbath day, to do no work therein, then they ſhall come from the cities of Judah, and all other places, bringing burnt offerings, and ſacrifices, and meat-offerings, and incenſe, and bringing ſacrifices of praiſe unto the houſe of the Lord;" *i. e.* When the Sabbath is duly obſerved, then the church ſhall flouriſh, religion ſhall be promoted, and the name of God highly exalted. And do we not ſee this promiſe viſibly accompliſhed to ſuch churches and perſons as ſtrictly ſanctify the Lord's day? Among ſuch Chriſtianity doth flouriſh, knowledge is encreaſed, reformation is advanced, grace is multiplied, and a conſcientious regard is had to all the other duties of religion.

Again, we find temporal mercies annexed to the keeping of the Sabbath, Iſa. lviii. 13. 14. "If thou turn away thy foot from the Sabbath," *i. e.* If thou ceaſeſt from prophaning it, "I will cauſe thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father;" *i. e.* Thou ſhalt be bleſſed with outward proſperity, and many earthly enjoyments. This is again confirmed in Jer. xvii. 24. 25. "If ye diligently

diligently hearken unto me, ſaith the Lord, to hallow the Sabbath day, to do no work therein, then ſhall there enter into the gates of this city kings and princes ſitting on the throne of David, riding in chariots, and this city ſhall remain for ever:" *i. e.* The nation and city ſhall be bleſſed with all ſecular and civil advantages. Accordingly the people of God have found the hallowing of the Lord's day ſenſibly proſperous to them with reſpect to their ſecular affairs: When they have diſcharged the duties of this day with a good conſcience, it hath fared the better with them all the week after. In teſtimony whereof, I ſhall here narrate the experience of that excellent perſon, Sir Mathew Hale, lord chief juſtice of the king's bench in the reign of king Charles II., who was both an eminent lawyer, and a great divine. In his book, called Contemplations, moral and divine, he hath theſe words; "I have found (ſaith he) by a ſtrict and diligent obſervation, that a due obſerving the duty of the Lord's day, hath ever had joined to it a bleſſing upon the reſt of my time; and the week that hath been ſo begun, hath been bleſſed and proſperous to me: And, on the other ſide, when I have been negligent of the duties of this day, the reſt of the week hath been unſucceſsful and unhappy to my ſecular employments; ſo that I could eaſily make an eſtimate of my ſucceſſes in my own ſecular employments the week following, by the manner of my paſſing this day: And this I do not write lightly or inconſiderately, but upon a long and ſound obſervation and experience." Again, in another place, he ſaith, "I thank God, I ever found that, in the ſtricteſt obſervation of the times of his worſhip, I ever met with the beſt advantage to my worldly occaſions; and that, whenever my worldly occaſions encroached upon thoſe times, I ever met with diſappointment, though in things of the moſt probable ſucceſs: and ever let it be ſo with me. It hath been and ever ſhall be to me, a conviction beyond all argument and demonſtration whatſoever, that God expects the obſervation of his times: and that, while I find myſelf thus dealt with, God hath not given over his care of me. It would be a ſad preſage unto me, of the ſevere anger of my Maker, if my inadvertance

rance ſhould caſt me upon a temporal undertaking upon this day, and that it ſhould proſper." Thus the learned and pious judge Hale, who ſpake from his own experience, after long and critical obſervation of divine providence.

Again, the judgments which often follow upon the violation of this day, do give teſtimony to its divine authority. How ſad are the ſpiritual ſtrokes, though little noticed, which God inflicts upon the ſlighters of his holy day, by giving them up to hardneſs of heart, ſearedneſs of conſcience, and vile affections; ſo that commonly they fall into ſcandalous out-breakings, and notorious crimes, proceeding from evil to worſe, till they at length run themſelves into ſome fatal miſchief! And, when men neglect to puniſh the profanation of this day, the Lord uſually takes the ſword into his own hand, and, by viſible temporal judgments, plagues the profaners of it. If the violation of the Jewiſh Sabbath was, by a divine order, puniſhed with death, under the law, Exod. xxxi 15: ſurely the breach of the Chriſtian Sabbath ſhall not eſcape without ſome ſignal marks of the divine vengeance, according to the ſcripture-threatenings, which are levelled againſt the one as well as the other, as I ſhewed before. Let us not forget that terrible denunciation of judgment, which we have in Jer. xvii. 27. "But if you will not hearken unto me to hallow the Sabbath-day, and not to bear a burden, even entering in at the gates of Jeruſalem, on the Sabbath day; then will I kindle a fire in the gates thereof, and it ſhall devour the palaces of Jeruſalem, and it ſhall not be quenched." The Jews (as Auguſtine obſerves) fell generally into this grievous ſin of profaning the Sabbath: For though they pretended to hallow it, by forbearing ſervile labour upon it; yet upon that day above all days, they uſed to pamper the fleſh with carnal delights, and run into the exceſſes of gluttony and drunkenneſs. Againſt theſe ſins did our Saviour warn them; but, they perſiſting, the foreſaid direful threatening was at length exactly fulfilled: For upon that very day, ſo abuſed by them, their regal city Jeruſalem, the glory and maſter-piece of the whole earth, was burnt down to the ground by the Romans

mans. And this Hegiſippus and Dio obſerve to have been done on the Sabbath-day, in September, about forty years after Chriſt's death.

And doth not that prophetical commination concern us, as well as the Jews? And have we not cauſe to fear the accompliſhment of it for the breach of the Chriſtian Sabbath? Yes, we have found it to be true. Some impartial obſervers of God's judgments in the world have remarked, that this ſin, viz. the breach of the fourth command, by the profane neglect of God's worſhip upon the Lord's day, and the ſpending of this time in open works of impiety, hath been frequently viſited upon cities and private perſons, by conſuming fires that have happened upon this day: Of which many inſtances might be given in this ſame iſland, as well as other parts of the world. That fiery prediction againſt Jeruſalem hath been oftener than once fulfilled and executed upon the two capital cities thereof, many of whoſe inhabitants have been as guilty of profaning the day ſet apart for God's ſervice as ever the Jews were. In London this vice reigned, and there it was dreadfully puniſhed with a furious and aſtoniſhing fire in the year 1666, which laid the moſt part of that great city, with its faireſt churches and buildings, in rubbiſh, in three days ſpace: And it is remarkable, that that dreadful fire broke forth on the Lord's day very early in the morning, being the ſecond day of September.

Likewiſe in Edinburgh, where Sabbath breaking very much abounded, (as appears by the acts of aſſembly made againſt that ſin) the faireſt and ſtatelieſt of its buildings, in the Parliament cloſs, and about it, (to which ſcarce any in Britain were comparable) were on the fourth of February 1700 (being the Lord's day) burnt down and laid in aſhes and ruins, in the ſpace of a few hours, to the aſtoniſhment and terror of the ſorrowful inhabitants; whereof I myſelf was an eye-witneſs: And the effects of that fire are viſible to this day. Yea, ſo great was the terror and confuſion of that Lord's day, that the people of the city were in no caſe to attend any ſermon or public worſhip upon it, though

though there was a great number of worthy miniſters convened in the place, (beſide the reverend miniſters of the city) ready to have prayed with or preached to the people on that ſad occaſion; for the General Aſſembly was ſitting there at the time: But the diſmal caſe of the city made this impracticable. However the Lord himſelf, by that ſilent Sabbath, did loudly preach to all the inhabitants of the city, ſetting forth to them, in a moſt awakening manner, the great ſin and danger of irreligious neglecting of God's worſhip upon the Lord's day, and profaning it, "by doing their own works, and finding their own pleaſures."

I have read of the town of Stratford upon Avon, that it was twice, upon the Lord's days, almoſt conſumed with fire, chiefly for prophaning the Lord's day, and contemning his word in the mouth of his faithful miniſter. The like alſo might be told of ſeveral towns in Scotland.

Dr Beard, in his theatre of God's judgements, tells us of the town of Feverton in Devonſhire, that was often admoniſhed by her godly paſtor, that God would bring ſome heavy judgement upon the inhabitants of that place, for their profanation of the Lord's day, occaſioned chiefly by preparing for their weekly market, which they then held on the Monday. Accordingly, very ſoon after the ſaid miniſter's death, on the 3d of April, 1598, God ſent a terrible fire, which in leſs than half an hour conſumed the whole town, except the church, the court-houſe, alms-houſes, and a few poor people's dwellings; where a man might have ſeen four hundred dwelling-houſes all at once on fire, and above fifty perſons conſumed in the flames. But the remaining inhabitants not taking warning by the former judgement, but continuing in the ſame ſin, the town was again fired on the 5th of Auguſt 1612, (fourteen years after the former fire) and all conſumed, except a few poor houſes. The hiſtorian adds, that they are blind who ſee not in this the finger of God: and he prays for grace to the people of that city, when it is next built, to change their market day, and to remove all occaſions of profaning the Lord's day.

Dr

Dr Twiſs on the Sabbath, relates a paſſage that happened in Bedford-ſhire, not long before his writing that book. A match at foot-ball being appointed on the Sabbath afternoon, whilſt two of the moſt forward were in the belfrey, tolling of a bell, to call the company together, there was ſuddenly heard a clap of thunder, and a flaſh of lightning was ſeen by ſome that ſat in the church porch, coming through a dark lane, which flaſhed in their faces, and much terrified them. And, paſſing through the porch into the belfrey, it tripped up his heels that was tolling the bell, and ſtruck him ſtark dead; and the other that was with him was ſo ſorely blaſted therewith, that ſhortly after he died alſo.

Mr Clark, in his father's life, p: 128, hath a very ſtrange paſſage, to this purpoſe. Mr Hugh Clark preaching at Oundle in Northampton-ſhire, where the people were generally very ignorant, and much addicted to the profanation of the Lord's day, by Whitſon ales, Morice dances, and ſuch paſtimes, which he much ſet himſelf againſt, endeavouring to convince them of the evil, and denouncing God's judgments againſt them in caſe of perſeverance: But they being trained up in thoſe courſes, and hardened by cuſtom, perſiſted ſtill in their wickedneſs. At laſt, on a Lord's day, the leader of the dance, being a luſty young man, in the midſt of their profane paſtimes, fell down ſuddenly, and died; but they, ſoon ſhaking off their fear, returned to their vomit again. The Lord's day following, Mr Clark took occaſion, from this ſad diſpenſation, to quote the forecited text, Jer. xvii. 27. "If thou wilt not hearken unto me, to hallow the Sabbath day, then will I kindle a fire," &c. But the people kicked againſt theſe admonitions, and that ſame evening went to their ſports again; among whom was a ſmith that was a chief ringleader: But it pleaſed God, the very next day, two huſbandmen coming to his ſhop to ſharpen their plough ſhares, a ſpark from the red-hot iron, as he was beating it upon the anvil, flew into the thatch, which both the ſmith and his neighbours ſaw, but had no power to move towards it; which preſently burnt down the ſmith's ſhop,

houſe, and all his goods. This Mr Clark preſſed upon their conſciences: but nothing would prevail, till at laſt, upon a Sabbath day at night, when they were retired to their ſeveral homes, there was heard a great noiſe, and rattling of chains up and down the town, which was accompanied with ſuch a ſmell and ſtink of fire and brimſtone, that many of their guilty conſciences ſuggeſted to them, that the devil was come to fetch them away: And now, and not till now, they began to think in good earneſtneſs of a reformation.

Mr Clark, in his examples, tells us of one Mr Abberly, a godly miniſter in Burton upon Trent, who took occaſion often to reprove and threaten Sabbath breakers, eſpecially ſuch as ſold and bought meat upon Sabbath day mornings, a practice too common in that place. Nevertheleſs, there was a taylor, that dwelt in the upper end of the town, who would go through the long ſtreet (as it were in a bravado) to the other end of the town, and fetch home meat on the Lord's day morning; but as he returned with both his hands full, in the midſt of the ſtreet he fell down ſtark dead. I was (ſaith Dr Teate) an eye-witneſs, both of his fall and burial: And it pleaſed God thereby to work ſome reformation, both among the butchers and others.

Alſo he relates, from one Mr Falconer, miniſter of Burford near Saliſbury, a fearful example of God's juſtice, about the year 1635. A prophane company of young men, on the Lord's day, early in the morning, went to Claringdon park, to cut down a May-pole; and having loaden the cart with it, at Milner's Bars, entering into the city of Saliſbury, one of the cart-wheels fell into a rut, which made the young tree in the cart (which they had ſtole for a May-pole) to give a great ſurge on one ſide, ſo that it ſtruck one of the company ſuch a blow on the head, that it beat out his brains, and he inſtantly died on the place, and lay there a fearful ſpectacle of God's wrath, both againſt that heatheniſh ſport and wilful prophaning of the Sabbath; whilſt he maketh the very thing they had choſen for their ſport and paſtime, to be the inſtrument of executing his fury. The author ſaith, that he diligently enquired

quired after the truth of this matter, at his first going to Sarum; and many godly and credible persons, who had seen that sad spectacle, in his hearing attested it to be so as above narrated.

Also, in the county of Devon, one Edward Ameridith, a gentleman, having been pained in his feet, and being somewhat recovered, one said unto him, He was glad to see him so nimble, Ameridith replied, That he doubted not but to dance about the May-pole next Lord's day; but, before he moved out of that place, he was smitten with such feebleness of heart, and dizziness in his head, that, desiring help to carry him to an house, he died before the Lord's day came.

Dr Twiss on the Sabbath, tells, That at a place called Tidworth, on the Sabbath day, many being met together to play at foot-ball in the church yard, one had his leg broke, which presently gangreoing, he forthwith died thereof. Likewise at Alcester in Warwickshire, a lusty young woman (upon the coming forth of the declaration for sports) went on the Sabbath day to a green not very far off, where she said, she would dance as long as she could stand: But, while she was dancing, God struck her with a violent disease, whereof, within two or three days after, she died.

Beard in his theatre, writes of a certain nobleman, that used to go a hunting on the Lord's day in time of sermon, who had a child by his wife with a head like a dog, and it howled like a hound.

I shall conclude with one example more from Mr Clark. He gives account of a godly minister, that one day was preaching, and earnestly pressing the sanctification of the Sabbath; and, in his sermon, he had occasion to make mention of that man, that, by the special commandment of God, was stoned to death for gathering sticks on the Sabbath day. Whereupon one in the congregation was so wicked, as to rise up and laugh; yea, made all the haste he could out of the church, and went to gathering of sticks, though he had no need of them: But, when the people came out from the sermon, they found him in their way, lying stark dead, with the bundle of sticks in his arms. These instances

of divine vengeance, inflicted upon the profaners of the Lord's day, may contribute very much to confirm us in the belief of the divine inſtitution of this holy day; and likewiſe may ſerve to warn all ranks and degrees of perſons, to guard againſt the contempt and violation of the Lord's day. The Lord indeed exerciſeth great long-ſuffering and patience towards many notorious Sabbath-breakers, to ſhew us that there is a judgment to come: But nevertheleſs he makes monuments of ſome, to let us know, that "verily there is a God that judgeth in the earth."

Many more examples might be brought, if it were needful, from all corners of the land; but I truly believe, there are few ſerious obſervers of providence, but might relate many ſad inſtances of the diſcovery of God's diſpleaſure againſt the profanation of the Lord's day, from their own experience and obſervation.

After all, I hope, there is none that fears God, loves Chriſt, and believes the holy ſcriptures, but will ſee theſe arguments which I have adduced, to be convincing demonſtrations of the neceſſity of ſanctifying the Lord's day, and honouring it as God's Sabbath, to the end of the world.

Now, to ſum up the whole, let us lay all theſe together: The ſolid ground for the morality of the fourth command, the weighty reaſons of the change of the day, and the ſpecial marks of honour that Chriſt hath put upon this holy day; it being the day in which he firſt made the light to ſhine, the day wherein alſo the Sun of righteouſneſs aroſe, diſpelling the clouds of guilt and fear; the day he ſubdued his enemies, manifeſted himſelf to his diſciples, and taught them his will; the day he ſent the Holy Ghoſt to his apoſtles; the day he hath called by his own name, and reſerved for his own uſe, and upon which he holds ſpecial communion with his people, and vouchſafes them the marks of his royal favour; the day which God highly honours by his providential diſpenſations. And will it not then be judged an high affront to Almighty God, to pour contempt on that day which he delights to honour? Surely it ought to be matter of grief to all true lovers of

of God, when they ſee it done. We are told, that, when one of Darius's eunuchs ſaw Alexander ſetting his feet on a rich table of his maſter's he fell a weeping; and being aſked the reaſon of it, he ſaid, "It was to ſee the table his maſter ſo highly eſteemed, now made a foot-ſtool." And may we not weep to ſee the day that God hath honoured and bleſſed, and for which he is ſo highly concerned made a footſtool, and trampled on by ſo many profane perſons in our days? To be ſure, God will not ſit with ſuch open affronts as he gets from ſome in this matter.

Thus, I think I have demonſtrated the morality of the fourth command, and the divine inſtitution of the Lord's day for our Chriſtian Sabbath; which, by neceſſary conſequence, proves the abolition of the Jewiſh ſeventh day Sabbath. For though there were no other ſcripture warrant for aboliſhing the old Sabbath, (which nevertheleſs there is, as I ſhewed before) yet ſeeing it is evident that our Lord Jeſus Chriſt, "the Lord of the Sabbath," hath by his reſurrection, example and authority, for ever conſecrated the firſt day of the week, for the ſolemn remembrance and celebration of the Lord's reſt from the great work of redemption, and of that unparalleled deliverance wrought by him for a loſt world, and thereby hath ſet apart the firſt day for our Sabbath; then, of courſe, the old ſeventh day muſt cede, and reſign its ſanctity to it, and be for ever abrogated. The Chriſtian Sabbath muſt neceſſarily extinguiſh the Jewiſh, ſeeing the two Sabbath days cannot ſtand in force together: For, by virtue of the fourth command, there is but one day of ſeven to be obſerved for the Sabbath, one day only after ſix working days, and not two after five. And ſince it is the ancient and unrepealed inſtitution of God, that men ſhould labour ſix days of the week, and obſerve but one day for the Sabbath; then ſurely, if we ſhould labour but five days of the week and keep two for the Sabbath, we would expreſsly violate the law. So that no Chriſtians need to have the leaſt ſcruple about the abrogation of the Jewiſh Sabbath.

But

But though the ſeventh day be now diveſted of its ſanctity, and hath no more claim to the Sabbath, having reſigned all its dignity and privileges to the firſt day of the week, the New Teſtament Sabbath; yet ſtill it hath the honour of uſhering it in, and of ſerving as a preparation day for it. As the Jewiſh typical worſhip uſhered in the evangelical ſpiritual worſhip; and the Jewiſh deliverances from Egypt and Babylon were preparatory to that more glorious and general one from hell and deſtruction by Jeſus Chriſt, which is this day commemorated. So the Jewiſh ſeventh day Sabbath ſerves to uſher in and prepare us for the glorious feſtival of the Chriſtian Sabbath, which is to continue while Chriſt hath a church upon earth, being the only day appointed to be kept in remembrance of him, and as ſerving to uſher in and prepare us for that far more glorious and celeſtial Sabbath above, which ſhall never have an end.

O then endeavour by all means to get and keep up a high eſteem of the Lord's day, that day which God hath exalted above all the days of the week, and above all the Jewiſh Sabbaths and feſtivals whatſoever. Of them in compariſon of the Lord's day, we may ſay in alluſion to that word, Heb. i. 11. 12. "They periſh, but thou remaineſt; and they all wax old like a garment, and as a veſture thou haſt folded them up, and they are changed; but thou ſhalt (maugre all the malice of men and devils) continue the ſame, and thy years ſhall not fail." Theſe were but as morning ſtars, to uſher in the ſun. Other feſtivals, in all their royalty, are not arrayed like thee. All the graces triumph in thee; all the ordinances conſpire to adorn thee; the ſacred Trinity do delight in thee: the Father ruleth thee, the Son roſe upon thee, and the Spirit hath overſhadowed thee. Thus is it done to the day which the King of heaven delighteth to honour; And what ſhall be done to the man that delighteth to diſhonour and put contempt upon thee?

Surely, as "God will not hold him guiltleſs" that breaks the third command, "by taking his name in vain; ſo he will not hold him guiltleſs that breaks the fourth commandment, by ſpending his day in vain. And though the

the breakers of this commandment may eſcape puniſhment from men, or may even eſcape outward judgments from God in this world; yet there is a day coming, when he will call them to account for it. Oh ſinners! the day of the Lord is like to be a dreadful day to you that deſpiſe the Lord's day.

Queſt. VI. What is that proportion of time which is to be ſequeſtrated and allowed for the Sabbath day? and when doth it begin and end?

Anſ. The fourth command requires one day in every ſeven; by which we are not to underſtand only the artificial day from ſun-riſing to ſun-ſetting, or from the break of day until the darkneſs of the night come on, and think then the Sabbath is over, and that we are no longer bound to abſtain from our own works; and far leſs are we to think that the Sabbath is no longer than the time of public worſhip doth laſt, and that we are at freedom from the work and duties of the Sabbath when that is over: This ſome ſay in words, and many more in their practice.

But, conſider what abſurdities would follow hereupon: For, if no more time be allowed for the Sabbath, but the time of public worſhip; then it would follow, that God requires no private or ſecret duties from us on that day, ſince theſe will need ſome more time: But that cannot be; for, if private and ſecret duties be required of us on week days, then much more on the Sabbath day.

Again, it would follow, that ſome muſt keep longer Sabbaths, and others ſhorter; nay, the Sabbath of many ſhall not be above an hour or two of the day; for there are miniſters and people who are ſcarce ſo long at public worſhip: But the whole day is the Lord's, and not a part only. You will have your ſervants to work the whole ſix week days for you, from morning to night, and not be contented with their working an hour or two only of theſe days: So neither ſhould you yield leſs to God than you require for yourſelves. Nay, if attendance on the public worſhip were all that is requiſite this day, by virtue of the command, it would follow, that a man would be looſed from the obligation of

of the command, if he were in a place of the world where God is not publicly worſhipped.

But all theſe things being abſurd, I do upon ſolid ground, aſſert, that the whole natural day, conſiſting of twenty-four hours, is to be ſet apart for the Sabbath day; and that we ought to meaſure this day, and begin and end it, as we do other days, that is, from midnight to midnight; during which time we are to abſtain from our own works, and ſanctify the Lord's Sabbath: For the fourth command binds us to conſecrate the ſeventh part of every week to the Lord, who challengeth a ſpecial property in one of ſeven, and aſſerts his juſt title thereto, ſaying, "The ſeventh day is the Lord's:" And alſo Iſa. lvii. 13. he expreſsly calls it, "My holy day." It is all holy; and therefore no part muſt be profaned or applied to common uſes. It is all the Lord's; and ſo it is unlawful for us to rob him of any part of it, and alienate it to our private uſe.

Object. But who is able to ſpend the whole twenty four hours in religious duties?

Anſ. I do not ſay that this is to be done without any intermiſſion; for we do not this in following our employments on other days: A due proportion of every day is to be reſerved for the natural ſupport of our bodies, and particularly for moderate eating and ſleeping, which are works of neceſſity, and muſt be allowed on the Sabbath, as well as other days; with this difference only, that, whereas they are done on other days to enable us for labour, they are to be done on the Sabbath to ſtrengthen us for holy duties; and ſo cannot properly be called our own works: Neither can the doing thereof be called a taking of God's time to our own uſe, ſince this contributes to our better ſpending of God's time, and is truly neceſſary for God's ſervice on the Sabbath. But, beſides the time requiſite for the works of neceſſity and mercy, the whole natural day, as above deſcribed, is holy unto the Lord, and ought to be employed in religious duties; and not a part of the day only: Both Sabbath morning and Sabbath night, ſhould be ſpent in prayer and praiſes, as is plain from the 92d Pſalm, which is intituled, "A

pſalm

pſalm or ſong for the ſabbath day," ver. 1. and ver. 2. we are told, that "It is good to give thanks unto the Lord, and ſhew forth his loving kindneſs in the morning, and his faithfulneſs every night." But more of this afterwards, when I come directly to treat of the ſanctification of the Sabbath. And, before I do this, I judge it neceſſary to anſwer ſome objections brought againſt the morality of the Sabbath, and the change of the day.

Quakers, Familiſts, and others, holding that there is no difference of days, and ſo denying the divine authority of the Sabbath, I ſhall conſider what they ſay.

Some objections againſt the former doctrine anſwered.

Object. 1. "Every day ought to be a Sabbath to a Chriſtian, and ſo there is no need of a ſet day."

Anſ. Though Chriſtians ſhould ſerve God, and walk with him every day, yet they cannot make every day a Sabbath for the public worſhip of God, ſince God calls them to other neceſſary work and buſineſs thereupon, which are inconſiſtent with the ſolemn ſpiritual employment of the Sabbath.

Object. 2. "Paul, in his epiſtle to the Galatians, and elſewhere, condemns the obſervation of days under the New Teſtament."

Anſ. The apoſtle ſpeaks only of the Jewiſh Sabbath and feſtivals, which were ſhadows of things to come, and abolished by Chriſt's coming; but not of the Lord's day, which the apoſtle himſelf obſerved, and did particularly recommend to the Galatians their obſervation, 1 Cor. xvi. 1. 2.

Object. 3. "The Sabbath was given as a type or ſign only to the Jews; therefore it muſt be aboliſhed with the reſt of their types and ceremonies."

Anſ. 1. The Sabbath is indeed ſaid to be given as a ſign betwixt God and his people, Ezek. xx. 12. But that is not confined to the people of the Jews, (except as to the ſeventh day Sabbath only, of which I ſpoke before) but to be extended to all God's people to the end of the world.

2. There is a great difference betwixt a ſign and a ceremony, which is an alterable thing. The rainbow is called a ſign, Gen. ix. God's moral precepts are called ſigns, Deut. vi 8. Yet none will ſay that theſe are ceremonies, or alterable things.

3. Some ſigns are ceremonial and alterable; others are moral and perpetual: The Sabbath is not a ſign of the firſt, but of the latter ſort. Indeed, all the ſigns and types of the ſacrifice of the Meſſiah, and juſtification by Chriſt to come, were nailed all to the croſs with him, and abrogated; but all ſigns were not of this kind. The rainbow is given as a ſign of the world's preſervation from a deluge, and is perpetual: The Ten Commandments are given as probative ſigns of our obedience, and are perpetual, and ſo is the Sabbath. Indeed, the Sabbath is a more peculiar ſign than any of the reſt of the commands, and therefore is emphatically called a ſign ſeveral times in ſcripture.

1. It is a ſign of God's ſpecial love and favour to his people: The Sabbath is a great bleſſing and privilege to them; for which Nehemiah gives God thanks in a ſpecial manner, Neh. ix. 14. of which more afterward.

2. It is a ſign of that eternal reſt above, provided for the people of God.

3. The religious obſervation of the Sabbath is a declarative ſign of our ſanctification; therefore it is ſaid, Exod. xxxi. and Ezek. xx. that the Lord gave his people Sabbaths and ſigns, that "they might know that he was the Lord that ſanctified them." So that it is plain from theſe, that the Sabbath is a ſign to us as well as to the Jews.

Object. 4. "But, (ſay Quakers and other ſectaries,) there is no holineſs in days, one time is not better than another; and therefore the Sabbath doth not differ from other days in the week."

Anſ. I grant, one day is not holier than another in itſelf, (as one place is not more holy in its own nature than another) yet it may be holier in reſpect of its uſe. Thus the Sabbath day hath a relative holineſs in it, as it is deſigned and appropriated to God's uſe and ſervice, and therefore muſt not be alienated to uſes

of

of our own; for this would be ſacrilege, which is a heinous crime. Hence it is, that the Lord doth expreſsly call the Sabbath a *holy day*. Iſa. lviii 13

Object 5. "But (ſay they) doth God require us to be more religious and godly at one time than another?"

Anſ There are ſometimes that God requires us to give ourſelves more to religion, and to expreſs it more by outward acts of worſhip, than at other times. I grant, that we ought always to be religious, and to ſerve and worſhip God every day of the week; but God, in his wiſdom, hath thought fit to ſet apart a certain ſeaſon, wherein he requires more of the ſolemn, external and viſible exerciſes of religion, and performance of holy duties, than at other times. The reaſons of his ſo doing I mentioned before.

Some objections againſt the change of the day anſwered.

Object. 1. "The ſeventh day Sabbath was inſtituted in the ſtate of innocency; therefore it is to be held as *moral* and unalterable."

Anſ. The inſtitution of the Sabbath, or conſecration of "one day in ſeven to the Lord," may be hence concluded *moral* and perpetual, ſince the reaſon and ground of it is ſuch, as was ſhewed before; but it will not follow, that the determination of the preciſe day of the week is moral and unalterable alſo, ſince the Lawgiver, who appointed it, not only could, but actually hath altered it, as was ſhewed already. Every thing that God did bid or forbid our firſt parents, in a ſtate of innocency, was not moral or unalterably good or evil in itſelf, as appears from the inſtance of prohibiting to "eat of the tree of knowledge of good and evil;" this was a law merely poſitive, and alterable in itſelf. *Laſtly*, Though the Sabbath of the ſeventh-day was appointed in the ſtate of innocency, and probably would have continued unalterably, if the fall had not intervened, and no greater work than that of the creation had been wrought: Yet, after the fall, God made the ſeventh day Sabbath peculiar to the old œconomy or diſpenſation of the covenant, and alterable together with it,

upon his accompliſhing the far more glorious work of our redemption.

Object. 2. " The Iſraelites are injoined to obſerve the Sabbath throughout their generations, " for a perpetual covenant," Exod. xxxi. 16.

Anſ. 1. This may be underſtood of the Sabbath indefinitely, and not of the ſeventh day Sabbath.

2. Granting the ſeventh day Sabbath were meant here, yet the perpetuity attributed to it is not abſolute, but periodical; denoting only a great length of time; for ſo we find it aſcribed to circumciſion, the ſhewbread, and other things which were to be aboliſhed.

Object. 3. " There is no expreſs precept for keeping the Chriſtian Sabbath in the New Teſtament."

Anſ. 1. The Lord doth not give expreſs command for every particular duty in his word, but hath thought it ſufficient to afford us plain ſcripture conſequences, whence we may gather it.

2. There was no need of any new expreſs precept to be left on record, ſince all the Chriſtians underſtand themſelves to be expreſsly obliged by the fourth command to obſerve one day of ſeven as a Sabbath unto the Lord. And, for the particular day, the example of Chriſt, and of his apoſtles, (who delivered nothing but what they received from their Maſter, 1 Cor. xi. 23) was ſufficient to enter the church upon the uniform obſervation thereof: And, being once begun, they could not eaſily miſtake in the continuance of it. The ſcripture indeed mentions the change of the day, and the keeping of the Chriſtian Sabbath, but briefly, and by ſhort hints, becauſe it was a thing univerſally notour to the whole church.

Theſe things, concerning the morality and perpetual obligation of the law for the Sabbath, being premiſed; I come, in the next place, to the chief thing which I deſigned to handle, viz. The ſanctification of the Sabbath: And there to ſhew particularly, how this holy day ſhould be ſanctified in a due and ſuitable manner.

CHAP.

CHAP. II.

Concerning the Sanctification of the Sabbath.

THERE is a twofold ſanctification of the Sabbath, mentioned in the fourth command, the one by God, the other by man.

As for the *firſt*, God hath already ſanctified it, as is recorded in the cloſe of the command; "The Lord bleſſed the Sabbath day, and hallowed it." His bleſſing and hallowing the day are both of the ſame import, and ſignify theſe two things;

1. The Lord's diſtinguiſhing this day from others, and his ſetting it apart from common unto ſacred uſes and employments. He hath honoured it with his royal ſtamp, and conſecrated it for the work of heaven.

2. His pitching upon the Sabbath as the day whereon he doth remarkably bleſs and ſanctify men, by filling his ordinances with the ſpecial bleſſings and graces of his holy Spirit, and making them effectual to our ſanctification.

This is a bleſſed day, and a day of bleſſing: For as it is our duty on this day to meet together, and bleſs God; ſo it is God's promiſe this day to meet with us, and bleſs us. He will rain bleſſings upon the obſervers of his Sabbath, grant them his preſence, and make them joyful in his houſe of prayer.

As to the ſecond, the ſanctification of the Sabbath, which is required of us; this is either negative or poſitive. The firſt conſiſts in a holy reſt; the ſecond in holy exerciſes upon the Sabbath.

Before I proceed to handle theſe, I ſhall lay down ſome cautions for the right underſtanding of the fourth command, and for preventing miſtakes. Wherefore, when God doth here appoint us ſix days of the week for our labour, and one day for his worſhip, we muſt not think that it is God's meaning, 1, That no part of our ſix days is to be ſpent in religious exerciſes; for under

under the law, there were ſet portions of every day conſecrated to divine worſhip, in the tabernacle and temple. Nor,

2. Doth he mean that no whole day beſide the Sabbath may be ſet apart for imploring God's mercy in time of diſtreſs, or returning thanks to God for ſome ſpecial favour or deliverance, when the providence of God calls us to it: For we find God himſelf injoining the obſervation of other days beſide the ſeventh, Exod. xxxiv. Lev. xxiii. Numb. xxviii. and commanding ceſſation from labour on theſe days. It is not the deſign of the fourth command to lay us under a peremptory or indiſpenſible obligation of labouring in all the ſix days throughout: but only to injoin us not to labour on any other day but theſe ſix days, and to do all our works upon them, ſo as we be not hindered from ſerving God in a ſolemn manner on the ſeventh.

SECTION I.

Concerning the holy reſt requiſite on the Sabbath.

THIS holy reſt upon the Sabbath conſiſts in a total abſtinence from all worldly employments and recreations; and from whatever work, buſineſs or action, that may any wiſe prove a hindrance to the worſhip and ſervice of God upon that day. This is plain, not only from the fourth command itſelf, but from many other ſcriptures, particularly Jer. xvii. 24. Iſa. lviii. 13.

I ſhall here propoſe ſome queſtions upon this ſubject to be anſwered.

Queſt. 1. Are no ſort of works lawful on the Sabbath day?

Anſ. There are three ſorts of works ordinarly excepted, as not prohibited by the fourth command, viz. the works of piety, of mercy, and of neceſſity.

1. The

1. The works of piety, that is, ſuch bodily actions or labour as are neceſſary and ſubſervient to the performance of divine worſhip, or contribute to order or decency therein; theſe are lawful and neceſſary on the Sabbath day: Such were "the killing of beaſts, waſhing and preparing of ſacrifices; the convocating people to worſhip by blowing of trumpets, making ſhort journeys to attend worſhip, &c." under the law. So now, under the goſpel, miniſters toiling their bodies in preaching and praying, people travelling to church, the ringing of bells, and the like, are lawful on the Sabbath day.

2. Works of mercy and charity are lawful this day, yea, and neceſſary alſo; for, ſeeing the Sabbath is inſtituted as a memorial of God's great love and mercy to us, we are bound upon it to ſhew charity both to the ſouls and bodies of men, and mercy to the very beaſts alſo: So that "the feeding our bodies, our beaſts, and uſing means for the help of man or beaſt in diſtreſs, and preſerving of their lives, the viſiting the ſick, making collections for the poor," and the like, are lawful on the Sabbath day: For the Jews had allowance for theſe under the law, ſo have we now under the goſpel.

3. Works of neceſſity and great conveniency, which could not be foreſeen, nor provided againſt the day before, nor cannot be delayed to another day; ſuch as "fleeing from enemies, or defending ourſelves againſt them; quenching of fire, dreſſing of meat, putting on our cloaths," and the like; theſe are alſo lawful on the Sabbath. The Maccabees of old did not decline to fight on the Sabbath day, nor did the Jews long before their days: For the Jewiſh writers tell us, that the overthrow of Jericho was on the Sabbath; which alſo ſeems to be founded upon Joſh. vi. 3. 4. where it is ſaid, "They ſhall compaſs the city ſix days; and on the ſeventh day the walls of the city ſhall fall down, and the people ſhall aſcend up every man ſtraight before him." Only take theſe cautions concerning ſuch works: See that the neceſſity be real and not pretended, and that ye have no ſecret complacency in its falling out. Take heed that it

it be not a neceſſity of your own bringing, and which you might have foreſeen and prevented the week before. And, when ye are doing theſe works of neceſſity and mercy, endeavour to keep your hearts in a ſpiritual frame as much as you can, and ſtudy to do them without giving ſcandal or offence to others, and then diſpatch them as ſoon as poſſibly you can, that ye may attend the main work of the day.

Queſt II. What are theſe works and actions, then, from which we muſt reſt and abſtain upon the Sabbath?

Anſ. We muſt not only take ſpecial care this day to abſtain from all ſuch ſinful works and actions as are unlawful upon any day; but we muſt alſo reſt from all worldly buſineſs and actions, whether employments or recreations, altho' they be ſuch as are lawful on other days. But, more particularly,

I. We muſt reſt from all ſorts of ſervile work or worldly employments that tend to our profit or advantage; ſuch as, making of journeys, merchandizing, or travelling to markets, carrying of burdens, fiſhing, going of mills, ploughing, ſowing, reaping, &c. and, in a word, all parts of mens ordinary callings. See Nehem. xiii. 15. 16. 17. and downwards: "In thoſe days ſaw I in Judah ſome treading wine preſſes on the Sabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all manner of burdens, which they brought into Jeruſalem on the Sabbath-day: And I teſtified againſt them in the day where they ſold victuals. There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of ware, and ſold on the Sabbath unto the children of Judah and in Jeruſalem. Then I contended with the nobles of Judah, and ſaid unto them, What evil thing is this that ye do, and profane the Sabbath-day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Iſrael by profaning the Sabbath," &c. The Jews were ſtrictly prohibited to do any work this day, even the leaſt work of any ſort; manna muſt not be gathered, nor a few ſticks to a fire; nay, the materials for the tabernacle muſt not be prepared this day, Exod. xxxi. nor any thing that might

be

be delayed or done upon another day. This ceſſation was ſhadowed forth by that river in Judea, called the Sabbatical river, becauſe it dried up and ceaſed from running every Sabbath day: which not only Joſephus ſpeaks of, but alſo Pliny, Auguſtus Cæſar in his letter to Tiberius, and others. Let none think that ſuch a total ceſſation from ſecular buſineſs would tend to their worldly diſadvantage; for none were ever loſers in this reſpect, by laying aſide their own labours to attend God's worſhip and ſervice upon his own day. As God took care of Iſrael's ſafety, while they came up to Jeruſalem three times a year to attend the ſolemn feaſts which he had inſtituted; ſo that at theſe times none of their enemies ſhould make any attack upon them, or ſo much as deſire their cities, according to his promiſe in Exod. xxxiv. 24. So will that ſame God, by his kind and watchful providence, take care that his people ſuſtain no damage in their worldly affairs through their dutiful obſervation of this holy day. Nay, on the contrary, they have found this practice to be even profitable to them, with reſpect to their outward temporal eſtate: And there is good ground to think it will always be ſo; for, the more conſcientious any man is in ſanctifying the Sabbath-day, the greater bleſſing he may expect from God upon his labour on the ſix days: And it is not your own labour or toil, but "the "bleſſing of God that maketh rich," Prov. x. 22. Judge Hale, and other godly perſons, have atteſted the truth of this point from their own experience, as I have ſhewed before.

The Lord, in his word, is very peremptory and particular in injoining this ceſſation from labour on the Sabbath; and becauſe he knows the eagerneſs of mens hearts upon the world, and their readineſs to encroach upon his holy day with their worldly labour, he condeſcends upon theſe ſeaſons wherein they have moſt tentation thereto, and requires them in "earing time and in harveſt" to reſt on the Sabbath, Exod. xxxiv. 21. Though thoſe be the times when we are moſt throng with worldly buſineſs, yet he will have us in midſt thereof punctually to obſerve the Sabbath, and prefer

the pleaſure of communion with God in his ordinances to the joy of harveſt, and to expect that harveſt-work will proſper the better for our religious obſervation of the Sabbath in harveſt time. Alſo the Lord ſpecifies theſe ſeaſons, becauſe then we are under greater obligations to ſtrict keeping of the Sabbath, than at other times; becauſe,

1. The bodies of ſervants and cattle are more toiled then, than at other times; and ſo have the more need of reſt.

2. People then have leſs time to worſhip God in their families and cloſets on week days, becauſe of the greatneſs of their labour; and therefore have need to improve the Sabbath the more diligently.

3. In harveſt we partake more of the fruits of God's bounty, than at other times; and therefore ſhould be the more thankful to God for his mercies, and eſpecially for Chriſt, the mercy of mercies, who alone doth both purchaſe and ſweeten all our mercies to us.

Now, is it not matter of deep regret that (notwithſtanding God's ſpecial command, and our manifold obligations to the contrary) our churches in many places ſhould be thinner, and fields thronger with idle people wandering therein in time of harveſt, than at other times of the year?

Object. "When the weather is unſeaſonable and tempeſtuous through the week, doth it not become a work of neceſſity to ſow or reap on the Sabbath, for preſerving of food to man and beaſt?"

Anſ. If ſome particular mens corns were in hazard of being carried away, or loſt by the inundation of a river, or the like, it were a work of neceſſity to endeavour the preſervation of them upon the Sabbath; becauſe the diſpenſation is extraordinary, the caſe not common nor general, and the damage irrecoverable in any ordinary way. But, as for ſowing, reaping, or gathering in upon the Sabbath, (whatever be pretended from the ſeaſon or weather for it) I judge it unlawful, becauſe the caſe is common and general; the hazard proceeds from the ordinary providence of God; and

and there is ground to expect God's ſending better weather, according to the gracious promiſe, which we ought not to diſtruſt, Gen. ix. 22 "While the the earth remaineth, ſeed time and harveſt ſhall not ceaſe." But if any diſtruſt God's word, and incroach upon his holy day with their labour, let them conſider that God can eaſily blaſt the works of their hands, and caſt their buſineſs farther behind than their neighbours, who believe and wait upon the Lord. I have a certain account of a rich farmer in this nation, not many years ago, who in harveſt time (the weather having been very bad for ſome time before, and proving fair and dry on Saturday and the Lord's day) would needs cauſe his ſervants yoke his horſes, and fall to the leading of his corns upon the Sabbath evening: But it pleaſed the Lord that he ſoon got other work to do; for that very night his houſe and goods took fire, and ſo their labour was quickly ſtopt, all hands being called to be employed in quenching of the fire. Many other inſtances might be given: But I proceed.

II. We muſt reſt not only from all worldly employments on the Sabbath, but alſo from all worldly recreations, according to the word of God, and our confeſſion of faith and catechiſms. But this point being much impugned and diſputed by many, I ſhall handle it as diſtinctly and ſatisfyingly as I can.

Recreations are twofold, ſome are natural and neceſſary, ſuch as the refreſhing our bodies with meat, drink and ſleep. Theſe are recreations we cannot live or do buſineſs without upon any day, and therefore are both lawful and neceſſary upon the Sabbath; eſpecially ſince we are thereby better diſpoſed for performing the duties of the day. But,

2. There are recreations which are voluntary and not neceſſary, freely choſen by people for their bodily pleaſure and diverſion; ſuch as ſports, paſtimes, or games, whether more public or more private, ſuch as playing at cards, dice, cheſs, tables, &c. or any ſort of carnal muſic, ſuch as whiſtling, ſinging, or playing on an inſtrument, or putting off the time with worldly converſe, jeſting, laughing, telling idle ſtories, walk-

ing and talking idly in the ſtreets, or ſeeking our pleaſure in the fields, though it be after public worſhip is over. Now, all ſuch recreations being our own works, and for our own pleaſure, and not ſubſervient to the duties of God's worſhip, but hinderances thereto, are unlawful on the Sabbath day, as being expreſsly contrary to that reſt required in the fourth command, and to that plain word in Iſa. lviii. 13. 14. "If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine own pleaſures, nor ſpeaking thine own words:—Then ſhalt thou delight thyſelf in the Lord, and I will cauſe thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob," &c. Now, can there be any thing more directly levelled againſt carnal recreations, idle talking, walking, &c. on the Sabbath day than this is? "We muſt turn away our foot from doing our own pleaſure on it," *i. e.* by travelling or walking for pleaſure or recreation; nay we muſt neither do our own ways, ſpeak our own words, nor find our own pleaſures on this day. But if people will, notwithſtanding hereof, allow themſelves in idle diverſions and looſe recreations upon the Sabbath, I ſee not how they will free themſelves of open rebellion againſt God: For God commands us to remember the Sabbath day, not to delight ourſelves by carnal recreations, but to keep it holy by divine exerciſes; and to ſpend it otherwiſe, is plainly to trample upon God's authority, and declare war againſt him.

Object. "But thoſe who are for Sabbath days recreations, will tell me, that they condemn all ſuch recreations in time of public worſhip, as well as we do: For the fourth command obliges us duly to attend public worſhip on the Sabbath, and forbear all worldly employments or recreations in time thereof; but, when that is once over, we may lawfully divert and recreate ourſelves with ſuch recreations as are modeſt and decent, and not unlawful for Chriſtians on other days."

Anſ.

Anſ. This ſuppoſes that the Sabbath laſts no longer than the public worſhip of the day, the contrary whereof I made evident before, and ſhall evince more fully afterwards. I ſhewed that we are obliged to keep holy the whole Sabbath day, not only the time of public worſhip, or from ſun-riſing to ſun-ſetting, but the whole natural day, conſiſting of twenty-four hours: This being the ſeventh part of our time, and of the week, it is the Lord's, and conſecrated for his uſe and ſervice; and conſequently no part of it is to be alienated from him, or applied for our pleaſures or recreations.

I ſhall further confirm this truth by ſome more arguments.

I. If it was unlawful for God's people under the Old Teſtament, to ſpend any part of the Sabbath in carnal pleaſures and recreations, it is unlawful for us alſo under the New; but the former is true: And therefore the latter. That ſuch recreations were prohibited to the Jews, I believe none will deny, that is either acquaint with their ancient rules and conſtitutions, or that reads and believes the ſcriptures, particularly the fourth command, and Iſa. lviii. 13. forecited. All that remains for me to prove is, that we are bound to abſtain from thoſe recreations upon the Sabbath, as well as the Jews; which I do thus: Whatever the Jews were obliged to upon moral reaſons and grounds, that we are bound to as much as they; but the Jews were bound to abſtain from carnal recreations on the Sabbath, upon moral grounds, which concern us as well as them. I ſhewed before, that the reaſons of the fourth command are moral, and reach Chriſtians as well as Jews: I mentioned five of them, and truly every one of them levels as much againſt worldly recreations on the Sabbath day, as againſt worldly employments: I ſhall not reſume them all here, but only inſiſt a little on two of them.

1. God's liberality in allowing us ſix days for our own uſe: This reaſon binds us as much as the Jews, to conſecrate one day to the Lord for his ſervice. God hath given as gracious diſcoveries of his bounty to us, as to them; and ſhall we be ſo ungenerous or ungrateful,

ful, as to incroach upon God's time, or rob him of any part of it, more than they? The very light of nature, and principles of ſound reaſon, beſides the command of God, plead ſtrongly for this: That, ſince the Lord hath liberally given us ſix days for our uſe, we ſhould, without grudge, give him one day for his ſervice; and, ſince he gives us ſix whole days, it continues morally juſt and rational, that we ſhould give him his one day whole too, and that we ſhould ſpend as much of his day in holy duties as is ordinarily allowed on other days for ſervile labour, and that is the whole day, except what is allowed for neceſſary bodily refreſhments, viz. eating and ſleeping.

The 2*d* Ground I ſhall inſiſt on is, the Lord's propriety in the Sabbath, or in one day of ſeven. This reaſon binds us as much as it did the Jews; the Lord's right to a day in ſeven, is the ſame that ever it was, otherwiſe the morality of the fourth command is not the ſame; but I have already demonſtrated the contrary. The Chriſtian Sabbath is called the Lord's day, as well as the Jewiſh Sabbath was called "the holy of the Lord," Iſa. lviii. 13. to ſhew that his propriety and title is the ſame. And it is obſervable, that the Lord in that one verſe, calls it twice his holy day; and it is from this that the Lord takes the principal argument, which he there uſes againſt carnal recreations on the Sabbath; "Ye ſhall not ſpeak your own words, nor find your own pleaſures on this day." Why? It is my holy day, the holy of the Lord: The ſeventh part of the week is mine unalterably, ſet apart for holy uſes, conſecrate for my holy ſervice. This argument is moral, and perpetually obliges all men, Chriſtians as much as Jews. For, if a day in ſeven be dedicated to God, certainly every part of it, yea, the whole of it, belongs to him; and to alienate any part of it to our own uſe or pleaſures, is ſacrilege, and a direct infringement of the morality of the fourth command. The Lord tells us, Levit. xxvii. 28. "That every devoted thing is moſt holy unto the Lord." Here is a day both by God and man, ſolemnly and perpetually devoted to the Lord; and accordingly the Lord, Iſa. lviii. 13. aſſerts his juſt right

right and title to it, and twice in one breath calls it his holy day, and, upon this account, prohibits carnal recreations upon it: And must it not be great presumption for any creature, to venture deliberately to rob his Creator of his just property, and put that which is holy, and solemnly consecrate to God, to common use? Remember what Solomon says, Prov. xx. 25 "It is a snare to the man who devoureth that which is holy, and after vows to make inquiry:" It is a snare, *i. e.* it is a most dangerous thing, it brings heavy guilt, even God's curse and vengeance, upon the man that doth so. Thus you see how the morality and unalterable reasons of the fourth command restrain Christians from carnal recreations on the Sabbath, as much as the Jews. The standing and perpetual rule, which God hath there laid down, can never be altered to the world's end: Still God hath one day, and man hath six; but if we take any part of God's day to our own use, more than the works of necessity and mercy require, then we have more than our six, and God hath less than his one, which is contrary to the command. Moreover, if it be in the power of man to alienate any part of this day from God, why not the whole of it? and so the Sabbath might come to be wholly abolished, which is absurd.

Object. 1. "The memory of Christ's resurrection on the Lord's day, calls us to more joy and gladness upon our Sabbath than the Jews were called to upon theirs."

Ans. This says nothing for carnal sports or recreations: It is not a worldly joy but a spiritual joy, that we are called to this day; such a joy as is expressed in psalms, hymns, and spiritual songs. Again, if our mercies be this day greater than those the Jews had to commemorate, then we are in gratitude obliged to a more strict and holy sanctification of the day, to the honour and glory of the God and fountain of our mercies; which, I believe, no serious Christian will think carnal recreations very consistent with.

Object. 2. "But these recreations are no where forbidden in the New Testament.

Ans.

Anſ. It is ſufficient if they be forbidden in the Old Teſtament; for the Old Teſtament is our rule, as much as the New, in actions which are moral, or not ceremonial; and I ſee not what ſhadow of ground there is for calling abſtinence from carnal pleaſures on the Sabbath, a thing ceremonial, or leſs binding upon us than the Jews: But moreover, if we compare the 58th chapter of Iſaiah with the 56th, it will manifeſtly appear, that the Lord, in injoining his people ſtrictly to obſerve the Sabbath, and abſtain from carnal pleaſures thereon, hath a reſpect to goſpel-times after the Meſſiah's coming. Iſaiah was a moſt evangelical prophet, and ſtill had the goſpel-times in his eye; wherefore ſome call him the evangeliſt Iſaiah: So that, in recommending Sabbath-ſanctification, and calling the Sabbath God's holy day, he doth not confine himſelf to the Jewiſh Sabbath, which was ſoon to be aboliſhed; but hath an eye to the evangelical Sabbath, which was to continue to the end of the world.

Again, this is confirmed by the practice of the primitive Chriſtians: they thought it unlawful to ſpend any part of the Lord's day in unneceſſary diverſions from holy things; yea, they accounted the ſtrict ſanctification of this day the prime character of a true ſaint. Auguſtine ſaith, "It is not enough that we keep three or four hours of this day, but that we obſerve the whole day." The ancient Chriſtians did not think the work of the day was over, when the public worſhip was ended. The younger Pliny tells us, "That they uſed this day to meet before day-light, and ſing their hymns to Chriſt." And Tertullian, in his apology, makes mention of their night-prayers. They thought themſelves bound to begin the work of the day ſo early, becauſe Chriſt roſe this morning before break of day. They neither thought nor pleaded that they had more freedom for worldly pleaſures, or were leſs obliged to holy exerciſes this day, than the Jews upon their Sabbath.

Nay, if we conſider things narrowly, it will be found, that Chriſtians are under greater obligations to a ſtrict and

and holy ſanctification of the Sabbath under the goſpel, than the Jews were under the law, for ſeveral reaſons.

1. We have not only the creation, as the Jews had, but we have alſo the redemption of mankind, which is a greater work, this day to commemorate. Now, if the Jews were obliged to celebrate the day which was inſtituted for the memory of the creation, by a total abſtinence from worldly employments and recreations; much more are we bound to a ſtrict ſanctification of the day which is inſtituted for commemorating of both creation and redemption. We have far greater mercies to commemorate this day than the Jews had, viz. "the redeeming love of a crucified Jeſus, and his glorious victory over death and hell;" and conſequently have greater work and employment, and ought to be the more active and buſy in doing of it; and alſo more delightful work, and therefore ſhould be the leſs inclined to weary or ſit up in it.

2. We have a far more pleaſant and excellent manner of worſhip to perform upon the Sabbath, than the Jews had. Their worſhip was attended with manifold rites, waſhings, and ſacrifices, which were both chargeable and toilſome to their bodies; but ours is ſpiritual, pleaſant and eaſy.

3. The Jews had many other feſtival days to obſerve, by a ſtrict and holy reſt, beſide the Sabbath; but, under the goſpel, God hath freed us from the yoke of all other feſtivals, and hath inſtitute none but the Lord's day, which, in gratitude, we ought to obſerve more ſtrictly and religiouſly than the Jews.

4. By baptiſm, we come under more ſtrict and ſolemn engagements to keep God's commandments, than the Jews; and alſo we have more ſpecial promiſes of his Spirit to help us in keeping of them, than the Jews had; For, in the New Teſtament times, the Spirit is poured out in a larger meaſure, than in the Old.

So that from the whole I infer, that if the Jews under the Old Teſtament were bound to keep the whole Sabbath day and wholly to abſtain from their own pleaſures upon it, yea, count the ſervice of the Sabbath, a delight, according to Iſa. lviii. 13, though in

itſelf it was burdenſome: Much more ought we, under the goſpel, to keep the whole Sabbath ſtrictly, and call it a delight, when the work and ſervice of it is ſo pleaſant and eaſy.

II. Another argument, which I ſhall bring againſt the foreſaid Sabbath day's recreations, ſhall be taken from the nature and greatneſs of the Sabbath day's work; and I ſhall form it thus:

If the work of the Sabbath be ſo neceſſary, weighty, and various, that it requires the whole day to be ſpent therein, and challenges all our ſouls faculties to be employed thereabout; then carnal recreations are unlawful thereupon:

But the former is true; therefore, &c.

The connexion of the major propoſition is evident: for that which is weighty and neceſſary ought always to take place of that which is not ſo.

As for the minor propoſition, that the work of the Sabbath is ſo great and neceſſary, is plain, if we conſider, that the Sabbath is the great market day of heaven; upon which we ought to take in, and lay up proviſion for our ſouls for the reſt of the week, yea, for eternity itſelf. It is the uſual day of ſinners converſion and acquaintance with God: It is the day wherein we have our ſins to bewail, our needs to get ſupplied, our hard hearts to get melted, our dead affections to get raiſed, our guilty conſciences to get diſburdened, our dark minds to get enlightened, our weak graces to get ſtrengthened: We have this day God's word to teach our families, our children to inſtruct, Chriſt's love to commemorate, death and judgment to provide for, and our Redeemer to treat with about the ſaving of our ſouls. In a word, this is a day wherein we are to make viſits to God, and receive viſits for him. Now, I do appeal to every ſerious ſoul, that knows any thing of real godlineſs, if theſe things be not ſo weighty and neceſſary, as to challenge the whole of the day, and the attendance of all our powers and faculties: And if ſo, then we are bound carefully to avoid every thing that may prove an avocation or diverſion from doing them.

III. Another argument may run thus:

If

If the worldly circumſtances of the generality be ſuch as they can have but little time through the week for worſhipping God, minding their ſouls, and preparing for eternity; then it is their duty cloſely and diligently to employ the Lord's day for theſe ends, in which God grants them freedom for the ſame:

But the former is true; therefore, &c.

The connexion of the major propoſition is certain; for, if our whole lives be little enough for accompliſhing the great work of our ſalvation, the ſeventh day, or ſeventh part of our time, is never to be thought too much.

And for the truth of the minor propoſition, that the circumſtances of the generality are ſuch as above repreſented, I do appeal to the experience of the whole country where we live. How many poor men are there every where, tradeſmen, tenants, ſervants, workmen, &c. whoſe worldly poverty and neceſſities are ſo great and many, that they can ſcarce get ſo much ſpare time for their work and labour through the week, as is ſufficient for eating and ſleeping? They are commonly ſo toiled through the day, that, at night, they are hardly fit for any thing but ſleep. Now, what time have theſe through the week for holy duties and religious exerciſes? What time for reading and praying, and learning the principles of Chriſtianity? But ſince God is graciouſly pleaſed to give them the Sabbath, in which they may retire from the world, and employ themſelves wholly in the foreſaid religious concerns; have they not the greateſt need, cloſely and diligently to ſpend and improve the whole Sabbath therein, without any kind of unneceſſary diverſion from the ſame?

Are there not many poor ſervants, whoſe maſters are ſo ſevere, that they will not allow them half an hour in a day to ſerve God, or mind their ſouls? and ſhould they not greedily lay hold on the opportunity of the Sabbath for theſe ends, and let no part of this bleſſed day paſs away idly? Now, for miniſters or others to tell ſuch, that the whole Sabbath day is too long for the foreſaid ſpiritual exerciſes, and teach them to ſpend away part of it in carnal recreations or idleneſs,

in my opinion, is a moſt compendious way to promote atheiſm, ignorance and profanity amongſt them. And, doth not daily experience confirm this ſad truth? Do we not ſee, that profaning the Sabbath opens a door to all profanity? and that in thoſe places where people neglect the Sabbath, or ſpend the half of the day in recreations and idleneſs, there ignorance and immorality of all ſorts abound, and family-worſhip and piety are neglected; whereas, on the contrary, in thoſe places where the whole Sabbath is cloſely obſerved, and recreations diſcouraged, there we ſee Chriſtian knowledge, morality, the fear of God, and family-godlineſs, do flouriſh and proſper? Ocular experience ſhews us, that the fourth command is a hedge about all the reſt; and the religious obſervation of the whole Sabbath day, is the moſt effectual method for promoting Chriſtian knowledge and univerſal pity. People may hear a ſermon or two on a Sabbath, and yet ly ſtill in their ignorance, if they ſpend the reſt of the day in idleneſs and recreations, and neglect the private means of reading, praying, catechiſing, conference, repetition of ſermons, &c. I never expect to ſee knowledge or piety flouriſh in congregations or families, till theſe means be uſed, and pains taken, after the public worſhip is over, to inſtruct children and ſervants. O! doth not the lamentable ignorance of many poor ſouls plead aloud for the ſtrict and diligent obſervation of the whole Lord's day? Had miniſters and others a due ſenſe of the miſery and periſhing ſtate of ignorant ſouls, I am ſure they would preſs it more, and never ſet up to teach them carnal recreations on this day.

O poor men, ſervants and labourers, in the name of God I exhort you to ſpend more of God's day in heaven's work: You have little time through the week for it; therefore God, in pity to your ſouls, looſes you this day from your weekly work, and cries to you from on high, "come up hither;" lay aſide the thoughts of things below, and "ſet your affections on things above." As your bodies reſt this day from labour, let your ſouls think on eternal reſt in heaven, and uſe all the appointed means for attending to it.

IV.

IV. A fourth argument I make use of is this;

If God prohibits worldly employments on the Sabbath then certainly he discharges carnal recreations:

But the former is true; therefore, &c.

The minor proposition is undeniable; so that all I have to prove is the connexion of the major proposition, which may be easily done thus: The great reason of prohibiting worldly employments on the Sabbath is, because they hinder the holy employment of the soul, and would interrupt the duties of the Sabbath. But if carnal recreations do hinder the duties of the Sabbath, and spiritual employment of the soul, as much as servile labour; then by parity of reason they are forbidden also: But so it is, that they do hinder as much, yea, more than servile labour would do. Nay, I may be bold to say, that a man may be more serious, and have his mind more exercised with heavenly meditations, when plowing, sowing or threshing, than when he is about carnal entertainments, recreations, or pastimes; or when he is in vain promiscuous company, jesting, sporting, and telling stories, or walking and talking idly in the streets or fields. These do far more distract the heart from God's service, than servile labour doth: A man will find himself more indisposed for prayer and holy duties after them, than after the works of his calling. It was the sense of this that made Augustine say, "That it were better for maids to spin, or for men to plow, than for them to dance and sport on the Sabbath day." *Quanto melius sit arare quam saltare in Sabbato.*" Aug. *in titulum* Psal. xcii. He very well knew, that carnal pleasures are inconsistent with devotion, and wholly unfit the soul for communion with God, which is the work of the Sabbath. Hence we see, lovers of pleasure, and lovers of God, are set in opposition, 2 Tim. iii. 4.

I might go on to multiply arguments to this purpose; but this truth is so clear from sound reason and the word of God, and particularly from Isa. lviii. 13. to such as believe the scriptures, that I think it almost needless to say any more.

But,

But, in regard this truth hath many adverſaries, (and no wonder though ſatan muſter up all his forces againſt it, ſince it levels ſo directly againſt his kingdom) I ſhall endeavour to anſwer the chief objections brought againſt it.

Particularly, there is one *J. S.* who calls himſelf a Preſbyter of the Epiſcopal church of Scotland, that in his pamphlets upon the Sabbath, lately publiſhed, pleads for Sabbath days recreations, both as lawful and dutiful, after the public worſhip is over; providing (as he qualifies them) there be nothing immodeſt or indecent therein, nor too much time ſpent thereby: Though he neither tells how much time he allows for them, nor what are the immodeſt or indecent things which he diſallows in them; but leaves every man to his own conſtruction and choice therein.

I ſhall conſider the ſtrength of the arguments adduced by him and others, for theſe recreations; and I ſhall begin with the chief one.

Object. 1. "To hinder theſe recreations after ſermon, were to tye us, who are the diſciples of Chriſt, to as ſtrict a reſt, and as burdenſome an obſervation of the Sabbath, as the Jews were obliged to under the law, which were to judaize, and build that again which Chriſt hath deſtroyed."

Anſ. 1. The fourth command being moral and perpetual, as hath been proven, doth oblige us to as ſtrict a reſt and ceſſation from worldly actions, as it did the Jews. I grant indeed, the Phariſees invented a great many ſuperſtitious additions to the reſt of the Sabbath, which were not of divine appointment, and would have had all to conform thereto, as if they had been divine laws. They aſſigned ſuch a preciſe ſpace for a Sabbath-day's journey; they frequently would not allow the relieving of mens bodies and beaſts in diſtreſs this day: Some came this length, that though they allowed beaſts to be fed or watered, yet, if any of them fell into a ditch, they muſt not draw him out on this day, but feed him where he was till the Sabbath was over. Nay, I have read of Jews ſo ridiculouſly ſuperſtitious, that they would not allow themſelves to be drawn out of

of pits or dangerous places into which they had fallen on the Sabbath, and therefore have ſmarted with death for their folly. Some held, that it was unlawful to kill a flea, take the ſkin off an apple, or do any thing of that kind on the Sabbath day: Nay, further, they taught, that it was unlawful to defend themſelves againſt their enemies this day; by which means they ſometimes became a prey to their enemies: Till Mattathias the prieſt better inſtructed them, as we are told by Joſephus, and the author of the firſt book of the Maccabees.

I ſay, theſe were nothing but human additions; for the ſame things were lawful to the Jews on the Sabbath, that are allowed to us, viz. the works of piety, neceſſity and mercy; as manifeſtly appears by the commentary which Chriſt gives upon this command, both by his words and actions. Chriſt defends his practice in healing, and his diſciples in plucking the ears of corn on the Sabbath; and ſhews, that the works of neceſſity and mercy, the relieving of men and beaſts in diſtreſs, were lawful on the Sabbath. Our bleſſed Saviour, by his reaſoning againſt the Phariſees on this ſubject, intends only to reprove their ſuperſtitious additions, and to ſhew what things were lawful to the Jews on the Sabbath from the beginning, but not what things are now lawful to us under the goſpel; for he gives no more liberty for worldly things this day than what was before, ſince he "came not to deſtroy the law."

2. I grant indeed, that our Saviour hath freed Chriſtians under the goſpel, from the Jewiſh method of celebrating the Sabbath, by a typical ſervice and ceremonial worſhip, conſiſting of ſacrifices, waſhings, and manifold rites, which were a burdenſome yoke. Now, to reintroduce abrogated ceremonies on the Sabbath, is (I confeſs) to judaize, and rebuild what Chriſt hath deſtroyed; and whoever are chargeable with this in any degree, let them ſee to it. But what man will call abſtaining from carnal recreations on the Sabbath, an abrogated Jewiſh ceremony? or compare the ſtrict ſanctification of the Lord's day, by the pleaſant evangelical ſacrifices of prayer and praiſe, to the burdenſome method

method of obſerving the Jewiſh Sabbath? Chriſt hath told us, that his "yoke is eaſy, and his burden is light;" and all his experienced diſciples will ſet their ſeal to the truth of it.

For my part, I do not ſee how a man can own the morality and unalterable obligation of the fourth command, and not grant that we are as ſtrictly tied to moral duties on the Sabbath as the Jews, and conſequently to the ſame holy reſt, and diligence in the ſervice of God upon it; ſince the change made by Chriſt's coming is only in circumſtantial or ceremonial things, viz. the day of the week, and the nature of the ſervice or ſacrifice requiſite upon it.

Object. "But, beſides the nature of the ſervice and worſhip, there were ſeveral peculiar things required of the Jews upon the Sabbath, not binding upon us: Particularly, concerning the not dreſſing of meat, going out of the place, kindling of fire, bearing of burdens, the nature of the puniſhment of Sabbath breaking, double ſacrifices," &c.

Anſ. 1. If any of the foreſaid things were typical or ceremonial, then indeed it is abrogated by Chriſt's coming, and not binding upon us: But this will nowiſe alter the caſe with reſpect to abſtaining from carnal recreations on the Sabbath, which can never be reckoned typical or ceremonial; it being what is perpetually moral, and neceſſary to the ſuitable ſanctification of this holy day, in all ages of the world.

2. Let the foreſaid inſtances be narrowly conſidered, and it will be found that there is no ſuch peculiar thing therein as is commonly imagined.

I. As to dreſſing of meat on the Sabbath, the only place whence the prohibition of it is inferred is Exod. xvi. 23. concerning the preparing of manna. There are ſeveral interpreters, who think, that the dreſſing of it on the Sabbath is not here forbid; but that they are there ordered to lay up a part of it undreſſed for the Sabbath. But granting, as the moſt part of interpreters do, that the dreſſing of the manna is there diſcharged, this will not infer a diſcharge of dreſſing any kind of meat on the Sabbath: ſince there were

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ſome things peculiar to the manna, beyond other meat: For,

1. There was a particular promiſe made concerning it, that was not made concerning other kinds of food, viz. That it ſhould not ſpoil nor corrupt: For, in that hot country, dreſſed meat could not eaſily be preſerved good and wholeſome over night.

2. There was much more ſervile work requiſite in preparing manna than other kinds of food; it behoved to be "grinded in mills, beat in mortars, and baken in pans," Num. xi. 8. Now, ſo much ſervile labour about preparing of food was not fit upon the Sabbath, ſince it did not tend to the reſt or refreſhing of the body, but rather to the toiling of it; and likewiſe it took up many hands, and would have hindered them from ſanctifying of the day. So that there is no peculiarity in this prohibition; for, were we in their caſe, and had manna to feed on, it were not lawful for us to prepare it on the Sabbath, more than for the Jews: But it is certain that they did dreſs other meat on the Sabbath, that required not ſuch ſervile labour. Only we are taught by this prohibition, as well as the Jews, to be careful to prepare that meat, which requires much toil and pains, before the Sabbath come; and ſo to order matters about our bodily proviſions the day before, that ſervants may be as little hindered from ſanctifying the Sabbath, and the work of the day as little interrupted as poſſible.

II. As to the ſecond inſtance, the prohibition of "going out of their places on the Sabbath," Exod. xvi. 29. it is plain from the context, that it is to be meant of going out to ſeek manna, it being an unneceſſary ſervile work, and therefore unlawful on the Sabbath-day. For though the Jews were reſtrained from going through the ſtreets or fields on the Sabbath, for worldly buſineſs, recreation or putting off the time; yet not from all walking or travelling, when either the works of piety or neceſſity did require; for a "Sabbath-day's journey" was allowed, Acts i. 12. The Phariſees indeed ſtinted it to two thouſand cubits, (which ſome make one mile, others two, according to the different cubits in uſe

among them) in regard this was to be the diſtance of the utmoſt part of the camp of Iſrael in the wilderneſs, from the tabernacle to which they were bound to repair for worſhip on the Sabbath day. But this was no good warrant for ſtinting the Sabbath day's journey to ſuch a preciſe ſpace; ſince it muſt be either more or leſs, according to the diſtance of peoples dwellings from the public ordinances, to attend which a perſon may go many miles, and not profane the Sabbath. The Shunammitiſh woman, as appears from 2 Kings iv. 23. uſed to travel on the Sabbath to the prophet Eliſha, to attend public worſhip, and wait on his teaching.

III. As to the prohibition of "kindling fire," Exod. xxxv. 3. If we conſider the place and context, we will find that it is only kindling of fire for ſervile work, particularly for the work of rearing up the tabernacle, that they were then about, which is there forbidden: This is the mind of Vatablus, Junius and Tremellius, and the beſt commentators on the place. For God is here giving directions for making the tabernacle; and, to prevent their thinking that the nature of the work, or haſte required in doing it, would juſtify their working at it on the Sabbath, he firſt diſcharges all working on that day, verſe 2. and then more particularly, v. 3. he forbids the work of kindling fire, as that of ſmiths, founders, or any others, for preparing materials for the tabernacle. And ſo he will have that work, though for a ſacred uſe, give place to that which was more immediately ſacred and neceſſary, viz. the preſent ſanctification of the Sabbath. This doth not prohibit kindling of fire for the works of neceſſity or mercy, which preſently tend to the better ſanctifying of the Sabbath; ſince this, for the ſervile work of the tabernacle, would have hindered the preſent ſanctification of it; whereas kindling of fire for warming our bodies, preparing meat, or for ſhewing light, do not hinder, but tend to promote the ſanctifying of the Sabbath. Yet we ſhould take care that we do not extend our liberty this way too far, ſo as to make ſolemn feaſts on the Sabbath, which require much ſervile work, and hinder the duties of the Sabbath: For though we be not

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forbidden on the Lord's day to kindle a fire for dreſſing meat, yet we muſt beware we make not ſuch a flame as ſhall kindle the fire of God's wrath againſt us on that day.

IV. As to the bearing of burdens on the Sabbath, Chriſt hath given no more liberty to us this way, than to the Jews; for though he commanded the impotent man on the Sabbath, John v. 10. "to take up his bed and walk," yet this was no carrying of a burden for any ſecular deſign, but a mean required for glorifying of God, and publiſhing the miracle.

V. As to their puniſhing of Sabbath-breaking with death, Numbers xv. this belonged to the judicial law, which was peculiar to the Jewiſh common-wealth, and doth not bind other nations, except ſo much of it as is of univerſal moral equity; for the peculiar circumſtances of nations require peculiar ſtatutes and puniſhments for ſome particular crimes. But, in the next place, there appears to have been ſome ſpecialty in that Sabbath-breaker's caſe; for we do not find that Sabbath-breaking was always ſo puniſhed afterwards. If we read verſes 30. and 31. we ſee God threatening death to all ſuch as ſin preſumptuouſly, and with an high hand: And in the very next verſe, the Sabbath-breaker is brought in guilty; which makes it probable, that his crime was attended with the aggravation of preſumptuous ſinning.

VI. As to the double ſacrifices required on this Sabbath, "two lambs in the morning, and two in the evening," Num. xxviii. 9. 10. I grant they were a heavy burden, in regard of the great expence and bodily toil the Jews were put to thereby, from which Chriſt hath happily freed us. But, excepting what was typical and ceremonial in their worſhip and ſacrifices, there is nothing here peculiar to them; for otherwiſe we are ſtill as much bound to double ſacrifices on the Sabbath as the Jews: We are bound to double our devotion, our prayers, our praiſes, &c. this day, beyond other days. Yea, as I ſhewed before, we are more called to it than the Jews; which alſo is confirmed from Ezek. xlvi. 4. 5. where, inſtead of the four lambs required

on the Sabbath in Moſes's time, we ſee that in Ezekiel's temple-ſervice, which points at goſpel-times, the Sabbath-offerings were to be "ſix lambs and a ram;" intimating not only the continuance, but the advancement of the Sabbath ſanctification in the days of the Meſſiah, and that Chriſtians ſhould exceed the Jews in zeal and diligence in keeping of the Sabbath, and ſhould multiply duties, and offer up a greater plenty of ſpiritual ſacrifices, and be more active and intenſe about the works of the Sabbath, than they were: And good reaſon for it, ſince we have both the creation and redemption to commemorate this day, and a more excellent worſhip to perform upon it.

But I proceed to examine the reſt of *J. S's.* arguments for Sabbath-days recreations.

Object. II. "Our Saviour ſaith, that the Sabbath is made for man, and not man for the Sabbath," Mark ii. 27.

Anſ. This word makes not for his purpoſe; for Chriſt adduceth it in defence of his diſciples "plucking the ears of corn on the Sabbath," for ſatisfying their hunger, which was a work of neceſſity; and not in defence of carnal diverſions and recreations.

But, that we may take up the true meaning of the place, we muſt conſider, that, if by Sabbath be underſtood the true ſanctification of the day by ſincere worſhipping and ſerving of God, then certainly man was made for it: But if Sabbath be taken, according to the Phariſees ſenſe here, for the mere external reſt of the day (as Chriſt certainly underſtands it in this place) then indeed the Sabbath was made for man; this external reſt being but a mean for the true ſanctification of the Sabbath, and deſigned for the ſpecial good of man, partly that his body might have ſome repoſe from labour, and chiefly that he might have a ſolemn opportunity to worſhip God, and hold communion with him. Now (ſays our Saviour) it were unreaſonable to think that a law, intended for a privilege and benefit to man, ſhould be improven to his hurt and ruin. The great deſign of the Sabbath, pleads for "works of neceſſity and mercy:" For how can God be ſerved,

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or the ſoul profited on this day, if care be not taken for preſerving the life, and ſupporting the body, in order thereto? But how this text makes for carnal diverſions on the Sabbath, I ſee not; unleſs one ſhould ſay, that Chriſt meant when he ſaid, "The Sabbath is made for man," that it is made for his corporeal pleaſures; which is moſt abſurd, and directly contrary to Iſa. lviii. 13.

Object. III. "The hindering of men from Sabbath-days recreations, is an encroachment upon our Chriſtian liberty."

Anſ. I would gladly know what he means by Chriſtian liberty. I take the goſpel ſenſe of it to be this, that Chriſt hath purchaſed for believers under the goſpel, not only liberty from the dominion, guilt, and puniſhment of ſin, the bondage of ſatan, and ſting of death; but alſo hath liberate them from the yoke of the ceremonial law, to which the Old Teſtament ſaints were ſubjected; and likewiſe from the curſe of the moral law; yea, and from the power and obligation of it too, as a covenant of works; ſo as they are neither to be juſtified nor condemned thereby. But that he hath obtained any liberty to us from the obligation of the moral law, as the rule of life and manners, more than the Jews had, I know no orthodox Proteſtant that will aſſert it. Now, if the fourth command be a part of the moral law, (as *J. S.* owns) to pretend to any freedom from the ſtrict obſervation of it, and what is truly moral in it under the goſpel, is unchriſtian licentiouſneſs, and not Chriſtian liberty. Chriſt never purchaſed a liberty to us, to be leſs religious, or leſs diligent in prayer, praiſes, and other duties, than the Jews; for this were no true liberty. Our true liberty lies in a readineſs to obey the holy will of God, our only rightful Lord; and in being in a capacity to purſue our chief good and great end; and the more we are diſabled from this, the more we are in bondage. And hence it is, that the Pſalmiſt ſaith, Pſal. cxix. 45. "I will walk at liberty, for I ſeek thy precepts." But for any, under pretence of Chriſtian liberty, to walk looſely and licentiouſly, is to deſtroy the end of Chriſtian liberty, which

which is, "That, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him all the days of our life," Luke i. 74. 75.

Object. IV. "The restraining these recreations is not a good politic for promoting godliness; for, instead of this, it drives people to the other extreme."

Anſ. 1. Though it were a good politic, I am sure it is bad divinity: For, we must not do evil, that good may come of it.

2. It is no new thing for mens lusts and corruptions to grow more impetuous, and be the more irritated, by the restraints and prohibitions of God's holy and just laws, Rom. vii. 8. Yet no Christian ever pleaded that these laws should be either dispensed with or slackened upon this account; but still owned the fault to be in our own corrupt natures, and not in God's excellent laws. If all these precepts were to be dispensed with, that are grating to the lusts of carnal men, then few of them would be binding; for every spiritual duty is unpleasant to them.

3. If inquiry be made into the state of the flocks of those ministers who use this politic, I apprehend it will be found to have but very bad success in promoting godliness, or even morality, either on Sabbath or week-day. Nay, on the contrary, these Sabbath-days recreations will be found a politic of hell, wherever the experiment is tried, for banishing piety, and promoting all sorts of profanity. Whereas, in these places where they are conscientiously suppressed, Sabbath-holiness, family-worship, and true piety, are known to be in a flourishing condition.

4. If magistrates and ministers would cordially join hands in the execution of civil and ecclesiastical laws against Sabbath-breaking and profaneness, the imperious eruptions of mens lusts on the Sabbath would soon, through the blessing of God, be effectually dammed up and restrained. A resolute resisting of the devil, is the best way to overcome him; whereas, yeilding to him in any degree, is the ready way to be vanquished by him.

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Object. V. "The Christian Sabbath (saith J. S.) is a festival, and consequently solacing ourselves by a chearful and mutual conversation together in our houses on that day (if there be nothing immodest or indecent thereon, nor too much time spent thereby) is not only lawful, but dutiful also."

Anſ. 1. I suppose he means the convening of friends and neighbours to carnal feasts and entertainments on the Sabbath, and holding good fellowship together, after the manner of the world: for, if he meant any other conversation, I think he would not caution against the spending of too much time therein; for there is little need of any such caution with respect to spiritual conversation: Alas, there is little time spent therein! J. S. had employed his pen much better, if he had recommended this sort of conversation on the Sabbath: For that of a carnal sort, people are apt enough to learn it without a teacher.

2. I freely own the Lord's day to be a festival, but it is for the soul, not for the body. This is the day in which Christians are brought into the banquetting-house; but the fare is celestial, the dainties spiritual: On this day they are feasted and filled, but it is with the fatness of God's house, and the rivers of his pleasures: This day they are made joyful, but not with carnal joy and mirth; the pleasures are spiritual, the joy is divine. I do not say that this day ought to be kept as a fast-day for afflicting the body; no, it is necessary the body should be seasonably refreshed and supported, that it may be serviceable to the soul in the work of the day, and service of God, and may call the Sabbath a delight, rejoice in God's goodness, and be chearful in the celebration of the love and praises of our Redeemer. But to say, that set feasts, carnal entertainments, and good fellowship, are proper duties on the Lord's day, is strange doctrine; for then I see not how carnal mirth and jollity can be excluded; and so God's holy day shall be turned into a carnival, destructive to the blessed ends and designs of it. Modest and honest provision for our tables on the Lord's day, is what I do not discommend: But I say, "Set feasts, sumptuous entertainmets,

tertainments, and too liberal partaking of the creatures, are not proper on this day; in regard they are apt to indiſpoſe us for the duties of the day, by rendering the body dull and ſluggiſh, and inclining us to drowſineſs and ſleep;" as alſo, the preparing of them doth detain ſervants from the ordinances, and divert them both from public and private duties neceſſary for the ſanctifying of the Sabbath. It is obſervable of our bleſſed pattern Jeſus Chriſt, that though he frankly went into the houſes of Phariſees, and others, on week-days, when invited; yet on the Sabbath-day, it is only ſaid, he went into one of their houſes to eat bread, Luke xiv. 1. that is, to take ſuch moderate refreſhment as was ſuitable for that day, and we the work of it; teaching us, that on this day, we ſhould, like Moſes and Jethro, with the elders of Iſrael, Exod. xviii. 12. "eat bread before God," *i. e.* with a deep ſenſe of his all-ſeeing eye, and ſpecial caution againſt all manner of exceſs, or any thing that may indiſpoſe us for holy duties.

Moreover, obſerve what manner of converſation Chriſt had at this Sabbath-day's refreſhment: He indeed ſolaced himſelf and the company with a mutual and cheerful converſation, but it was wholly ſpiritual and heavenly, concerning the feaſt provided for us in the goſpel. This was ſuitable Sabbath-day's converſation, that needed not J. S's caution againſt ſpending too much time therein.

But J. S. is ſo zealous for thoſe Sabbath-days recreations and entertainments, that he is not content to prove the lawfulneſs of them, but he will have them binding on us, as neceſſary duties. But I would fain know how any man will prove the dutifulneſs of them: Pray, where is the command for them? where is the advantage of them? wherein do they promote the great ends of the Sabbath, God's glory and ſouls edification? I think I have clearly proven the contrary. I ſhall only add this word; I make a ſuppoſition, that a poor ſoul is brought under a law work, or deep convictions, like the jailor, by means of the ſermons on the Lord's day: Will any man ſay, that it would be

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his duty, presently after, to go to these feasts, entertainments and recreations, and thereby hinder or quench the operations of God's Spirit on his soul? I would rather think it his duty to retire from the world and company, to prayer and self-examination, in order to entertain and cherish the Spirit's work on his heart.

Object. VI. "But these recreations and entertainments will not hinder the sanctification of the Sabbath, but rather help to quicken and prepare us for our succeeding devotions."

Anf. I am persuaded that those who exercise themselves to godliness, and are acquainted with the power of it, will not talk so; nay, they will tell, from their sad experience, that the meeting of promiscuous companies on the Lord's day, for carnal entertainments, vain walking, talking and sporting, are so far from fitting us for after devotions or spiritual exercises, that they directly tend to deaden the heart, suppress convictions, quench any warmness of affections and liveliness of frame wrought in us by the public ordinances, and so render us the more indisposed for spiritual employments. Instead of quickening and disposing our minds for returning to God's worship, they do the more increase our averseness thereto. Experienced Christians can tell, that private meditation, reading, or Christian conference, are far better means to fit us for our evening devotions on the Lord's day, than carnal recreations.

Object. VII. "Some intermission for recreation is needful; for we cannot be employed in spiritual exercises a whole day: This would be a great toil to the spirits, especially of such who have been sore toiled with servile labour through the week: Nay, the best are ready to faint and weary in the continued exercise of piety."

Anf. 1. The extent of God's precepts is not to be measured by our ability or inability; neither can our impotency, to give obedience to God's commands, in the least invalidate or weaken the authority thereof.

2. By the same argument, the Jews might have pleaded, that they were not bound to rest the whole Sabbath, nor spend the whole day in religious exercises;

for they were liable to the ſame infirmities that are incident to us.

3. I frankly allow what refreſhment is neceſſary for ſupporting nature, and for the better performance of the duties of the Sabbath: But, for the foreſaid carnal diverſions, they are ſo far from being neceſſary for furthering the work of the Sabbath, that they are great hindrances thereto.

4. If labouring people need recreation for their bodies, then let them have ſome time on week days for it.————If for their minds, I know no ſuch fit recreation as the joyful commemoration of the love of Chriſt, and our redemption from hell and wrath through his blood, and the cheerful ſinging the praiſes of our Maker and Redeemer, which is the very work of the Sabbath. Is it not a recreation for Chriſt's ſheep to feed in his green paſtures, and to be led by him beſide the ſtill waters? to behold the waters of life, clear as cryſtal, flowing betwixt the banks of ordinances? to get a pleaſant proſpect from mount Nebo, of the promiſed land? Is it not a recreation for a condemned man, to come and hear his pardon pronounced? for a hungry man, to get pleaſant food and heavenly dainties? for a ſick man, to get all his diſeaſes healed? Muſt it not be a carnal and ſtupid heart, that will call theſe a burden or wearineſs? There are many who weary not to ſpend whole days at markets, in buying and ſelling; nay, whole days and nights in gaming and drinking: And, will you call a day ſpent in ſuch pleaſant and refreſhful work a toil, which is the higheſt privilege of a rational creature? Surely, no workman can be ſo glad of a day's eaſe from his ſore labour, as a believer ſhould be to have a day's releaſe from his worldly buſineſs, that he may freely and entirely converſe with his God and Saviour, and rejoice in his bounty and redeeming love.

5. Every Sabbath we meet with many unavoidable interruptions, which take us off from the duties of God's worſhip, though we go not to contrive unneceſſary diverſions and recreations for this end. There is much of every Sabbath ſpent in preparing food, dreſ-

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fing and feeding our bodies, going to the church, and returning from it, attending children, cattle, &c. O how many are our avocations and intermiſſions in ſerving our Creator and Redeemer on the Lord's day, which we cannot ſhun! And ſhall we think the reſt of the day too much for this important work, that we muſt go ſeek carnal diverſions to drive it away?

6. I grant, the beſt are ready to grow weary of duty, becauſe of the averſion of our corrupt nature to that which is good; but carnal recreations will never cure this averſion, nor overcome that wearineſs, but will certainly indulge and increaſe the ſame. The beſt way to cure wearineſs (next to the grace of God) is practice and experience in religion, and ſincere wreſtling and ſtriving againſt it. Reſiſting overcomes it; but giving way to it doth increaſe it.

7. The Lord knows the carnality and wearineſs that our hearts are naturally prone to in the work of the Sabbath; wherefore, for remedy thereof, he hath graciouſly appointed variety of exerciſes on the Sabbath-day, that, when we weary of one, another may be our recreation. Are you weary of hearing? then recreate yourſelves with prayer: If of that, then recreate yourſelves with ſinging of God's praiſes: If of that, then recreate yourſelves in reading God's word, and other good books: If of that, then recreate yourſelves with meditations: If you weary of that, then recreate yourſelves with Chriſtian conference, repeating the ſermons, inſtructing your families, &c. If you weary of public duties, then go to private; if of theſe, go to ſecret duties. Is there not here a delightful variety of pleaſant ſpiritual employments, ſufficient to recreate ourſelves with for one day, without needing the help of any ſenſual diverſion, to put off the precious time of this bleſſed day? How think you to ſpend a whole eternity in ſpiritual exerciſes, when you weary ſo much of one day? Whatever carnal men think, I am ſure a godly ſoul will be far from counting this work a burden: Hearing and reading the ſcriptures is a far leſs burden to him, than recreations and paſtimes would be; for God's "teſtimonies are his delight, and

" he rejoices in them more than in all riches," Pſal. cxix. Yea, nothing in the world is ſuch a burden to him on the Sabbath as his ill heart, his little delight in the Sabbath, and ſhortcomings in the duties thereof; and nothing ſuch a pleaſure and recreation to him, as when he can win above theſe, and get his heart lifted up in the ways of the Lord.

I am ſure, it is no unpleaſant work that God calls us to on the Sabbath; who, but a wicked man, will count it a wearifome thing to think on Chriſt, and his dying love? to hear the ſweet meſſages of free grace, and rejoice in the foreſights and foretaſtes of his everlaſting love. You know the black character of thoſe, who of old called Sabbath-work a burden, and ſaid, " when will the Sabbath be gone?" Amos viii. 5. This temper ſtands in oppoſition to goſpel-holineſs: Therefore I think, J. S. and every goſpel miniſter ſhould be ſo far from indulging it, by giving way to carnal recreations and diverſions, that he ſhould do what lies in his power to reprove, diſcourage and remeid it. And if miniſters would be at pains to preach and pray with life and awakening ſerioufneſs, and afford their people a pleaſant variety of wholeſome diſcourſe concerning Chriſt and eternity, it would be a far better way to cure their wearineſs, than to preſcribe carnal recreations on the Lord's day: For this is a cure that both ſtrengthens the diſeaſe, and is as bad as the diſeaſe.

Object. VIII. " But walking in the fields on the Lord's day ſeems to be a harmleſs practice; why will you not allow of that?"

Anſ. Whenever the works of piety, neceſſity or mercy do require it, it is allowable; but to do it idly, for putting off the time, or for worldly employments or recreations, is what the word of God condemns. It is not only lawful, but dutiful to walk abroad, if it be for attending public ordinances, viſiting the ſick, or other Sabbath duties; for then it is not for finding our own pleaſure, which is diſallowed by Iſa. lviii. 13. Exod. xvi. 29. And, by the ſame rule, I cannot condemn tender perſons walking abroad, or taking the air, if their health truly require it; for the Lord loves mercy rather

rather than ſacrifice. Nor do I condemn a perſon's going to fields this day, to have opportunity (like Iſaac) in the evening for ſecret meditation and prayer, when he wants conveniency for it within doors; for a walk thus improved, may be a walk to heaven, and is very conſiſtent with walking with God. Only take theſe two cautions;

1. If you walk abroad this day, chuſe to do it alone as much as poſſible; for people going in troops to the fields occaſions idleneſs, vain talking, ſporting, and miſpending precious Sabbath-time. The ſociety of vain perſons helpeth to embolden one another in ſin and folly, and maketh them more incapable of Spiritual exerciſes, than when ſingle and apart. Yea, I am perſuaded, that theſe companies of people, who ſo commonly go a walking together on the Lord's day, do not ſo much as pretend to be ſpiritually employed. Alas! they who know them beſt, can tell that they are moſt unfit for it at ſuch occaſions. Should any come and ſpeak to them about death and eternity, Chriſt and their ſouls, or propoſe any ſerious queſtion concerning the ſermon they have been hearing, I fear he might expect to be mocked and laughed at by them for his pains.

2. Let your walking abroad, in any of the foreſaid caſes, be ſo ordered, that it may not give ſcandal, nor inſnare others: Study to do it ſo privately, that others may not be hardened or encouraged in their looſe recreations, on this day by your example: For even theſe things which are lawful, and otherwiſe neceſſary in themſelves, are not to be done when they may prove a ſcandal or temptation to others to ſin; for, in ſuch caſes, we ought to deny ourſelves of our lawful liberty.

Object. "We find two of Chriſt's diſciples travelling to Emmaus and back again, on the Lord's day, and Chriſt met with them, and did not reprove them for it," Luke xxiv.

Anſ. This was the firſt Lord's day of all, and was not then fully inſtitute, or, at leaſt, made known to the diſciples; for they were not then aſſured of Chriſt's reſurrection.

ſurrection. Again, walking abroad this day, for promoting the works of piety, for declaring God's glory, or preaching the goſpel, is not unlawful: And ſuch was this walking of our Saviour, and his two diſciples, their return to Jeruſalem this day.

Now, having fully handled this point, of the *negative* ſanctification of the Sabbath, or the holy reſt requiſite upon it; I proceed to treat of the *poſitive* ſanctification of the day, and of the holy exerciſes required therein.

SECTION II.

Concerning the poſitive ſanctification of the Sabbath, and the holy exerciſes requiſite upon it.

THE reſt of the Sabbath is not a lazy idle reſt: No; it is a holy active ſort of reſt that is required upon it. Though we ceaſe from works of one kind, yet we muſt be diligent in works of another kind.

What I have to ſay on this head may be ſummed up in the following directions.

1. Concerning the diſpoſition and frame of the ſoul, needful for ſanctifying the Sabbath.
2. Concerning the holy duties requiſite upon the Sabbath.
3. Concerning the ſpecial order, method and manner, wherein theſe duties are to be performed.
4. Concerning thoſe particular ſins, whereby the ſanctification of the Sabbath is hindered, or the Sabbath profaned.

DIRECTION I.

Concerning the Frame of Spirit fit for Sanctifying the Lord's Day.

THE moſt ſuitable frame and diſpoſition of ſoul, which I can recommend for ſanctifying the Sabbath day,

day, is that of John the divine, Rev. i. 10. " I was in the Spirit on the Lord's day." It is a moſt comprehenſive expreſſion, and a noble pattern for our imitation; wherefore I ſhall enquire into the meaning and import of it. It is probable it may imply ſomething extraordinary with reſpect to John; he might be in ſome ſingular ſpiritual extaſy or tranſport, which ordinary Chriſtians cannot attain to: Nevertheleſs, the expreſſion imports ſomething attainable, and which ought to be endeavoured by all true Chriſtians on the Lord's day.

To be in the Spirit, may be taken either as reſpecting the Spirit of God, or our own ſpirits, or both: For certainly both the Spirit of God, and our own ſpirits, are neceſſary, and to be much employed, in the ſanctification of the Lord's day: Wherefore, taking the expreſſion as including both, I conceive, to be " in the Spirit on the Lord's day," imports theſe things:

1. A ſpecial dependence upon God's Spirit, for conduct and aſſiſtance, in order to the right performance of the duties of the Sabbath, and exerciſe of the graces therein: For, without the Spirit's aid, we can neither pray, praiſe, hear, read, or do any thing aright.

2. The " ſerving of God with our ſpirits," as Rom. i. 9. or " worſhipping him in ſpirit," John iv. 24. and performing the duties of the Sabbath with inward ſincerity of heart. " The Lord deſires truth in the inward parts. He ſaith, " My ſon, give me thy heart;" not, Give me thy ear, thy tongue, thy lips, thy hands, or thy knees; for theſe may be given without the heart: But the heart can never be beſtowed without theſe as its attendants. This is ſo neceſſary in all our duties, and approaches to God, that God ſaith of it, as Joſeph did of Benjamin, " Unleſs ye bring your hearts along with you, ye ſhall not ſee my face." You may obſerve Sabbaths, hear ſermons, ſing pſalms, put up prayers, &c. but all will be to no purpoſe, Iſa. i. 11. God would rather have the heart without the body, than the body without the heart. Soul-prayer, when it is alone, is accepted; but wo to bodily prayer, if it be alone.

3. A ſolemn retiring ourſelves from the world, and abſtracting our thoughts from earthly things, that we may be fitted for more immediate approaches to God, and intimate converſe with him on his own day, wherein he uſes to deal more familiarly with his people, than at other times.

4. A laying ourſelves open to the influences and operations of the Spirit of God, waiting for and thankfully entertaining his motions, convictions, reproofs, and conſolations, when they are allowed to us in the ordinances; and carefully guarding againſt every thing that may in the leaſt grieve or offend the Holy Spirit.

5. A more than ordinary intenſeneſs of heart and affections in the duties of God's worſhip: On Sabbath days, eſpecially, we ſhould be "fervent in ſpirit, ſerving the Lord;" we ſhould call in all our ſtraying thoughts and affections, praying with the pſalmiſt, Pſal. lxxxvi. 11. "Unite my heart to fear thy name;" and Pſal. lxxx. 18. "Quicken us, and we ſhall call upon thy name." This day we ſhould put forth our ſpiritual ſtrength to the utmoſt, perform every duty, and exert every grace, with the greateſt intenſeneſs; we ought to love God with the moſt ſublime affections, obey him with the pureſt intentions, pray to him with the moſt fervent importunity, and praiſe him with the moſt ſpiritual elevation of heart: Nay, do it in ſome ſuitable proportion to the greatneſs of that God, "with whom we have to do" in ſo ſolemn a manner on the Lord's day; for, Pſal. cl. 2. we muſt not only "praiſe him for his mighty acts," but "praiſe him according to his excellent greatneſs;" we muſt worſhip him like himſelf.

6. A willing and chearful performance of Sabbath duties: We ought to call the Sabbath "a delight, holy, and honourable," and go this day with "joy to draw water out of the wells of ſalvation," and be "joyful in the houſe of prayer." Holy David was not ſatisfied this day with a bare approach to the altar, but he muſt "go to God as his exceeding joy," Pſal. xliii. 4. And ought not believers under the goſpel more eſpecially to do this on the Lord's day, who have God in human

nature

nature to go to, and have the glorious atchievements of condescending and redeeming love to commemorate this day?

The Lord requires us to perform the duties of this day with a frame of mind suitable to the spirit, freedom, and liberty of the gospel; guarding against the servile frame of spirit which the Jews had in the observance of the duties of the law: For "we are not come unto the mount that burned with fire, and was terrible to behold; but unto mount Zion, the city of the living God." In the service of this day, we ought to keep up impressions of God as most accessible, familiar to us, and dwelling in our own nature, and as one that doth not so much regard our outward performances, as the inward frame and sincerity of our hearts. The Pharisees pretended to great strictness about the outward observance of the Sabbath: (and hence they presumed frequently to censure Christ and his disciples practices on this day) but they were strangers to inward sincerity, and love to God. It is the willing mind and honest heart, in Sabbath performances, that God chiefly regards, not a pharisaical strictness.

7. Being "in the Spirit on the Lord's day" implies, the having of the graces of the Spirit in a more lively exercise this day than ordinary: And therefore we ought this day solemnly to invite the "north and south-winds of the Spirit to come and blow upon our gardens, that the spices thereof may flow out;" and that, particularly in all our approaches to God, we may be possest with a holy awe and reverence of God's majesty and greatness, and a deep sense of our own baseness and naughtiness, and have our faith acting vigorously upon God's goodness and mercy in and through Christ, our hearts melting with evangelical contrition and repentance, our love and spiritual desires flaming forth in all our acts of devotion; nay all our graces and affections should be this day elevated more than ordinary to God's special honour and glory.

8. A more than ordinary spiritual and heavenly frame of soul, suited to the work of this day. Since this day is wholly dedicated to God, and spiritual duties

are the only work of it, our frame upon it should be more heavenly and divine, than upon any other day, or when going about the duties of God's worship at any other time; we should this day be much viewing, and admiring, with thankfulness, the dying "love of Christ," and the glorious "work of redemption" completed this day by his resurrection. We should be living this day above the world, and within view of heaven, making this day a little emblem and prelude of the everlasting rest of the saints above.

2. It imports, that there is something of an universal sanctity and holiness peculiarly requisite upon this day. Now, this sanctity must be universal, with respect to ourselves, with respect to the day, and with respect to the duties of it.

1. With respect to ourselves; all our thoughts, words and actions this day, should be God's in a special manner; all that we are, all that we have, all we can do, should be wholly devoted to God's worship and service on this day, Isa. lviii. 13. God would not only have our hands tied from working, but also our tongues from talking, and our minds from thinking on worldly things this day.

2. With respect to the day; we should spend the whole of it in holy duties, either public, private, or secret. It is not for an hour or two only, that we must study to be specially holy, but through the whole day: we should count every moment of Sabbath time precious, and suffer none of it to be lost that we can save, still aiming to be doing something for God and our own souls.

3. With respect to the duties of the day; we should esteem them all, and make conscience of them all, since they all have a divine stamp upon them; reading, hearing, prayer, praises, communicating, meditating, conferring, catechising, giving alms, &c. God is to be found in every one of these duties, and therefore none of them is to be neglected: And, when we find him not in one of them, we must seek him in another; and, if we conscientiously go the round of duties, we shall surely "find him whom our souls love," Cant. iii. 4.

Lastly,

Lastly, This expression, of being "in the Spirit on the Lord's day," imports the performing the duties of it with pure and spiritual ends, viz. "to glorify God, and enjoy him." God is the sole object of our worship, and he must be the principal end of it too. In our worship we must seek him, Heb. xi. 6. not ourselves. It is natural for man to worship God for self ends; we often perform duties, not only to be seen and esteemed of men, but also to be seen and valued by God for them, Isa. lviii 3. "Wherefore have we fasted, (say they) and thou seest not?" &c. They did not perform duties to glorify God, but to obtain a reward for themselves; and have a righteousness of their own to found and plead upon. Let us study to be denied to our own duties, and guard against a selfish and legal spirit in our Sabbath-days performances. This will be a dead fly to spoil the ointment, and will keep our best duties from being savoury to God. Let us study then to perform them all "in newness of spirit, and not in the oldness of the letter," Rom. vii. 6. Let us use them all as means for bringing God and our souls together, as means for obtaining communion and fellowship with God, and holding special intercourse with him, which is the only way to fit us for glorifying God both here and hereafter.

DIRECTION II.

Concerning the holy duties requisite upon the Lord's Day.

THE duties necessary upon this day, are either public, private, or secret.

I shall not meddle with the duties of public persons as such on the Sabbath, or what is specially incumbent upon magistrates or ministers upon this day, in their public stations, but shall insist only upon those duties required of all Christians in common.

Quest. 1. What are those public duties required of us upon the Lord's day?

Anſ. They are thoſe which we are bound to perform in the public aſſemblies of God's people: and indeed the Sabbath is inſtitute chiefly for the ſolemn performance of the duties of God's worſhip, in the public meetings of his people: for the Lord hath a ſpecial delight therein; "he loves the gates of Zion more than all the dwellings of Jacob; and wherever two or three are gathered in his name, he will be in the midſt of them." Why? It is in the aſſemblies of God's people for public worſhip, that God receiveth the higheſt praiſes from us; and hence the Pſalmiſt ſaith, "I will give thee thanks in the great congregation: I will praiſe thee among much people.—And in his temple doth every one ſpeak of his glory," Pſal. xxxv. 18. Pſal. xxix. 9. And as in public worſhip God receiveth the higheſt praiſes, ſo there it is he beſtoweth the richeſt mercies, Pſal. lxv. 4. "Bleſſed is the man whom thou chuſeſt, and cauſeſt to approach unto thee, that he may dwell in thy courts; we ſhall be ſatisfied with the goodneſs of thy houſe," &c. O what good things are contained in that word, the "goodneſs of thy houſe!" there is pardon, peace, love, grace, life, light, ſtrength, comfort, &c. Now, the public duties of the Sabbath, recorded in ſcripture, which God's people ought to meet and aſſemble that day for, are various; and particularly, they are to meet together for reading and expounding the word of God; for preaching, hearing, praying, pſalms, partaking of the ſacraments, collecting for the poor, &c. for all which we may ſee Lev. xxiii. 3. Pſalm xcii. Iſa. lxvi. 23. Luke iv. 16. Acts xiii. 14. 15. 27. 44. xv. 21. xvi. 13. xx. 7. 1. Cor. xvi. 2. But particularly,

1. Hearing the word publicly read and preached with reverence and attention, is a principal duty on the Sabbath; nay, our life depends upon it, Deut. xxxii. 46. 47. It is the great mean God hath appointed for the converſion of ſouls, Rom. x. 14. 17. Whatever men think of it, it is the powerful inſtrument of our ſalvation, Rom. i. 16. The waters of the ſanctuary run only through the channels of the word; the mines of grace are found only in theſe climates where the goſ-

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poſſun things. The Lord, if he pleaſed, could immediately, by his Spirit, break open ſinners hearts; but he hath determined to honour his word in this work, as is plain in Lydia's caſe, Acts xvi. 9. 10. 14. Reading the word and ſermons at home is good; but hearing the word preached is the ordinary mean God hath appointed and promiſed to bleſs for converſion: And if this be ſlighted, or prove ineffectual, no other way can be contrived for it, as we are told, Luke xvi. 29. 31. So that though a glorified ſaint or angel ſhould come down from heaven, and preach upon the beauty of Chriſt, and glory of heaven, in the moſt lively and demonſtrative manner; yet, if a preached goſpel do not perſuade ſinners, neither would that. Or, though a damned ſoul ſhould come up from hell, and preach the evil of ſin, and torments of hell, in the moſt pathetic manner; yet neither would that perſuade, if the word do it not. Why, the one is God's inſtituted mean, the other not. Let us then have an high eſteem of God's ordinance, and embrace all occaſions for attending it. "Be ſwift to hear," Jam. i. 19. Let none dare to count that mean, weak, or deſpicable, which the wiſe God hath inſtituted to ſave ſouls, 1 Cor. i. 21. "It pleaſed God, by the foolishneſs of preaching, to ſave them that believe." And, how comes believing but by hearing? Reading good ſermons (as one ſays) is like milk cold out of the diſh, but preaching is like milk warm from the breaſt, which is far more nouriſhing to the child. Let us always, then, as "new born babes, deſire this milk, that we may both live and grow thereby," 1 Pet. ii. 2.

II. Another of the public duties of the Sabbath is publie prayers with the congregation.

Prayer is a principal part of God's worſhip, and therefore is frequently put for the whole, Zech. viii. 21. 22. Acts xvi. 23. Hence God's temple of old was called the houſe of prayer. Public prayer is moſt neceſſary for averting judgments, obtaining bleſſings, and preſerving love and unity among Chriſtians; alſo it is a ſolemn owning the God whom we ſerve in the face of the world, and ſo highly glorifies God. The bountiful Lord is well pleaſed to ſee many beg-

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gate thronging at the beautiful gate of his temple, waiting for an alms from his hand. And their joint prayers are most prevalent with him, far more than private prayers; for a petition presented by a single subject, is not so prevalent as that which is made by a whole city. Peter is cast in prison to be executed, Acts xii. but the church meets and prays him out of his enemies hands. The united prayers of the church are most powerful to procure God's blessing and presence; therefore, reader, see that you make conscience in joining therewith, and be not absent from them. It is a most graceless practice in some, they either come not into the church till the public prayers be over, or they go out after sermon before public prayers be made. I am sure, such can expect nothing by the sermon but a curse, since they join not with the prayers for a blessing upon it to themselves or others.

III. Duty is the singing of psalms, and praising God with the congregation. Praising God by singing, is often enjoined in scripture; yea, no less than four times in one verse, Psal. xlviii. 6. It is comely for the people of God; they are called singing birds, Cant. ii. now they are such as should sing all the months of the year; yea, even in the dead month of affliction. So did Paul and Silas in a prison at midnight, when their backs were sore with scourges, and their feet fast in the stocks, Acts xvi. 25. But in a special manner, singing praises to God is our duty in public assemblies, Psal. cxlix. 1. Luke xxiv. 53. And in these, "both princes and people, young men and maidens, old men and children," are bound to act a part in this heavenly concert, Psal. cxlviii. 11, 12, 13. And, above all days, the Sabbath is most proper for this duty, Psal. xcii. title, Psal. cxviii. 24. It is a day of thanksgiving and holy joy. We have God's praises to celebrate for the wonders of creation and redemption, we have the glorious victories of the Captain of our salvation to extol and magnify; and therefore the duty of singing praise this day is highly necessary. By this duty we not only glorify God, but we edify one another, Col. iii. 16. The melody and conjunction of many serious souls,

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tend to raise and elevate the heart. Yea, it was one mean of Auguſtine's converſion; he ſays, "He wept when he heard the pſalms ſung by the church."

Singing is a reading with meditation, and gives freevent to the thoughts and affections, and helps to excite and actuate the graces; it is the breath or flame of love or joy; it is the eternal work of heaven; the muſic of ſaints and angels there, Rev. v. 9. 10. 11. xv. 3. And what are church-aſſemblies here, but the place of our apprenticeſhip and preparation for heaven? I know nothing in the world that more reſembles heaven, than a company of God's people harmoniouſly ſinging his praiſes "with grace in their hearts, making melody to the Lord;" for then the ſoul rejoiceth in divine goodneſs, meditates on divine promiſes, extols divine excellencies, and mounts up to God in acts of faith and love. Let us then make conſcience of this heavenly duty in the public aſſemblies, and perform it with heart and tongue; for were it not a rare exerciſe, God would not honour it to be the only work of heaven, to the excluſion of prayer, repentance, reading, hearing, communicating, &c.

IV. Partaking of the ſacraments is another public duty of the Sabbath.

The firſt day of the week, our Chriſtian Sabbath, is the proper day for celebrating the memorial of redeeming love in the Lord's ſupper, Acts xx. 7. This was the ordinary practice of the primitive Chriſtians in ancient times: and, becauſe of their conſtant breaking of bread on this firſt day of the week, it went to be called *dies panis*, Auguſt. Epiſt. 118. So fired were the hearts of Chriſtians in thoſe early times with love to and zeal for their glorious Redeemer, who had ſo lately poured out his blood for their redemption, that when they aſſembled together upon the firſt day of the week, the day he had inſtituted for his honour, they could not think of parting, until, by the breaking of bread according to his example, they had celebrated the memorial of his dying love, his atoning blood, his victorious reſurrection and triumphant return; which alſo they deſigned as a pledge of their mutual love to

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and communion with one another. And though these first Christians were animated with more life and love, and were habitually in a better frame for partaking of this love-feast, than, alas, we now are; yet we must own, that we are under the same obligations of love and gratitude to our dying Redeemer, and have the same need of the frequent application of his blood, and of a confirmed interest in his death, that they had; and consequently ought to dedicate many more Lord's days to the celebration of this memorial feast of his supper, than now we do: Especially seeing the partaking of this ordinance is the proper work of the Lord's day, and one special design of the institution of this holy day.

2. Baptism is most proper on this day: The day is holy, and the sacrament is holy. Children should be brought to the congregation, and baptized in face thereof; for, since baptism is the door to Christ's house, it is fit to be entered when the family is convened, or the church assembled, that to the receiving of new members thereinto may be homologate by them; that the parents engagements may have the more witnesses to them, and the children have more prayers put up for them; and also, that the whole congregation may be edified by this solemn ordinance, and excited to remember and improve their own baptisms. Of which afterward.

As to the feasting part of this solemnity, I do not think it proper on the Lord's day: This may well be delayed till the day after.

V. Making public collections for the poor, is a proper duty on this day, 1 Cor. xvi. 1. 2. This day being instituted to keep up the memorial of Christ's infinite charity to mankind, and for our meeting to receive new blessings and mercies from him, we are, in gratitude, bound on this occasion to be liberal to his poor: This doth not wrong, but promote our Sabbath day's frame. Let no Christian then neglect his duty, which is so plainly commanded by Christ, and has been practised by the Christian church for near these two thousand years.

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Think it not enough that you give something privately to the poor this day, and that this may excuse you from any public contribution: For this would be a slighting of an express command, and making one duty to justle out another; and besides, would tend to frustrate Christ's institution of deacons and church-rulers, who are appointed to receive and distribute the collections for the poor, according to their various necessities. When the apostle injoins the Corinthians to "lay by them in store on the first day of the week that there might be no gatherings when he came;" it is plain, he chiefly means their depositing their charitable contributions with the church-rulers: For, if it were not so, there would still be need of gatherings when he came.

I grant indeed, it were very proper for every man, besides the public charity he gives on the Lord's day, likewise to set apart something this day, and lay it by him in store, according to his gains and incomes through the week, as a stock or fund, out of which he might give to pious and charitable uses, as occasion should require; and so, the stock being prepared before-hand, you will give the more bountifully and more willingly to such uses, than otherwise you will find in your hearts to do. If not only rich men, but even tradesmen, labourers and servants, would thus lay up every Lord's day some very small thing by them, they might, without any sensible damage to themselves, have somewhat to give to proper and needy objects: And I am persuaded this would not be the way to impair, but to increase your means.

Quest. II. What are the private duties required of us upon the Lord's day?

Ans. It is not enough that we spend some part of the Lord's day in public worship; but since (as I proved before) the whole day is consecrated to God, the rest of it is also to be kept holy, and taken up in holy duties, in private and secret.

Domestic and private duties are necessary on this day, both for preparing us for the public ordinances, and for improving and reaping advantage by them.

Theſe duties are, family-worſhip, by reading the word, ſinging the praiſes, and calling upon the name of God, family-catechiſing, repetition of ſermons, chriſtian conference, &c.

I. Family-worſhip is a duty incumbent on maſters of families every day, but more eſpecially upon the Lord's day. It is to be regreted, that there ſhould be any need to adduce arguments to prove this: But ſince there are ſome who call themſelves miniſters, who either deny it, or elſe have not ſo much conſcience or courage directly to aſſert it in their preachings or writings; (they neither preſs the performance of this duty, nor reprove the neglect of it in others; and, as it is generally ſaid, they do not practiſe it themſelves; whereby many are encouraged to ſlight family-worſhip, and think it no neceſſary duty, to the great hinderance of the advancement of piety), I ſhall therefore prove it to be the duty of all maſters of families, eſpecially on the Lord's day; and that, in the firſt place, from the fourth commandment.

The fourth commandment is principally directed to maſters of families, becauſe families, as ſuch, are chiefly to be concerned in the keeping of it, both negatively, and poſitively. For as the command injoins every maſter of a family, with "all that are within his gates, his ſon, his daughter, his man-ſervant," &c. to forbear all manner of work on the Sabbath; ſo it likewiſe injoins them to "remember the Sabbath-day, to keep it holy." Now, to keep the "Sabbath holy to the Lord," without all doubt, implies the worſhipping of God: This cannot be underſtood only of worſhipping of God in the public aſſemblies, for theſe cannot be always had; yet ſtill the command for ſanctifying the Sabbath is binding on families. Again, the public worſhip takes up only a part of the Sabbath; but families are bound to ſanctify the day throughout. This cannot be duly done by the members of the family worſhipping God apart in ſecret; for families, as ſuch, are bound to do it. The command binds a maſter to do it jointly with his family, as well as it binds a miniſter to do it jointly with his congregation. Moreover, if the command did only bind a maſter of a family to worſhip God in public, and in ſecret,

ſecret, upon the Sabbath, than he would be no further concerned in ſanctifying the Sabbath than any other member of his family; alſo, he would ſanctify the Sabbath as much in communion with the members of other families as thoſe of his own, which were moſt abſurd. But it is plain, that the command lays it eſpecially on the maſter of the family to take care of the ſanctifying of the Sabbath in his family; which muſt be by worſhipping God, as well as by reſting from labour; otherwiſe he would do no more than is required of the beaſts: And this he can never account for, unleſs he do it in communion with his family, go before them in it, and by his example, direct and encourage them in the holy worſhip and ſervice of God upon his holy day. We have Joſhua's practice ſufficiently explaining this precept, Joſhua xxiv. 15. He ſaith not "My houſe ſhall ſerve the Lord;" but "I and my houſe will do it;" i. e. We will jointly worſhip God, and ſanctify his Sabbath, which are the principal parts of his ſervice. This he would do, and we ought all to do, though there were no public worſhip in the world. And this is confirmed by Lev. xxiii. 3. which requires the Sabbath to be religiouſly obſerved in all our dwellings or private houſes, as well as in holy convocations; by every family apart, as well as by many families together.

But I ſhall demonſtrate the indiſpenſible neceſſity of this duty of family-worſhip, from ſeveral other topics.

1. The light of nature and ſound reaſon pleads for it on many accounts. 1. It teacheth that all ſocieties ſhould jointly honour their founders. Now God is the Author and Founder of families, Pſal. lxviii. 6. "God ſetteth the ſolitary in families;" and ought not families to worſhip him who inſtituted them, and that for this very end, that "they might glorify him, and ſhew forth his praiſe?"

2. The light of nature teacheth maſters of families to uſe all proper means for preventing the hurt of the family, and ſecuring them from danger: And it is plain, that family-prayer is a ſpecial mean for this effect. The light of nature taught the heathen mariner, with his

ſhip's crew, Jonah i. 4. to uſe joint prayers to ſave them in a ſtorm: And we ſee it was the maſter of the ſhip, that called this duty. Now, ſhall a heathen maſter of a ſhip do more in his ſociety, by nature's light, than a Chriſtian maſter of a family will do in his, who is privileged with the clear light of the goſpel?

3. The light of nature teacheth men to do all they can to promote the good of their families, to provide food and phyſic for their ſervants and children's bodies. And doth it not teach them alſo to uſe means, to preſerve their ſouls from wrath, and further their eternal well being? And what mean more proper for this end, than family-worſhip and conjunct prayer? O maſters of families, your examples herein will have happy influence upon your children and ſervants, both to excite them to pray, and teach them how to pray.

4. Nature's light directed the heathens to have their Lares and Penates, or houſehold gods, whom they worſhipped in a ſpecial manner, and to whom they offered ſacrifices for the protection and welfare of their families: So we find in ſcripture, that Laban and Micah had their Teraphim or houſehold gods. Now, though theſe were vain helpleſs gods, yet it ſhews they beliked a neceſſity of family-worſhip. Alas! heathens will riſe up in judgment againſt many who are called Chriſtians.

II. We are commanded in ſcripture to "pray every where, and with all manner of prayer," 1 Tim. ii. 8. Eph. vi. 18. Now, if we muſt pray in all places, then ſurely in our families: if with "all manner of prayer," then ſurely with "family-prayer."

III. Maſters of families are bound to love God "with all their hearts, and their neighbours as themſelves;" and conſequently are bound to bring their families along with them to the worſhip of God. God's people are filled with ſuch love and zeal, that they frequently call the inanimate creatures to join with them in God's praiſe, Pſal. lxix. 34. Pſal. cxlviii. 2. &c. and how much more ſhould they call their neighbours and fellow-chriſtians? How oft doth David invite and exhort others to praiſe God with him? And will not

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masters of families, who love God and their neighbour, invite and exhort those to whom they are so nearly related, to join with them in the praise and worship of God.

IV. Families have many joint errands to the throne of grace, which call for joint family-prayers and praises. They often sin together, and therefore it is fit they confess and mourn together. They need many family-blessings, and it is fit they jointly seek them: They are exposed to many family-dangers, therefore they should jointly deprecate them: They receive many family-mercies, which call for family-thankfgivings: They work in their employments and labour together, and it is very fit they seek a blessing on them together.

V. All churches ought to worship God in a joint and solemn manner: Now, the Spirit of God frequently calls Christian families *churches*; which honourable title they would by no means deserve, if they had not communion together in the worship of God.

VI. It is plain from 1 Tim. iii. 4. 5. 12. that as ministers are bound to rule the church, so masters of families are bound to rule their families; which is not only by instructing them, but going before them in God's worship, and being their guide and mouth in prayers and praises. For every head of a family is a prophet, priest, and king, in his own house: He is a prophet, to teach and instruct his household, a priest to intercede and pray for them; and a king to protect and govern them; and especially, to maintain God's worship and true religion among them.

VII. It is clear from 1 Pet. iii. 7. that husbands and wives are bound to pray together, and consequently the whole family: For there they are dehorted from strifes and contentions, because of their tendency to hinder their conjunct prayers.

VIII. The examples of the saints in scripture do invincibly prove family-worship to be our duty. We read not only of Abraham's instructing his household, and commanding them to worship God by themselves, but also, whereseever he sojourns with his household, he "builds an altar," and with them "he calls on the name

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of the Lord;" as is clear from Gen. xii. Gen. xiii. Gen. xxi. 33. I took notice of Joshua's family-devotion a little before. David, Psal. ci. saith, "He will walk in his house at home, with a perfect heart;" and we find him coming home from the public worship, 2 Sam. vi. 20. to bless his own family, which was certainly to go about family-worship with them, and pray for God's blessing on them. We find Daniel about this work three times a-day, Dan. vi. 10. It was open family-prayer which he performed; for, if it had been secret prayer, strangers would not have known so well of it, nor would they have found him at it, as it is said they did. So great a prince would have had servants in his outer rooms, to have stopt them ere they came so near as to hear him at his secret devotion. We have our great pattern Jesus Christ singing psalms, and praying with his family, viz. his disciples, Matt. xxvi. 30. Luke ix. 18. John xvii. This was Cornelius's practice, Acts x. 2. it is said, "He feared God with all his house;" which implies, that he "worshipped God with all his house," for fearing of God comprehends worship.

Lastly, We find Paul, Philem. ii. 3. making mention of the church in Philemon's house, which was his religious praying family: And then, ver. 22. he speaks of their joint "prayers, through which he trusted he should be given to them."

Since then the duty is so clear, let us be concerned and zealous to promote the worship of God in our families. Consider how zealous some are to promote a false or superstitious worship: God bids the prophet look and wonder at their diligence, Jer. viii 17. 18. There we see both fathers, children, husbands, wives, and all are taken up about it. Where, alas! is there any family so earnest for the true worship of God?

Objections against family-worship answered.

Obj. 1. "We pray in secret, and that is sufficient."

Ans. 1. This is not sufficient, as hath been proven; one duty will not supply the want of another: Family-prayer is your duty, as well as secret prayer; and you ought

ought to go the round of duties, and slight no known duty, if you would prosper in any duty.

2. Secret prayer, O man, would be your duty, although you had no family; yea, although you had no tongue nor faculty of speech. O master of a family, why hath God blessed you with a family, and with the faculty of speaking, but that you might be more capable to glorify him with and before others? Hath not Christ, in that excellent pattern of prayer, taught you to pray conjunctly, by saying, "Our Father which art in heaven, give us this day our daily bread?" Have you any charity to your neighbours, any love or pity to the souls of your family, and will not take them alongst with you to the throne of grace? Did you enjoy any communion with God in secret, or taste any sweetness in the duty; would you not invite them to come, taste and see that God is good, and partake of the same heavenly cheer with you?

Object. 2. "We have not gifts to pray before others."

Ans. 1. The great hearer of prayer doth not look to gifts as we do; no, he looks to the heart. Say not then, because you cannot pray as a minister, or such a gifted man, that ye will not pray at all; bring a humble and broken heart to God, and he will accept of you, though you had but two or three words, or broken sentences. It is not fine words, or eloquent expressions, that God is delighted with; it is the sincerity of the heart.

2. Use the one talent, trade with it, and it will increase; do as you can, and God will teach you to do better; I never knew any that tried it sincerely, but God helped them. Can ye not say with the disciples, "Lord, teach us to pray." Yea, say but the Lord's prayer, if ye can say no more, and, if ye do it sincerely, more shall be given.

3. Make use of the helps which God affords you for prayer. 1. Acquaint yourselves with the scriptures, frequently read the Psalms, and particularly the xxv. li. lxxxvi. cxix. psalms, and others, where you will find variety of fit expressions and petitions to be used in prayer. Take with you these words which the Holy Ghost

Ghost teacheth, they are the most acceptable words. Likewise study the Ten Commands, view the large extent and meaning of them, the duties required, and sins forbidden in each of them, and they will furnish you with vast matter for confession and petition. Also study the Lord's prayer, and the import of the several petitions thereof, for there are many petitions wrapt up in every one of them.

2. Study well the attributes and works of God, and they will afford manifold matter, both for prayer and praise. View the work of creation; and more especially, the work of redemption, the eternal contrivance of it, the glorious Mediator, his nature, his offices, life, death, sufferings, and infinite love; his fulness, graces, offers, promises, and well ordered covenant; and then, I am sure, you will not be barren of suitable matter and words for prayer. "A very child (as one saith) "when he sees a merchant's pack opened, where there "are variety of things which he desireth, will learn, "without book, to say, O father, buy this, or give me "that." So the soul will not want what to say, that sees the treasures and riches of Christ opened.

3. Study to be acquaint with yourselves, your hearts and lives: Consider your state and circumstances both in soul and body, and the providences of God towards you. Think upon the vanity and inconstancy of all worldly things, the frailty of man, and brevity of life; and particularly, think much on the four last things, death, judgment, heaven and hell, and you will have abundance of matter for prayer.

Besides all which, there are four words ye should always keep in mind when you go to prayer, which would prove a lasting fountain for suitable matter to you, viz. your sins, miseries, wants, and mercies.

1. Your sins. Have you not a great multitude to confess, and seek mercy for, sins original and actual, of omission and commission, of heart and life? What indwelling corruptions, and heart-plagues have ye to lament, hardness, deadness, carnality, unbelief, backsliding, hypocrisy, &c. Look into your lives, and behold

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what sins ye have committed, and what duties ye have omitted, and make particular confession of them.

2. Your miseries. How many have ye to complain of, and beg deliverance from in prayer? Are you not born in a lost state, a child of wrath, an heir of hell, under an unsupportable burden of unpardoned guilt, most loathsome and polluted in God's sight, under the tyranny of satan, liable to all the miseries of this life, cares, toils, losses, crosses, sickness and death; yea, exposed to the wrath of God, the curse of the law, the sword of justice, to a strict and severe judgment-seat, to unquenchable fire, and everlasting burnings, and to banishment from God's favour and presence to all eternity?

3. Your wants. Are ye not poor beggarly sinners, full of wants and necessities? "In us dwells no good thing." Do you want the bread of life, the balm of Gilead, pardon of sin, peace with God, deliverance from wrath, a new nature, a soft heart! Do you want "eye salve, white raiment, gold tried in the fire?" Do ye want faith, love, repentance, victory over lusts?" &c. And have ye not matter for prayer and supplication? Have ye not temporal wants to lay before God? Ye can tell them to your friends, and complain to them, though they afford you little help; ought ye not far rather go to God with them, who is both able and willing to help? Do you want health to your bodies, bread to your families, provision for your children, a blessing on your labours? Then seek them from God: "The ravens cry to him, and he hears them," how much more will he hear you?

4. Your mercies. God daily loads you with his mercies; they are new to you every morning: It is of the Lord's mercies, that your houses are not consumed with fire in the night, and ye buried in the ruins thereof; that sudden death doth not smite your children, servants, cattle, or relations; that you waken in safety every morning, and not in everlasting flames. Doth not the Lord set a hedge about you, and all that you have, and preserve you from devils, enemies and manifold dangers; give you health and strength, bless the

work of your hands, cover a table for you, and rain manna about your tents? And have you not plenty of matter for thankfgiving? Yea, he hath contrived a way to fave you, fent his Son to redeem you, makes preffing offers of his falvation, and waits patiently for your repentance. Now, if you think on thefe mercies, can you want words in prayer to blefs God for them? I fay then, remember your fins, miferies, wants and mercies, and ye will never be fcarce of matter for prayer.

Object. III. "We have not confidence to pray before others."

Anf. 1. Mind what Chrift faith, "They that are afhamed of him before men, he will be afhamed of them before his Father in heaven."

2. Many are afhamed to pray before others, who are not afhamed to fin, curfe, fwear, drink drunk, and break the Sabbath before others.

3. Why fhould you be afhamed to pray before your own family, thefe you conftantly converfe with, and of whom you have the command? Will you have confidence to plead this frivolous excufe, at the day of judgment?

But, *laftly*, You you will not plead fuch excufes in things relating to the body. If your children and family were ftarving for want of bread, ye would neither want words nor confidence to make known your cafe to a rich friend; if you were mortally fick or wounded, you would freely tell your cafe to a phyfician; if ye were drowning, ye would call aloud for help: And now, when ye and your families are ready to perifh in your fins, will ye not make known your cafe to God, and cry with the difciples, "Lord fave us, or elfe we perifh?" The common beggars, that go from door to door, will rife up againft you; they think no fhame to cry at the rich man's door, hear them who will; they want not words enough, ye need not teach them what to fay; their pinched bowels make them both eloquent and importunate; they weary not to ftand and cry, though they be but expecting a fmall morfel: And fhall we, whofe needs are far greater, whofe expectations are far higher, want words or confidence to cry and knock

knock at God's door, since he declares that our importunity is nowise a trouble but a pleasure to him? Are not everlasting life, and deliverance from hell, worth the seeking? Shall men do more for the welfare of their dying bodies, than we for the salvation of our immortal souls?

Object. IV. "We have not time to spare for family-"worship, our labour is so great, and business so "throng."

Ans. 1. Is not the worship and service of God the greatest business you have to do in the world? All other things are trifles in respect of this.

2. Better want time for sleeping, for eating, or any thing, than want time for this, which is far more necessary than any thing else.

3. God, in his providence, may soon cast greater hindrances in the way of your worldly business than this, as ye suppose, would be: He may send fevers among children and servants, that will stop your labour much longer than a little time spent daily in family-worship would do. When sickness or death comes, they will not be put off by telling that you have no time for your labour to be sick; no, ye must find time to be sick and lye on beds, though it were in the throng of harvest. And must ye, whether ye will or no, find time to be sick and die; and will you find no time to pray with your families, in order to prepare you and them for sickness and death? And further, it is likely, that if ye prayed more in your families, your labour would be less stopt by sickness and other troubles; you should have fewer crosses and perplexities in your business; and, whatever they were, you might expect they would be sanctified. Family-prayer would be a sweet vent and ease to the mind, under all family cares and anxieties.

4. Family-prayer will not hinder your business, though in the throng of harvest. What stop would it be to your work, to be every morning and evening a quarter of an hour upon your knees with your family? Nay, it would further it, and procure a blessing on the work of your hands. And I have observed, that in

thoſe parts of the nation where huſbandmen and tradeſmen take time for family-worſhip, they are in a more flouriſhing condition in worldly things, than in thoſe parts where it is neglected. Remember, that all the ſucceſs of your labour depends on the ſpecial bleſſing and providence of God, and there is no way more likely to obtain this than family-prayer. If God vouchſafe not his bleſſing, your labour will be labour in vain, Pſal. cxxvii. 1. 2. How ſoon may God blaſt all the labours of prayerleſs perſons?

5. Whatever you pretend from want of time on week days, to excuſe you from family-worſhip; yet, there is no ſhadow for this objection upon the Sabbath-day, in which you have no other buſineſs but to ſerve and worſhip God. He is graciouſly pleaſed to free you this day from your labour, that ye may apply yourſelves entirely to his worſhip without diſtraction. O ye that are ſtraitened for time through the week for family and ſecret prayer, be buſy on the Lord's day in the performance thereof, and be thankful to God for allowing you this day for theſe exerciſes.

In the name then of the great God who hath founded families, and is the God of all the families of Iſrael; and in the name of his Son Jeſus Chriſt, in whom only the families of the earth can be bleſſed; I beſeech and obteſt all you that are maſters of families, to honour the Creator and Redeemer of the world in your families; erect him a family-altar, and dedicate your houſes to be temples for the worſhip of God. Perform this duty conſcientiouſly every day, but more eſpecially upon the Lord's day; let your family-ſacrifices this day be doubled. I ſhall add ſome more motives to it.

1. This is the way to procure you all ſorts of family-bleſſings. Would you have God to build your houſes, bleſs your ſubſtance, dwell in your families, and be a guard to them night and day? Would ye have your relations comfortable, your affairs ſucceſsful, and your enjoyments ſweet? Then ſet up, and keep up family-worſhip, make your houſes little churches.

2. You may expect family-protection. If you, by family-prayer, lodge your families "under the ſhadow of

of the Almighty, you need not be afraid of terrors that fly by night or by day:" for you are under the tuition of him "that keeps Israel, who neither slumbers nor sleeps." Praying families are preserved from many more evils and mischiefs than they are aware of; sometimes divine providence makes a visible distinction between them and others. I have read of a little town in the canton of Bern in Switzerland consisting of 90 houses, that in the year 1584, was all destroyed by an earthquake, except the half of one house, where the master of it, with his family, were at the time on their knees at family-prayer. This is a noble pillar for supporting your houses.

2. You may expect family-provision; "your bread shall be given you, and your water shall be sure; you shall dwell in the land, and verily have food." God feeds the ravens that cry to him, and will he not much more feed Christian families that cry, "Lord, give us this day our daily bread?" O poor tradesmen, who can hardly get your credit kept and families maintained; O poor tenants, who can scarcely get your farms paid, and children provided for, by all your sore toil and labour; will you try family-prayer sincerely? I dare say, that the Lord, who "blessed the house of Obededom, and all that pertained to him, because of the ark of God which he lodged," will from that day forth bless you, prosper the work of your hands, and make your affairs more successful: It will not hinder your labours, but procure a blessing on them. I say then, make a fair trial, and I hope in a little time you shall find a sensible change in your affairs. Some have observed this in their experience.

3. You will have the more comfort and satisfaction in your family-relations; this is the way to keep up your authority among them, and to procure you more respect from them. If a master of a family exert his authority to bring those under his charge to attend family-worship, he will find them more observant of his other commands; children would be more obedient, and servants more faithful; the fear of that God, whom they daily worship with you, would be an awe-band upon them,

them, to do their duty to you, and act for your intereſt.

II. Family-worſhip is an excellent mean to advance religion and reformation through the whole land. If every one would begin with his own family, reform it, and plant piety therein, what happy cities and pariſhes would we ſoon have? If you would recover decaying piety in the land, and baniſh curſing, ſwearing, drunkenneſs, Sabbath-breaking, &c. out of the town and pariſh where you live, then begin with your own family; ſet up prayer and religion therein. Satan and vice will not dwell contentedly beſide prayer. The way to make a clean ſtreet is, for every houſe to ſweep before their own door. Religious families are excellent nurſeries to the church, and ſeminaries of piety. Do you wiſh then to ſee religion flouriſh, and reformation carried on? and do you deſire to be inſtrumental therein? then worſhip God, promote piety in your own family: Your example might influence your neighbours about you to the like; it would excite your children and ſervants to ſecret prayer; and, when they come to get families of their own, they will readily do as you do, and ſo will their children and ſervants after them: And thus you will be inſtruments of handing down religion to the riſing generation, and for "turning many unto righteouſneſs." O if God would perſuade the hearts of people, both in town and country, to ſet about family-worſhip, how ſoon would religion put on another face? The ſtreets and fields would not be ſo thronged with old and young on the Sabbath, people walking and diſcourſing idly, and boys playing and ſporting themſelves; the church would be better frequented, and people more attentive and devout in time of ſermon, and public-worſhip. Family-worſhip alſo, is a notable help to prepare us for public-worſhip, and the right obſervation of the Sabbath.

But the domeſtic ſanctification of the Sabbath, enjoined by the fourth command, includes more duties than prayer, reading the word, and ſinging of pſalms in families: And ſo I come to ſpeak of others.

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A second domestic duty on the Sabbath, is family catechising and instruction.

Masters of families are bound to instruct and teach those under their charge, viz. their children and servants, in all things necessary to salvation. Yea, they are bound, not only to instruct them in the knowledge of the principles, but also to enjoin them the performance of the duties of the Christian religion, and to admonish and reprove them for the neglect thereof. The necessity of this duty may be proven by many arguments.

1. From the law of nature that binds us to do what we can to promote the welfare and happiness of our children and families, and to help them, when in misery and distress. Children are a part of the parents wrapt up in another skin; and therefore parents should do for them as for themselves. 'Tis not enough that ye provide for their bodies; for the very birds and beasts, do this, nay, even "the sea monsters draw out the breast, and give suck to their young ones?" Lam. iv. 3. but you ought to provide for their souls, which are their better part, yea, a thousand times more precious than their bodies. You would think it barbarous cruelty in a parent, to suffer his child or servant to starve for want of bodily food; O but it is far more cruel, to suffer their precious souls to perish and starve for want of spiritual food, or necessary instructions.

2. From the clear light of God's word, that binds this on masters of families as a duty. We see, the fourth command obligeth masters to be answerable for their children and servants, touching the sanctification of the Sabbath, and the service of God on that day; which certainly imports their instructing them in their duty. The Lord commits their souls to their care, and they must account for them to him. When God gives any of you a child, he charges you, as Pharaoh's daughter did Moses his mother, Exod. ii. 9. "Take this child, and nurse it for me; and I will give thee thy wages:" Or, as the prophet said to the king, 1 Kings xx. 39. "Keep this man; if by any means he be missing, thy life shall go for his life." If this child or this servant perish

periſh in his ſins or ignorance, through your neglect, his blood will I require at your hands. Nay, we have expreſs ſcripture precepts binding you to this duty; read Deut. vi. 6, 7. Prov. xxii. 6. Eph. vi. 4. Alſo we have the examples of the ſaints, who were careful in performing this duty. God takes ſpecial notice of it in Abraham, to his everlaſting commendation, Gen. xviii. 19. "I know him, that he will command his children, and his houſhold after him; and they ſhall keep the way of the Lord, &c." It was David's practice, Pſal. xxxiv. 11. Prov. iv. 3, 4. and alſo Hezekiah's, Iſa. xxxviii. 19.

3. You are concerned, in common juſtice, to inſtruct your children, that ye may, ſo far as lieth in you, repair the injury done them, by your conveying original corruption to them. Has God provided a cure for them in the goſpel, and will ye not do ſo much as ſhew it to them? If you had raſhly given a wound to any of their bodies, would ye not in haſte provide a cure, or ſend for a phyſician? and will ye do nothing for their ſouls, that are dying of the wounds of ſin given them by you?

4. It doth highly contribute to advance Chriſt's kingdom in the world, to train up a ſeed for his ſervice. This is likely to prove a more ſucceſsful mean of reformation, than any other that can be uſed, either by magiſtrates or miniſters, laws or ſermons. Therefore was Pharaoh ſought to deſtroy the Iſraelites by killing their young ones; ſo Satan, who is filled with ſpite againſt the kingdom of Chriſt, knows there are no ſuch compendious ways to ruin it, as by perverting youth, and ſuppreſſing family religion. This is a blow at the root, which cauſes him to employ all his power and policy this way.

5. It is alſo very much for your own intereſt and comfort, to inſtruct your families in the knowledge of Chriſt, and ways of religion. Ye may expect, that your children and ſervants will prove dutiful to you. Well educated children will take care of their parents in time of old age, ſickneſs, or poverty: Whereas thoſe, that are not ſo, often neglect their parents in the foreſaid caſes, or wiſh them dead. If you conſcientiouſly in-

ſtruct

ſtruct your children and ſervants, God will reward you for it, even in this life. Abraham, as we heard, made conſcience of it; and God bleſſed him with a dutiful ſon Iſaac, and a faithful ſervant, Eliezer of Damaſcus. What an unparalleled inſtance have we of Iſaac's profound obedience to his father's commands, in ſubmitting patiently to bear the wood, yea to be bound, and laid upon the altar to be ſacrificed? And, what a wiſe and faithful ſervant was the ſteward of his houſe, Eliezer, whom he truſted with all he had, and with the great concern of his ſon's marriage, which he managed with great prudence and integrity, and prayed earneſtly for the good ſucceſs of it? So that, if ye ſow the ſeeds of piety in children and ſervants, yourſelves ſhall reap the fruit thereof, even in this world.

Again, it will be very comfortable to you on a death-bed, to leave a religious praying family behind you. What though you leave your wife and children poor? yet if you leave them praying, God will provide for them while here, and ye ſhall ſhortly have a joyful meeting with them in heaven. Your children here will "riſe up and call you bleſſed;" they will praiſe you, and follow your pious example: And as you took care to hand down religion to them, ſo will they do to their children and ſervants, when they come to get families; and, when you are bleſſing God in heaven, they will be bleſſing God for you on earth. Nay, they will meet you at a judgment ſeat with bleſſings in their mouths: Your children will bleſs God that ever they had ſuch parents; your ſervants will bleſs him that ever they had ſuch maſters, that ever they ſaw your faces, or came under your roof. It has been known, that many, at a dying hour, have bleſſed God, for determining their lot to fall into ſuch and ſuch religious families, where firſt they became acquainted with Chriſt and religion.

A third domeſtic Duty on the Lord's day, is godly conference.

According to Iſa. lviii. 13. we ought not this day to ſpeak our own words; and conſequently we ought to ſpeak religious words, and entertain ſpiritual diſcourſe,

when we are together, concerning Chriſt and heaven; or about the ſermons we have heard, telling one another what we remember thereof, and that which did moſtly edify us.

Godly conference is well pleaſing to God; he notices and records all the good words his people do ſpeak, Mal. iii. 16. When the two diſciples going to Emmaus were about this exerciſe on the Lord's day, Chriſt is ſo well pleaſed, that he comes to them, and makes the third man; he entertains them with heavenly diſcourſe, and opens their underſtandings to know the ſcriptures. We ſee, when Elijah is ſo employed with Eliſha, 2 Kings ii. 11. he is taken up and tranſported gloriouſly into heaven. This is a heavenly exerciſe, and the employment of the glorified in heaven; It was Chriſt's work, when he was tranſfigured on mount Tabor, and met with Moſes and Elias: he conferred with them upon the bleſſed ſubject of his death and ſufferings. O how holy and fruitful was Chriſt always in his diſcourſe? "His lips dropt as the honey comb, and his tongue was as choice ſilver." He ſpiritualized earthly things, and turned them into heavenly inſtructions; when he conferred with the woman at the well of Samaria, concerning the water of that well, John iv., he quickly drew her from ordinary water to the water of life. And, when eating bread in the Phariſee's houſe on the Sabbath-day, Luke xiv, he diſcourſed of eating bread in God's kingdom: So let all the diſciples of Chriſt on this day imitate his example: ſee that yours ſpeech be ſeaſoned with grace, and your lips like thoſe of the righteous that feed many. Speak much this day to the commendation of Chriſt, and invite others to acquaintance with him; and, when you ſee it for edification, communicate the experiences you have had of his love; "Come here, all ye that fear God, and I will tell what he hath done for my ſoul," Pſal. lxvi. and thus one live-coal will help to kindle another.

Upon this day of holy reſt, Chriſtians ſhould be oft thinking and ſpeaking of the everlaſting reſt above, and conferring together of the way to it, and their meeting there. Do you believe you are going to that reſt, and yet never ſpeak of it? If two or three of you had en-

tered

seted into an agreement to go to America, and seek the golden mines which are there, would ye never be speaking of that country, or desirous to hear of it before your going? O Christians! are ye shortly to be "caught up together in the clouds, to meet the Lord in the air, and so to be for ever with the Lord?" and will you not "comfort one another with these words?" according to 1 Thess. iv. 17. 18. It hath likewise been the practice in many places, when religion comes to be in esteem, for young persons to meet together in the evening of the Lord's days for godly conference upon spiritual subjects, or the sermons they have heard, and for prayer and praises to their mutual edification. And it is always observed, that such religious meetings on Sabbaths or week days are set up in parishes where the gospel begins to thrive, just as naturally as birds draw together in the spring; young converts are Christ's "singing birds." Cant. ii. 12. And the scripture affords good ground and warrant for such meetings, Mal. iii. 16. Psal. lxvi. 16. Psal. cxix. 63. Jer. xxxii. 39. Acts. xi. 5. 12. Heb. iii. 13. Heb. x. 24. 25. 1 Pet. 4. 10.

All fourth domestic Duty on the Sabbath, is a holy care in masters of families to restrain all profanation of the day by children and servants, or any within their gates.

The fourth command expresly requires this. Though you be not magistrates, yet God has clothed you, who are heads of families, with power and authority in your families, to see to the honour of this day: Use it then for God, as ye will be answerable. Let none under your charge profane this holy day, by working, sporting or playing; or by idleness or neglect of the duties of the day. See that they duly attend public ordinances and family-worship; suffer them not to absent therefrom.

O masters of families, concur frankly with the minister of the parish, to suppress the abuses of this day; you will see them, and know of them, when ministers cannot. Testify against them in your stations, and this will make the ministers work the more easy. O what a sad thing is it in many places, to see ministers left to

fight against sin alone, without having one to join with them, or once open a mouth against it? Hence it is, that many are turned impudent in sinning, particularly in Sabbath-breaking, and value not a minister's rebuke. Alas! have ye neither love to God nor your neighbours souls? Have ye no concern for God's glory, nor grief to see him dishonoured? Have you no charity to your nearest relations, no love to your own children, no concern for your servants or nearest neighbours, no desire to keep them from falling into everlasting burnings; that you will not speak one word to pervent it, or warn them of their hazard?

Let none say, with cursed Cain, "Am I my brother's keeper?" For God requires you to be doing good to all in your station, and to love your neighbour as yourself. And the fourth command expresly makes you accountable for all within your gates.

Object. "I have stubborn servants, that will not be "restrained by my admonitions or reproofs."

Ans. 1. You should be more careful in the choice of the members of your family, and particularly of your servants, since God gives you a free choice in this matter. Consider David's care therein, Psal. ci. 6, 7. "Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me. He that worketh deceit, shall not dwell within my house; he that telleth lies, shall not tarry in my sight." Do ye think that he, or she is fit for your service, that cares not for God's service? Can you expect a blessing on the work of their hands, who are enemies to God? A godly servant (though I confess he is rare enough to be found) is a greater blessing than many think; he not only works for his master with his hands, but with his prayers also, as did godly Eliezer, Gen. xxiv. 12. and to be sure he did his master Abraham as good service by his prayers as by his prudence.

But, 2. If it be your lot to be concerned with stubborn and disobedient servants, let them know that you have authority from God, to oblige them to keep the Sabbath, by attending ordinances in public and private,

and

and to restrain them from profaning this day; and, if they will not be reclaimed, to expel them from your house: If they neglect or mismanage your work, would ye not use your power and authority with them, to cause them help their faults? And, were you in as good earnest for God's service on the Sabbath, as for your own upon week days, I am persuaded ye might bring your children and servants to serve God, and keep this day far better than they do.

Quest. III. What are the secret duties requisite upon the Lord's day?

Ans. It is not enough that we worship God this day in conjunction with others, whether in the congregation or in families: The right sanctification of the Sabbath includes secret duties also, such as prayer, reading, meditation, &c. That religion is not true, which is all visible to the world; for the life of religion lies in the secret intercourses which are betwixt God and the soul, that the eyes of men do not penetrate into. Secret duties are the best trial of our sincerity; the Lord, that seeth in secret, takes special notice of them, and, if duly performed, he will openly reward them. Let us therefore make conscience of them, and that especially upon God's holy day, which is entirely set apart for holy duties: And labour to time duties so this day, that one duty may not justle out another. As you must not let family duties interfere with public duties; so you must take care that secret duties do not interfere with family ones. But, more particularly.

Secret prayer is a duty necessary on the Lord's day, both for preparing us to attend the public ordinances, and for improving and reaping benefit by them afterwards. I do not mean, that this duty is to be confined to the Sabbath only: No; it is necessary every day, according to David's example, Psalm lv. 17. but that is especially requisite as a part of the worship of this day. Prayer is so necessary, that it is put for the whole worship of God, Acts ii. 21. It is the character of a converted soul, "Behold he prays," Acts ix. 11. but it is the mark of an atheist, that "he calls not upon God," Psal. xiv. And, in a special manner, secret

cret prayer is what every carnal man hath an aversion to. The devil can allow men their church prayers, their family prayers; but, for closet prayers he cannot away with, especially when they are frequent and constant, because they are too much an argument of sincerity. A hypocrite takes no delight in secret prayer, nor in any duty but what is seen of men, and will gain him a name. But, reader, if thou art sincere, thou wilt consider that God's eye is upon thee in private, as well as in public, and therefore wilt seek to approve thyself to God in secret duties, as well as public. As secret prayer was our Saviour's constant practice while on earth, so it was his special injunction to all his followers, Mat. vi. 6. You need not fear that your secret prayers will be forgotten. No: God is every where: he has an ear to hear your secret groans, and an eye to see your secret tears: Yea, he has a bottle to preserve them, so as a drop of them shall not be lost.

In our secret addresses, which are more stated and solemn, let us carefully remember the three parts of prayer, confession, petition and thanksgiving. Let us confess the sins we are guilty of, cry for the mercies we want, and thank God for those we enjoy. Let us think that this is not only a commanded duty, but our dignity and privilege. What an honour is it for dust and ashes to be allowed access to the great God! for a worm to speak freely to its Creator! for a poor beggar to converse familiarly with the King of heaven? O sinner, would not all thy neighbours envy thee, if thou were so honoured by an earthly king? Be exhorted then to value and make use of this liberty.

2. Consider at what a dear rate Christ hath bought this freedom for us. How much did it cost him to erect a throne of grace, to which we may repair with confidence? And, will not we make use of this privilege with thanksgiving?

3. Consider the profit of it: It is like the "merchant-ship, Prov. xxxi. 14. that brings our food from afar." By it we trade with heaven, and bring down Christ's unsearchable riches: It is a key to open the treasure of God's mercies to us in the morning, and

to

to look us up under God's protection at night. By it we prevail with God, screen ourselves from wrath, and put Satan to flight. In a word, prayer is a key to heaven, a shield to the soul, a sacrifice to God, and a scourge to the devil.

4. It is the way to make up and preserve acquaintance with God, which will be of great use to you in the time of trouble, or at the hour of death: It is no small encouragement to you to address one for help, with whom you have had long acquaintance and familiarity, and of whose kindness you have had frequent experience. But, prayerless man, it will be a most melancholy case, when you are going out of the world, to be put to cry to that God you have been an utter stranger to all your life; or to be forced to appear before that God you never loved, or desired to converse with, or to be fain to challenge acquaintance with him, who will utterly disclaim you, and say, "Depart from me, I never knew you." But, O praying soul! that hast acquaintance with God, death will have another view to thee; thou mayst look on it, as Jacob did on the waggons sent to carry him to his friend Joseph, and say, "Now I am going to God, whom I know; I am go-"ing to meet with that Friend, with whom I have had "a long acquaintance, to whom I have paid many a "visit, and with whom I have had sweet secret con-"verse, and whom I have longed to see, and who will "embrace me in his arms, and welcome me to glory."

5. Consider what a mercy it is, O man, that God is yet calling thee to prayer, and continuing thee in the land of prayer, when so many thousands, as deserving, are beyond prayer, and lost for ever. O then pray now, while thou hast time to pray, breath to pray, helps to pray, and encouragement to pray. Read the gracious promises of life and salvation to you, if you do it, Psal. lxix. 32. Rom. x. 13. Make this world a time for prayer, and the next shall be a season for praise. Dost thou think to be saved without prayer? Dost thou expect to have thy life without begging it at God's hands? O what oil will it add to thy flames in hell, when conscience will tell thee, If thou hadst prayed, thou hadst

not

not been there? Well then, now thou haſt a ſeaſon for prayer; but, remember, it will not always laſt: If thou improve it not, expect that God will turn a deaf ear to you in the day of your calamity, at a death bed, or a tribunal. Read, and tremble at that word, Prov. i. 26. 27. 28. God ſays, "He will not hear you when you cry." And, if he refuſe to hear you, then, who will hear you? Angels will not, ſaints will not, neareſt relations will not, hills and mountains will not: And, what a wretched, forlorn and forſaken creature wilt thou be? There will be none to own thee then, if thou acquaint not thyſelf with God by prayer now. See the anſwer the fooliſh virgins got, when they came after the door was ſhut. Matth. xxv. See what an anſwer the rich man got, when he begged for "a drop of cold water to cool his tongue," Luke xvi. "Seek God, then, while he may be found; call on him while he is near." Otherwiſe your late untimely cries will not be regarded.

Object. "O, ſay ſome, we have not the gift of prayer, we cannot pray."

Anſ. I have ſaid enough in anſwer to this a little before. I ſhall only add one word; Art thou a Chriſtian, O man, and canſt not pray? Thou mayſt as well ſay, thou art a ſcholar, but canſt not read; a ſoldier, but canſt not fight. Prayer is as eſſential to a true Chriſtian, as breath is to the body: Why? prayer is the very breathing of the ſoul to God. So it is called, Lam. iii. 56. O man, have you nothing to ſay in prayer? then go to God, and tell him ſo; ſit down on your knees, and ſay, "Here a poor ignorant creature, that cannot pray; Lord, teach me to pray." The publican made a very ſhort prayer, Luke xviii. "God be merciful to me a ſinner;" yet it was accepted, ſince it came from a humble heart. O! if your heart be broken, your words will be accepted, although they be broken and few. The ſilleſt beggar will find ſomething to ſay at your door, though he expect but a crumb; and can you find nothing to ſay at God's door, when you have a ſoul to ſave, a hell to ſhun, and Jeſus Chriſt and a kingdom in your view?

But,

But, besides that sort of secret prayer which is more stated and solemn, there is prayer that is more sudden and ejaculatory, when we lift up our hearts to God with some short petitions, on any occasion or emergency. Ejaculatory prayers are useful on every day, but you should have them more frequent on the Sabbath-day: For, since on this day you must "not think your own thoughts, or find your own pleasures," heavenly breathings and pious ejaculations should issue forth continually; by seeking pardon for such a sin, strength against such a lust, victory over such a temptation, and grace to spend Sabbath time suitably. Are you going to the church, or returning from it? Are you reading, hearing, communicating, praising, or about any other duty? be frequently making use of this kind of prayer, particularly begin and end every duty with it; look up before for assistance, and look up after it for acceptance, and that infirmities in it, for Christ's sake, may be pardoned. These prayers, of all others, are the freest of distraction, they being put up and over before ever satan be awakened to tempt us. As for other prayers, our preparations to them, though only by the alteration of our posture, give notice to satan what we are about to do; but ejaculatory prayers are so quickly darted up to God, that they will be in heaven before satan can shoot any of his darts against us. They are used to keep up communion with God in the intervals of other duties, and for keeping the heart in the fear of God all the day long. As the priests under the law were not only to offer up the morning and evening sacrifice daily, but "to keep the fire burning on the altar all the day;" so we must not satisfy ourselves with solemn and stated duties only, but should study to keep in the fire always by holy thoughts and ejaculations, Christ, saith of the spouse, that "her lips drop as an honey comb," which is either still dropping, or in a continual forwardness to drop. Some of God's people have more devotion this way in their shops, than others have in their closets; and while walking in the streets, or working in the fields, than others have when praying on their knees. They have stricter communion with God this

way at their common tables, than others have at a communion table.

A ſecond ſecret Duty on the Lord's Day is reading of the Scriptures and other good books.

This is a duty neceſſary every day, but eſpecially on the Lord's day: It is the character of the bleſſed man, that "his delight is in the law of the Lord, and he meditates therein both day and night," Pſal. i. This ſhould be particularly verified of us on the Sabbath. Read the word, that you may be taught what to believe of God, what duties you owe to God, and what ſins you are guilty of againſt him. Who can ſet forth the excellency and uſefulneſs of it? It is a glaſs to diſcover our ſpots, a lamp to guide us in the dark, a fire to warm our cold affections, a magazine to ſupply us with armour againſt our ſpiritual enemies. It is a phyſic garden, wherein grow all ſorts of medicinal herbs for our ſpiritual maladies: The promiſes are as fragrant flowers and ſpices in this garden; believers take many a pleaſant walk among theſe beds of ſpices. It is an apothecary's ſhop, out of which we may have eye-ſalve for our blindneſs, ſovereign cordials in all our ſoul diſtreſſes. David found this to his ſweet experience, Pſal. cxix. 50. "This is my comfort in my affliction, for thy word hath quickned me." Here are ſuitable cordials for all our various caſes, be it deſertion, temptation, poverty, ſickneſs, reproach, perſecution, &c. Here are the waters of the ſanctuary for cleanſing us from our pollutions: Here is the heavenly rain, for making ſoft and tender our hard hearts. The ſcriptures are both food and phyſic to our ſouls; here is meat for ſtrong men, and milk for babes. "The two Teſtaments (as Auguſtine ſaith) are the two breaſts which we muſt ſuck for ſpiritual nouriſhment." And there is none of God's children that will call them dry breaſts or empty ciſterns; they have often afforded them ſtrength, nouriſhment, light, life, and comfort: O how highly have God's people in all ages prized God's holy word, and the liberty of reading it! It hath been "ſweet as honey to their taſte." I have read of one, who being a priſoner in a dark dungeon, when light was allowed him for a ſhort time

time to take his meat, he would take his Bible, and read a portion of it, saying, "He could eat without light, but he could not read without it." I am persuaded there is no better way in this world for improving the faculty of sight, and benefit of light, than by reading the word of God. So far as time can allow you upon the Sabbath, I judge it very profitable to read other good books also, such as our Confession of Faith, Vincent's Catechism, Vincent on the last Judgment Guthrie's trial of a saving interest in Christ, Allan's Alarm, Baxter's Call to the Unconverted, Pearse's Preparation for Death, Fox's Time and the end of Time, Doolittle's Call to delaying Sinners, Baxter's Saints everlasting Rest, his Poor Man's Family-book, Gray's Sermons, Flavel's Touch-stone of Sincerity, his Saint indeed, Mead's almost Christian, the Treatises of Doolittle, Campbell and Henry upon the Sacrament, Rutherfoord's Letters, the Fulfilling of the Scriptures, Clark's Martyrology, Beard's Theatre of God's Judgments. These, and such like books, next to the Holy Bible, I recommend to the perusal of all private Christians, as being easy and plain to common capacities, and some of the most generally useful, instructing, awakening, soul-searching, and heart-warming pieces, that I have seen among human writings, and which have been blessed to the edification of many thousands.

A third secret Duty on the Lord's Day, is meditation upon divine subjects.

This duty is proper every day, much more on the Sabbath, which is sequestrated for divine employments. It is the character of the blessed man, that "he meditates in God's law day and night," Psal. i. 2. It is an useful and necessary duty; it excites the affections, and quickens the graces; it strengthens faith, Psal. cxix. 92. It nourisheth hope, and inflames our love; deep musing makes the fire to burn. Meditation is a great help to every duty, Psal. cxix. 59. It helps to read and hear the word aright, and to know the truths thereof practically; it helps to pray, and yields matter to the tongue,

Pſal. xlv. 1. It prompts us to confeſs ſin, and mourn for it, Pſal. li. 3.

Be perſuaded then to engage your hearts to this neceſſary but much neglected duty; for, though it be moſt uſeful and profitable, yet I know no duty more ſlighted and forgotten. The beſt of God's people have cauſe to lament this moſt bitterly before the Lord: Who can ſay with David, Pſal. cxix. 97. "O how love I thy law, it is my meditation all the day." As for the generality of the world, they have no ſenſe of the obligation of this duty upon their ſpirits; they live without thinking, and that proves their ruin. O! if ſinners would retire from company, and ſpend ſome little time now and then in ſecret thinking, it would, through the bleſſing of God, work ſome change in them. I remember a paſſage I have read of a dying father, that on his death-bed left it as a charge upon his only ſon, who was a great prodigal, "That he ſhould ſpend a quarter of an hour every day in retired thinking;" and, to encourage him to undertake it, he gave him liberty to chooſe any ſubject he pleaſed. The ſon thinks this an eaſy taſk, and engages to do it; and accordingly ſets himſelf to perform his promiſe: One day he thinks on his bypaſt pleaſures, another day he contrives his future delights: After a while, he begins to reaſon with himſelf what was his father's deſign in laying this taſk upon him; at length he thinks his father was a wiſe and good man, and therefore intended and hoped that, among the reſt of his meditations, he would ſome time or other think of religion. When this had truly poſſeſt his thoughts, one thought and queſtion comes upon the back of another, about his bypaſt life and future ſtate, that he could not contain himſelf in ſo ſhort a confinement as a quarter of an hour, but was that night without ſleep; yea, and afterwards could have no reſt, till he became ſeriouſly religious.

O careleſs ſinner, if you think it too much to ſpend a quarter of an hour every day, I would beg it of you to ſpend a quarter of an hour every Lord's day in retired thinking upon ſome ſpiritual ſubject: Who knows what it might produce? Do you ſay that this is a hard

taſk?

taſk? Will it not be far harder to ly in hell a whole eternity thinking on your bypaſt folly, when there is no remedy? O ſinner, will you periſh for want of thinking?

Be not ſcared at the difficulty of it; for though at firſt this duty ſeem hard, and corrupt nature ſhew averſion to it, yet preſs your heart to it, and afterwards you ſhall find it pleaſant: Though it be difficult to climb this mount of meditation, yet, when once we get up, we will be ready to ſay with Peter, on the mount of transfiguration, "It is good for us to be here." David found it ſo, "My meditation of him ſhall be ſweet," Pſal. civ. 34. The more we meditate on God, the ſweeter we will find him: Yea, ſo ſweet did he find this duty, that he ſpent whole days in it, Pſal. cxix. 97. and, as if the day had been too little, he borrows a part of the night too, Pſal. lxiii. 6.

Object. "Alas! (ſome ſay,) our minds are barren of good thoughts."

Anſ. 1. If you would accuſtom yourſelves more to the duty, you would have leſs ground of complaint this way. 2. When your hearts are barren, there are two ſubjects you can never exhauſt: Fix your thoughts upon any one of them, viz. God's mercies to you, and your ſins againſt him. The Pſalmiſt acknowledges them both to be innumerable, in the ſame pſalm, Pſal. xl. 5. 12.

Queſt. What ſubjects of meditation are moſt proper for the Sabbath-day?

Anſ. Natural things may be ſpiritualized, and common things may afford us ground for ſpiritual inſtructions, if we had our eyes enlightened, and minds ſpiritually exerciſed. But it is fit that on the Sabbath, we chooſe thoſe ſubjects of meditation that are moſt edifying, and moſt ſuitable to the great ends of the day. In general, we ought this day to think upon God, upon ourſelves, and upon eternity. But, more particularly,

I. Meditate upon the goodneſs of God: Both that which is common, and manifeſted to you in his works of creation and providence, and that which is ſpecial and diſtinguiſhing, diſcovered to you above others. That

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this is a ſuitable ſubject for the Sabbath, is clear to any that reads the xcii. pſalm with its title.

1. Think upon his common goodneſs to us, repreſented in that great looking glaſs of the creation. He hath made the world a commodious habitation for us, arched it over with the beſpangled heavens, and floored it with the ſolid earth. He hath ſet up great lights in it for our accommodation: He hath placed a tabernacle for the ſun, at a due diſtance from the earth and the upper heavens, to enlighten the ſtars above and enliven the earth below. And, that we might neither be ſtarved with cold, nor burnt up with heat, he gives us the clouds as fans to ſcreen us from the ſcorching heat, and as ciſterns to water the parched ground: He gives us the wind to purify the air, the ſea to be a pond for fiſh, the valleys to be granaries for corn, the mountains to be a treaſure of minerals, the rivers to be as veins to carry refreſhment to every part of the earth. Let us admire both the goodneſs and wiſdom of God diſplayed in his wonderful works, Pſal. civ. 24. "O Lord, how manifold are thy works! in wiſdom haſt thou made them all: The earth is full of thy riches." The Pſalmiſt alſo ſaith, "The heavens declare the glory of God," Pſal. xix. 1. and indeed we may look up and read it in theſe ſhining capital letters of ſun, moon, and ſtars. His being is legible in their exiſtence; his wiſdom in their frame; his power in their motion; his goodneſs in their uſefulneſs, and his faithfulneſs in their continuance. The book of nature, as well as the ſcriptures, ſhews much of God to us. "This book (as one ſaith) conſiſts of three leaves, heaven, earth, and ſea; the creatures therein are ſo many letters whereby we may ſpell out the attributes of God: Some whereof are capital letters, and more legible than others. Man is a capital letter on earth, the ſun in the heavens, and the whale in the ſea."

Again, we ought to meditate upon his goodneſs manifeſted in his works of providence. He hath curiouſly formed us in the womb, and carefully watched over us therein. He preſerved us ſeveral months in that dark cell, without air or breath. He brought us ſafe out of it,

it, and presently thereafter provided two bottles to sustain us, and ever since hath succoured us in distress, rescued us from danger, supplied us in wants; yea, he hath set us at his own table, and made us live upon his cost, Acts xvii. 28. He hath given us all the creatures for our use and service. yea, the most glorious of them; the angels are our ministering spirits, the lower heavens serve to give us breath, the middle heavens to give us light and heat, and the highest heavens afford us a dwelling place. The sun shines, the fire burns, the wind blows, and the water flows; nay, all the creatures are at work, both day and night, and all for the service of a poor worm of six foot long.

If a friend give us our bread for a month or two, we think ourselves much bound to him; but how much more beholden are we to God, who keeps an open free table for us all the days of the year, and all the years of our life, and even to us when enemies to him? Behold, these who have their mouths opened wide against God, he mercifully puts bread in their mouths. How great is God's goodness to us! and, how great is our ingratitude to him! I know not which of them we should most wonder at. God gives us peace, money, health and wealth; but, instead of serving him therewith, many offer them up in a sacrifice to the devil and base lusts, according to Hos. ii. 8. God gives some folk strength, and they waste it among harlots; to others money, and they waste it in drunkenness and prodigality; to others power, and they waste it in oppression; to others honour, and they abuse it to pride and vainglory. Many make use of the mercies of God as darts to shoot against the heavens; they pervert and misapply them for dishonouring God, wounding Christ, and grieving the Spirit; for debauching their bodies, damning their souls, and dashing both tables of the law in pieces before God's face. And yet, even while they are doing so, God is guarding them by his providence, and feeding them by his bounty. "O that men would praise the Lord for his goodness, and for his wonderful works," to such undeserving and ill-deserving creatures! We ought this day to "triumph in the works of his hands,"

hands, according to Pſal. xciii. 5. and cry, "Lord, what is man that thou art mindful of him?"

2. Meditate this day upon God's ſpecial and diſtinguiſhing goodneſs to us beyond others, both with reſpect to ſoul and body: He hath not dealt ſo with any nation as with us. Both our national and perſonal mercies are ſingular, and ought this day to be remembered by us. Hath not God delivered many of you from death, when ſome dangerous accident, or violent ſickneſs, was threatning to break the ſlender twig of life, and to let you fall into the grave, and into hell both at once? Hath he not mercifully recovered you, and given you further ſpace and place for repentance?

Hath not God long preſerved this land from the famine, ſword and peſtilence, and ſuch deſtroying judgments as have been making havock in other nations about us, laying heaps upon heaps? He hath mercifully removed that dearth and ſcarcity wherewith we were almoſt conſumed ſome years ago, when the poor ſwooned in the ſtreets, and fainted in the high-ways for want of bread. God hath ſecured our lives, liberties and eſtates from rapine and violence, and lengthened out our peace and tranquility, when other nations have been turned into a ſeat of war and ſea of blood.

Conſider the goodneſs of God to us this day, that we are not among the Jews or pagans on the earth, that never heard the news of Chriſt; or among the damned in hell, who are beyond the reach of the offers of Chriſt. Let us alſo bleſs God, that we live not under the Old Teſtament times, but under the New; not under that darker and harſher diſpenſation of the covenant by Moſes, whoſe firſt miracle was the "turning of water into blood;" but under the clearer and ſweeter diſpenſation of the Meſſiah, whoſe firſt miracle was the "turning of water into wine," that chears the heart of man; and hath mercifully freed us from the heavy yoke of Levitical ſacrifices and ceremonies.

Let us alſo this day thankfully remember God's goodneſs in delivering us from the yoke of Antichriſtian tyranny, popery, idolatry, and perſecution, and frequently blaſting the helliſh plots and contrivances of our

our enemies againſt the goſpel and Proteſtant religion, and preſerving us from being invaded in our conſciences, or cut off from the wells of ſalvation, and barred from the ſprings of ordinances, and having our teachers murdered or driven into corners. Let us bleſs God, that we have the peaceable enjoyment of pure ordinances under the protection of proteſtant magiſtrates, and are allowed to ſerve God according to our conſciences, to read the bible in our own tongue, and examine the doctrines delivered to us by this rule; and that we are not under the tyranny of bloody papiſts, forced to hide or burn our bibles, to bow to ſtocks and ſtones; or otherwiſe in hazard ourſelves to be burnt in fires, or baniſhed our native land.

Let us bleſs God that we live in a land of light, "a valley of viſion," while others about us "ſit in darkneſs, and in the region of the ſhadow of death;" and that he allows us ſuch rich goſpel feaſts, while others are viſited with cleanneſs of teeth, and a famine of the word of God: That every Sabbath-day there is a free market of grace publicly proclaimed in our ears, whilſt others enjoy ſilent Sabbaths; yea, though we have ſlighted his goodneſs, and lothed the manna and honey-comb, his goodneſs is renewed and continued with us. "What ſhall we render unto the Lord for all his benefits towards us?"

II. Another ſubject of meditation upon the Lord's day is the work of man's redemption this day completed by Chriſt's reſurrection.

This is a ſubject the angels are ſtill prying into; and ought not we much more, who are the perſons immediately concerned? Chriſt never teſtified ſuch love to them, he never forgave them one ſin, he never ſhed one drop of blood for them; and ſhall not we, for whom he poured out ſtreams of blood, and to whom he hath forgiven ten thouſand talents, be employed in prying into this myſtery?

1. Meditate upon the ſpring of this work, God's infinite free love, that moved him to pity loſt mankind, and contrive a way to redeem him; when, in the mean time, he paſſed by a world of fallen angels, who were the elder brothers by creation, had a more natural claim

to the inheritance, and might have been far more ſerviceable to their maker than we: Yet, behold, there is not one word of their redemption, no ſacrifice provided for them; there is not one devil ſpared, not one of all the thouſands of fallen angels recovered; God preſently took vengeance on them all: But O how did his bowels yearn, his heart pity and his eye ſpare poor fallen man in his miſerable condition! Indeed he drove Adam out of paradiſe, but it was a wonder he drove him not preſently out of the world into hell, where he had a little before plunged far more excellent creatures than Adam was. Chriſt took not on him the nature of angels, but he was content to clothe himſelf with the rags of human fleſh, that he might become our Saviour. O glorious incomprehenſible love!

2. Think upon the wiſe contrivance of our redemption. It would have eternally nonpluſſed the wiſdom of angels, to find out a method how to ſatisfy God's juſtice, and ſecure man's happineſs both at once, how to ſave the life of the law-breaker, and yet maintain the honour of the Law maker: But here's a way to do both, here's a device for reconciling juſtice and mercy, and ſatisfying both their demands. Sin is ſeverely puniſhed, as juſtice required; and yet the ſinner is pardoned, as as mercy pleaded. It would never have entered the thoughts of angels, that God would have parted with his Son and their Lord, to die a curſed death for vile worms; it would have been blaſphemy for any to have thought or ſpoken it. Though fallen man might have had the liberty to chuſe any way of redemption he pleaſed, he could never have propoſed this. Indeed, when he had been periſhing, he might have cried, O Son of God have mercy on us; but who would have ſaid, O Son of God, come make thyſelf a man, come die a curſed death, come ſuffer hell's pains for me? This noble device bred only in the breaſt of the eternally wiſe God, for, had he waited till men or angels had deviſed a way for our redemption, we had been miſerable to all eternity. But what do I ſpeak! the wonders of man's redemption can never be told: Here's a large ſubject for meditation and admiration, that can never

never be exhauſted by men or angels to all eternity. Let this work be the delight of our ſouls, eſpecially on the Lord's day. O believers, think much this day upon the love of your Redeemer; remember what he hath done and ſuffered for you; conſider how much he hath given and forgiven to you; view what he hath laid out and laid up for you; think what he hath performed and promiſed to you; and ſo you will not want matter of meditation.

III. Another ſubject of meditation on the Lord's day is our ſtate, and here we may take a view of man's fourfold ſtate. 1. What he once was in a ſtate of innocency. 2. What he now is in a ſtate of nature. 3. What he may be in a ſtate of grace. 4. What he ſhall be in a ſtate of glory.

O ſinner, retire this day and think on your miſery. If thou be yet in a ſtate of nature, thou art without God, and without Chriſt in the world, thou ſleepeſt and walkeſt in danger of hell; thou lieſt ſtill under the heavy load of unpardoned guilt, there is not one of all the numberleſs millions of your ſins forgiven, and they are heavier than ten thouſand millſtones hung about your neck; for every one of them hath the fearful curſes of the law hanging at them; and in the mean time thou lieſt on the very brink of the fiery furnace, like a man ſleeping on the top of the maſt in time of a ſtorm; there is but one ſtep betwixt thee and eternal death, nothing but a rotten thread of life keeps thee from dropping into everlaſting burnings. Thou knoweſt not when thou riſeſt in the morning, but ere night thou mayeſt make thy bed in hell; and when thou lieſt down, thou canſt not tell but thou ſhalt wake in the flames; all the men in the world, nay all the angels in heaven, cannot aſſure thee of the contrary. O what a doleful condition is this, to be always in a ſtate of damnation, not ſure to be one hour out of hell! A ſerious meditation upon your natural ſtate, O ſinner, might cauſe your heart of ſtone to tremble.

But haſt thou any happineſs while thou art on this ſide of hell? No ſurely, for your beſt worldly comforts and enjoyments are accurſed to you: "Thou art

curſed in the city, curſed in the field, curſed in thy baſket and thy ſtore, curſed in the fruit of thy body, and in the fruit of thy ground," Deut. xxviii. 15, &c. Nay, every bit of bread thou eateſt, the curſe of God goes down with it. All your bleſſings turn into curſes, and your mercies into judgments; "your table is a ſnare to you, the word is the ſavour of death," and the ſacraments are ſeals of condemnation to you. The beſt actions you perform are but an abomination to God, they bring the more guilt upon your head, and treaſure up the more wrath againſt you. Better you had periſhed in infancy, than continue to live in a Chriſtleſs ſtate; for, the longer you live, ſtill the more miſerable you are. For every day, every night, every hour you live, you heat the furnace hotter by your new actions, which are all ſins, even the very beſt of them. O is this a ſtate to be continued in? Canſt thou lie down contentedly to ſleep another night in this condition? God forbid that thou live and die in this ſtate; for, if thou doſt, thou wilt riſe in the ſame condition at the laſt day. Nay, your ſtate then will be more dreadful than ever, for then thou wilt ſee above thee the judge frowning, beneath thee hell gaping, within thee conſcience gnawing, without thee the world burning, on the right hand your ſins accuſing, on the left hand the devils terrifying, the good angels keeping thee out of heaven, and the evil angels pulling thee down to hell. O poor Chriſtleſs ſoul, continue to think on this ſubject till your heart begin to melt, your eyes to weep, and your tongue to cry, "O what ſhall I do to be ſaved? O that I knew where to find Chriſt! O to be found in him! I would give ten thouſand worlds to be ſure of this, it will be terrible if death or a tribunal find me not to be found in him." Is it not worth your while to ſpend ſome time upon this ſoul concerning ſubject? Hath not God given you reaſon for this very end, and will you not exerciſe it? can you think to be ſaved otherwiſe? Do you expect that God will carry you to heaven like a ſtone, or ſave you without or againſt thy will? Doth the world and your bodies deſerve to be remembred the whole day, or whole week or year throughout?

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and doth not God and your soul deserve to be thought on one day in the week, or one hour of the day? Say not that you have no spare time for this work; for, if you will spare none of your own time for it, I beseech you to spend God's time well this way. Is it not better to spend some part of the Sabbath in thinking upon your souls state, than in thinking upon the world? Spiritual things, alas! trouble you little on week-days, and why should worldly things intrude upon God's day?

III. Think upon your happiness, if you be in a state of grace, and in Christ; you are delivered from sin's guilt, from satan's fetters, from the law's curse, from death's sting, and hell's terror. Thou hast now peace with God; justice itself is thy friend; all thy enjoyments are sweetned by Christ's love; all your afflictions sanctified by his blood. God himself is your God, your Father, your Friend, your Portion; yea, all things are yours.

IV. Death is a proper subject to be meditated upon on the Sabbath day; for, in the xcii. Psalm, wherein the exercises of the Sabbath are described, God calls and teaches us to consider our latter end. First, the end of the workers of iniquity, who, though they spring up as grass, and flourish for a season, shall yet in the end be destroyed for ever, ver. 7. 9. And again, the latter end of the godly, whose horn, though it be abased to the dust for a while, yet in the end shall be exalted. It is our principal work of ministers this day, to be proclaimers of mortality, and remembrancers of death, according to Psal. xl. 6. 7. 8. So then it is our duty every Sabbath to have serious thoughts of death. Think with yourselves, What if this be the last Sabbath that ever I will see on earth? I may be called to die, before I be called to hear another offer of Christ. Have I sitten the gospel summons this Sabbath, to come and embrace Christ, or to surrender my heart to him? What if I get a summons by death to come and appear before him before the next Sabbath? this I cannot fix. Death is a bold messenger, he cannot be deforced; when he comes and takes a man by the throat,

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the proudeſt, ſtouteſt, and ſtrongeſt in the world, muſt go, whether willing or unwilling, all is one. There are many in the world, at the church, in health this Sabbath, who will be on a death-bed, or in eternity, the next; and, why may not I be one of them?

Think ſeriouſly upon your latter end. Think what will be your caſe in a parting hour, where you will take up your lodging, whether in Abraham's boſom, or in the devil's arms? "O what will be my thoughts, when I am taking my laſt look of huſband, wife, children, and relations? What will be my cordial, when the world fails, when friends are weeping about my bed, when my ſenſes are loſing their office, my heart and eye-ſtrings are breaking, and all turning dim and dark about me? O, what if my ſleepy conſcience awake then, and my old buried ſins revive and fall on me, to tear me in pieces?" O what will Chriſtleſs ſinners do in that hour, when there is but one ſingle ſtep betwixt their departing ſouls and the ſtate of devils? O it is fearful to die in your ſins, as it is threatened, John viii. 24. "If ye believe not that I am he, ye ſhall die in your ſins." O better die in a dungeon, among toads and ſerpents, than die in your ſins; for theſe are ſerpents that never leave ſtinging, and will faſten ſo upon thee, as never to part with thee again; they will go to the grave with thee as thy companions, to a tribunal with thee as thy accuſers, and to hell with thee as thy tormentors. O it is terrible to die out of Chriſt, and without ſight of an intereſt in him; to make a leap in the dark over a bottomleſs gulf, not knowing where your feet may light; or to launch into the great ocean of eternity, without ſight of a landing place for your ſoul. O how will the poor ſoul ſhrink back into the body in ſuch a caſe, when it begins to awaken out of its dream, and look out into another world, ſaying, "How ſhall I venture forth, where I ſee nothing but darkneſs and horror, or a flaming ſword ready to meet me?"

Think upon the continual hazard you are in of death; its arrows are flying thick about you, and many are falling ſlain on every hand of you; and God knows but the

the next dart may hit thee: And what if thou be unprepared, and hell follow the pale horse?

Think upon the sottish stupidity of many, who though they stand tottering day and night upon the brink both of the grave and hell, yet can spend whole weeks, yea months, without a serious thought of eternity. Yea, in the house of mourning, and in the sight of the dead, they can think, talk, jest and laugh, and never have one grave thought or word about their latter end. Foolish sinners are rightly compared to a company of blind men dancing about the mouth of a very deep pit, which they do not perceive, nor hear the groans of those who fall to the bottom of it: Now and then one drops in, but still the rest continue the dance. This day a swearer dies, and tumbles into hell; the next a drunkard, the next a whoremonger: But still their companions in sin go on in their mad career, till they drop in too.

Think what a fearful surprise death is to many careless sinners; it lights upon them like a falcon out of the air; they must flit, and they were not thinking on it; they have their lodging to seek, and they know not where. O it is sad to be turned out of the clay tabernacle, and to be put to knock, and cry, "Lodging, lodging for God's sake;" and yet get no other answer but a frown, or, "Depart from me, I know you not!" What cause have we to pray, "Lord, Let us not have our work to do, when our day is done; our weapons to seek when the enemy is at the gates; our oil to buy, when the market is ended, and the bridegroom come."

Think also upon the happiness of a dying believer, who can go forth half way and meet death, and bid it welcome, as a friend. Death ends his sorrow, and begins his joy. It is an outlet to misery, and an inlet to happiness: it frees him of his greatest grievance in the world, that is sin. As sin was the womb that brought forth death, so death is the tomb that buries sin; thus God in his wisdom, causes the daughter to destroy the mother: and hence it is, that death is put in the believer's inventory of goods, 1 Cor. iii. 22. "Death is theirs." It is their Father's servant sent to carry them home to their Father's house; a palace all bespangled with

with light, where they ſhall ſigh no more, and, which is infinitely better, where they ſhall ſin no more for ever. They ſhall be troubled no more with an ill heart, nor a tempting devil; they ſhall complain no more of darkneſs, and diſtance from God; but ſhall ſpend a whole eternity in praiſes, doxologies, hoſannas, and hallelujahs to God and the Lamb. Think on the bleſſed change, O believer, that death will make in thy circumſtances ere long. It will tranſport thee from a cottage to a palace, from a wilderneſs to Canaan, from a ſtormy ſea to a ſafe ſhore, from a vile dunghill to a glorious city, a city whoſe walls and foundations are of precious ſtones, its ſtreets of gold, and its gates of pearl; whoſe light is the Lamb, and whoſe temple is God. Haſt thou not cauſe then to love the Lord Jeſus Chriſt, who has provided this city for thee, and found out a way to it; who by his death has unſtinged death, and by his blood has paved a way through its dark valley for thee to walk in, and fear no ill? O believer, fear not though the trance be ſomewhat dark, the paſſage is ſafe, and the end is light; the day is ſhort betwixt thee and home, 'tis but wink and ſee God.

Laſtly, Think often how holily and ſpiritually you will wiſh you had ſpent this day, when you come to a death-bed, and death and eternity begin to ſtare you cloſely in the face. You will then begin to wiſh, O that I had ſpent more of my time, and eſpecially of the Lord's day, in meditation and prayer! O if God would try me again, how ſerious and diligent would I be! Conſider, on the other hand, what a pleaſant death-bed the righteous will have, who have ſpent the Sabbath religiouſly! what ſatisfaction they will have in the review thereof! and what comfort in the proſpect of an everlaſting Sabbath above, to which they are haſtening! They will be rejoicing when others about them are weeping; they will be ſmiling when their eye-ſtrings are breaking, and inward ſtrength failing. They will be longing to be with Chriſt, which is beſt of all. It was a choice ſaying of one near death, "My head is in heaven, my heart is in heaven, it is but one ſtep more, and I ſhall be all in heaven." And muſt not the latter

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end of ſuch be peaceable and pleaſant? Many doubtleſs with Balaam, would wiſh to die their death, however all they like their life; many, like that young man, who ſaid to his looſe companion (after they had viſited holy Ambroſe on his death-bed, and ſaw how cheerfully he was triumphing over approaching death) "O that I might live with thee, and die with Ambroſe!" But it is vain to think to dine with ſatan and luſts in this world, and hereafter to ſup with Abraham, Iſaac and Jacob in the kingdom of heaven; "for whatſoever a man ſoweth, that ſhall be alſo reap," Gal. vi. 7.

V. Another ſubject of meditation on the Sabbath-day, is the ſaints everlaſting reſt and employment in heaven. You are called this day to have frequent thoughts of it, ſince the Sabbath is an emblem thereof, and ſerves to keep us in mind of it. Take care then, O believer, to ſpend every Sabbath in the view of heaven, and live every Sabbath as it were to be your laſt; and behave this day as one that believes you may be in heaven before the next Lord's day, celebrating an eternal Sabbath.

Let your worſhip this day below, put you in mind of that more perfect worſhip above, where you ſhall ſee him whom you worſhip, and enjoy immediate communion with him. O the difference betwixt that worſhip there, and ours here, is great! There is no wearineſs there in beholding God, no wanderings nor excurſions of the heart from God, no inclinations there to drouſineſs or ſleep in worſhip, no dull or low conceptions of God, no deadneſs of heart or ſtame; their harps are never out of tune, their hearts are always up, and fit for the high praiſes of God. There is no note lower there than "Glory to God in the higheſt;" every ſaint ſings his hallelujahs on the higheſt key, and all of them join harmoniouſly in the work of praiſing God with one heart and ſoul. Are congregational aſſemblies of ſaints ſo pleaſant on earth, eſpecially when they jointly, and melodiouſly ſing God's praiſe? O what will it be then, when they all meet above in that great "general aſſembly of the church of the firſt born," together with the "innumerable company of angels," and there with

one heart and voice ſing God's praiſes? How raviſhing will it be, to hear that eternal muſic of the bride-chamber, that ſweet melody of the church triumphant, where there is no jarring ſtring, no diſpleaſing ſound, no diſcord between heart and tongue, no willows there to hang their harps upon, no bad news to be heard, no ſad ſight to be ſeen, no evil to be felt or feared to all eternity. Poor diſcouraged believers, are ye now troubled with ill hearts and vain thoughts? Are ye plagued with wandering and wearying hearts in duty? Theſe complaints ere long ſhall be taken out of your mouths; read Eph. v. 27. the church above "hath neither ſpot nor wrinkle." Once the glorified ſaints faces were as black and wrinkled as yours, but now they have none: Once their hearts were as bad as yours, but now they are as fixed "pillars in the temple of God, they go no more out."

Take a view this day, by faith, of the glorious company above; behold Chriſt upon his white throne, Paul with his crown of righteouſneſs, and all the faithful ones in Abraham's boſom: How glorioufly do they ſhine in the kingdom of their Father! The ſun is a very glorious creature, but it would be uſeleſs there, it would not be ſeen for the brightneſs of the Lamb; nay, every ſaint ſhall be as glorious as that ſun. Who can tell the happineſs of the inhabitants of that place, where every head wears a royal crown, every hand a palm of victory, every eye overflows with joy, and every tongue with ſongs of praiſe? O believer, think with yourſelf, what a difference there is betwixt your ſtate and theirs! "Oh, I am ſighing, they are ſinging; I am ſinning, they are ſerving God; I am groaning out my complaints, they are trumpeting forth God's praiſe; I am in darkneſs, and cannot ſee God; they dwell in light, and ſee him face to face. O my Lord, muſt I ſtay behind, when they are going? Muſt I ly groaning and ſighing here, while they are triumphing above, and dividing the ſpoil? My Lord is gone and left the earth, and entered into his glory; my brethren and friends are gone to their bleſſed reſt, and muſt I wander in the wilderneſs, abſent from home, far diſtant from my Father

and

and my God? Shall I be ſatisfied in this ſtate? No, I will look after them with a longing eye; I'll ly knocking at the gate till God open to let me in; I'll ſtill pant, breathe, and cry, O Lord, how long! How is my pilgrimage prolonged! How am I detained in this valley of tears, wandering in the dark, and can ſcarce get any ſight of Canaan! When ſhall the days of my baniſhment be finiſhed, that I may get home to my country and friends above? O when ſhall I ſit at the fountain-head, and drink plentifully of the living ſtreams that make glad the city of God?"

O believer, rejoice in the forethoughts of that day, when thou ſhalt meet with thy Father and thy brethren, and when thou ſhalt ſee thy elder Brother on the throne ready to paſs ſentence in thy favours. O how ſweet will it be, when he is frowning and thundering againſt the wicked, to ſee him turn and ſmile on thee as thy Redeemer! O what love will be in his looks! what melody will that ſentence ſound in thy ears, "Come, ye bleſſed of my Father!" &c. How raviſhing a ſurpriſe, O believers, will it be to meet with your godly acquaintances, with whom ye prayed, praiſed, and converſed here! O then, may ye rejoice together and ſay, "This voice of joy we now hear, is not like our old groans and complaints, nor like the oaths, curſes, and reproaches our ears were grated with on earth. What is become of our hard hearts, our worldly unbelieving hearts? Where are all our luſts, corruptions, tentations and burdens now? What is become of a body of death, indwelling ſin that lay ſo long on us a dead weight? What is become of the church's enemies we often complained of?" O! theſe are all gone, they ſhall trouble you no more; you ſhall triumph over them, as Iſrael did on the other ſide of the Red ſea, when they ſaw the Egyptians drowned and lying dead upon the ſhore: Theſe Egyptians, O believer, whom thou once ſaweſt to thy great vexation and trouble, "thou ſhalt ſee them again no more."

I might mention many other ſubjects of meditation proper for the Sabbath; ſuch as the evil of ſin, the vanity of the world, the worth of the ſoul, the ſuffer-

ings of Chriſt, the laſt judgment, and many others, which the ſermons you hear that day will bring to your remembrance: But, fearing that I have been too tedious already upon this head, I muſt paſs them, and proceed to another private duty neceſſary on the Lord's day, which is,

IV. *Self-examination.*

This duty is near of kin to the former, it being a ſort of reflexive meditation, the mind turns inward and communes with itſelf, according to Pſal. iv. 4. It is abſolutely neceſſary that we ſhould take ſome time to commune with ourſelves, and aſk what we are, what we have been, and what we have done, Jer. viii. 6. And is not the Sabbath a fit time for this duty, when we retire from the noiſe of the world, and are not diſturbed with ſecular affairs? This is a moſt important duty, and nearly concerns our eternal well-being; but yet it is a duty very much neglected. Many have lived fifty or ſixty years in the world, that never ſpent one hour in communing with their own hearts: There are many going out of the world, who never yet began to enquire why they came into it, and never yet aſked the queſtion at their ſouls, Are you to flit hence, or live here for ever? Why came you hither, and where are you to lodge when you go hence? Many live in a crowd of worldly buſineſs, are hurried from one thing to another, leap out of their beds to the world in the morning, and from the world to their beds again at night, and ſo never find one minute on the week days to take their ſoul aſide; and for the Sabbath, though they have time for it, yet ſuch is their averſion to the work, they ſhift it all they can, and avoid meeting with themſelves; they rather converſe with any in the world, than with their own hearts. It is againſt ſelf-love and carnal eaſe, for a man to turn his own accuſer and judge: Therefore many would rather drudge and toil their bodies whole days and weeks at the foreſt labour, ere they ſpent one quarter of an hour at this exerciſe; and ſo they live their whole lives ſtrangers to themſelves. We would think it ſtrange to hear of two men that converſed every day for fifty or ſixty years ſpace,

and

and yet all this while did not know one another; and yet this is the caſe betwixt many and their ſouls; for as long as they have lived together, they are utterly unacquainted, they never turn inward to converſe with themſelves, they have no ſerious thoughts about their own ſtate or condition. It is ſaid of the rich man in the parable, Luke xvi. that "in hell he lift up his eyes," as if he had never conſidered nor bethought himſelf till that time; and indeed it is the want of retired conſideration, and people's ſerious bethinking of themſelves, that is the ruin of many thouſands. O then, reſolve in God's ſtrength, that, in ſpite of the devil and your own corruption, you and your ſouls ſhall have a meeting, and live no longer aſunder; that ye will imitate David, Pſal. cxix. 59. "I thought on my ways, and turned my feet unto thy teſtimonies." Seeing then you have free time for this duty on the Lord's day, take your ſouls aſide, and enquire into their ſtate; ſay, "O my ſoul, where art thou? Art thou under a covenant of works, or a covenant of grace? Doſt thou belong to Chriſt's family or the devil's? Art thou in the narrow or broad way? Suppoſe I ſhould die this night, (for God knows if ever I ſhall ſee the morrow's light) what hope will I have in a dying hour? Where will death land me? Whether with God in heaven, or with devils in hell? Would Chriſt ſmile on me in the dark valley, or be my Advocate at God's bar? Is there any ſaving change yet wrought on my heart and life by a work of converſion? God forbid I undergo my great and final change till this happy change be wrought. Can I ſay, I am not the man that once I was; "once I was blind, but now I ſee?" Study and enquire into the marks of the converted and unconverted, with the greateſt ſeriouſneſs and anxiety of ſoul, and ſee which of them you can apply to yourſelf; cry, that God may open a window in your breaſt, to let you ſee into your own heart, and ſoul's ſtate; and, whatever you be deceived in, beg it of him, that he may not ſuffer you to be deceived in this momentous point, where your ſoul and your all is at the ſtake. And, if you find yourſelf in a bad ſtate, "give no reſt to your eyes, no ſlumber

to

to your eye-lids," till, in God's ſtrength, you reſolve on a thorough change.

Laſtly, It is incumbent on every private Chriſtian on the Lord's day, to practiſe the works of charity and mercy, both to the ſouls and bodies of men. Study to promote the edification of others by good counſels, inſtructions, admonitions, and reproofs. Comfort the afflicted, ſupply thoſe that are in ſtraits, viſit the ſick and thoſe that are in miſery. Theſe are proper duties on the Sabbath, and God is highly pleaſed with them, James i. 27. If we practiſe theſe duties conſcientiouſly, we may both do good and get good; we may both give direction and comfort to the diſtreſſed, and receive inſtruction and comfort to ourſelves: Though we may not enquire at the dead, yet we may learn many wholeſome lessons from the dying. And would to God that both the perſons viſiting and visited were more ſpiritual in their converſe than ordinarily they are! for then this duty would be found very edifying and profitable. But if, when we viſit the ſick this day, we ſpend the time in worldly diſcourſe, and not for the ſpiritual advantage of the ſick, and others preſent, we profane the Sabbath, inſtead of ſanctifying it.

Do we ſee ſome oppreſſed by continual ſlumbering and ſleeping, when death is ſuppoſed to be near, ſo that they cannot think on their everlaſting ſtate? Let this teach us to remember our latter end and awake our ſouls to their work, while we are in health.

Do we ſee others troubled with ravings? let it teach us to employ our reaſon for our ſouls advantage while we have the uſe of it.

Do we ſee ſome ſadly diſcompoſed with extreme pains and agonies? let it mind us to diſpatch our work while health and eaſe remain with us.

Do we obſerve their ſight failing, tongue faultering, or hearing growing worſe? O let this teach us to "make a covenant with our eyes," and *turn* them "away from beholding vanity;" to uſe our tongues for God's glory, and beware of abuſing them now, while we have the uſe of them; and to employ our ears for hearing ſpiritual inſtructions, while they are in caſe for it.

DIRECTION

DIRECTION III.

Concerning the Special Order, Method and Manner, wherein the Duties of the Sabbath are to be performed.

THE Lord requires us, not only to take heed to the matter of our duties, but alſo to the manner of them; not only to do what is good, but to do it well. As we muſt ſeek God in due ordinances, ſo we muſt ſeek him in a due order, 1. Chron. xv. 13. Very much depends upon the circumſtances of our actions, therefore we muſt look narrowly to them.

That we may take a view of the ſanctification of the Sabbath complexly, and the order and circumſtances of the duties therein required; there are three things to be conſidered:

1. What is requiſite in order to prepare for the Sabbath, before it come.

2. What is requiſite in performing the duties of the Sabbath when it is come.

3. What is requiſite at the end of the Sabbath, or when the work thereof is over.

I. *Concerning our Preparation for the Sabbath.*

AS to the firſt, that it is needful to prepare for the Sabbath, cannot be denied, if we conſider the word *remember* prefixed to the commandment, "Remember the Sabbath to keep it holy." We muſt remember it before it come, ſo as to provide for it. Moſes calls the people, Exod. xvi. 23. to mind that "to-morrow is the reſt of the holy Sabbath."

Again, if we conſider the nature of the Sabbath-work, and our unfitneſs for it, preparation for it will be found very needful. We are called this day to make ſolemn and near approaches to that God, who is a glorious Spirit, and to hold communion with him who is infinitely holy; and is it not very neceſſary that we, who are naturally carnal, and much involved in worldly buſineſs through the week, ſhould endeavour to abſtract our thoughts from earthly things, that we may draw nigh

nigh to ſo great a God upon this holy day? For holy performances God requires us to make holy preparations; and therefore David ſaith, Pſal. xxvi. 6. "I will wash mine hands in innocency, ſo ſhall I compaſs thine altar, O Lord." The mariner that intendeth a voyage, he not only provides his tackling, but he is careful before he ſail, to put his ſhip off from the land, that he may catch the firſt fair wind. In like manner, Chriſtian, if thou wouldſt launch heavenwards upon a Lord's day, be concerned to get the veſſel of thy heart put off from the earth on the evening before.

Wert thou a perſon of great quality and eſtate, and the king ſhould ſend thee word that he would dine with thee to-morrow, thou wouldſt make preparation for his entertainment the day before, by cleanſing the houſe, and putting all things in order, ſuitable to the dignity of ſo great a prince. Now, when King JESUS gives thee notice before hand, that on ſuch a day he is to ſup with thee, wilt thou not teſtify thy reſpect to ſo great a potentate, by making preparation for him? When Chriſt prepares a table for thee in the goſpel, and furniſhes it with all the dainties of heaven, pardon, peace, love, grace, and eternal life; ſhouldſt thou not empty thy ſtomach, cleanſe thy heart, adorn thy ſoul, and make ready to feaſt with thy Redeemer? At this goſpel table others ſit and feed, their ſouls are filled with marrow and fatneſs, and their mouths praiſe the Lord with joyful lips; but alas! many have no ſtomach; they can eat little, and ſavour nothing. Their ſtomachs are foul, their hearts unclean; the world fills their thoughts; they taſte no goodneſs in hearing, in prayer, praiſes, or any duty of God's worſhip. Why? They are at no pains before-hand to empty their minds of the world, and prepare for this heavenly feaſt.

Reader, were I to counſel thee how to improve a market-day, ſo as thou mighſt gain much wealth and treaſure, I doubt not but thou wouldſt hearken to me. And wilt thou not regard me, when I am to adviſe thee how to ſpend the Lord's day, the market-day for thy ſoul, ſo as thou mayſt get the true treaſure, even durable riches and righteouſneſs? Lay aſide worldly cares,

remember

remember, and prepare for this market-day, before it come, and beg ſkill from God how to improve it aright to the enriching of thy ſoul. Anciently there were laws obliging people to lay aſide their work at ſuch a particular hour on Saturday's afternoon that they might remember and prepare for the Sabbath: Likewiſe it was a cuſtom in ſome places to have public divine exerciſe and worſhip on the Saturday's evening; ſo that, at the ringing of a bell for it, people gave over their work, and repaired to the church to worſhip God, and hear ſomething ſuitable and preparatory to the Sabbath, I cannot but commend this practice, as a good way to conclude and ſhut up all the labours and cares of the week and publicly to give God thanks for proſpering the works of our hands, and alſo to confeſs and mourn for the carnality of our hearts, and our little minding of Chriſt and heaven in our weekly buſineſs, and our manifold ſhort-comings in our duties both to God and man, and our forgetting and not practiſing through the week the ſermons we heard the preceding Sabbath: Likewiſe it is a good way to take off our hearts from the world, and to compoſe and ſpiritualize the thoughts for the work of the approaching Sabbath; and alſo to pray and wreſtle together for a bleſſing on the ſame, and for ſpecial aſſiſtance to miniſters and people in the duties of the day, that the enſuing Sabbath may be one of the beſt Sabbaths we ever had, and that it may be one of the days of heaven to our ſouls.

But more particularly, the preparation needful for the Sabbath conſiſts in theſe things;

1. In your diſpatching and ordering your labour and buſineſs through the week with ſuch prudence and foreſight that it may nowiſe hinder or diſturb you on the Sabbath-day.

2. In leaving off your work timeouſly the night before, and going ſeaſonably to reſt, that both your ſervants and you may be in caſe to riſe early on Sabbath morning, and not to be drouſy or ſleepy through the day. It is a great incroachment upon the Sabbath that ſome are guilty of, they ſit up and work later

on Saturday's night than any other night of the week; they ly longer on Sabbath morning than any other day; they go sooner to bed on Sabbath night than any other night, and they riſe ſooner on Monday morning than any other day of the week. Now, what is this but a grudging God his due time, a wearying of his day, and making it as ſhort as you can, and ſeeking to win it, if poſſible, from off the Saturday's night and Monday's morning?

Under the law, the latter part of the day, preceding the Sabbath, was called "the day of preparation for the Sabbath," Luke xxiii. 54. intimating that it is our duty to prepare for the Sabbath before it come, and to do it upon the day preceding. Likewiſe, we find that Nehemiah ordered the gates of Jeruſalem to be ſhut when it began to be dark before the Sabbath, Neh. xiii. 19. thereby teaching us timeouſly to give over our trafficking and worldly buſineſs on the evening before the Lord's day, and not to follow our buſineſs too late, leſt our thoughts be too much embaraſſed with ſecular affairs, and we thereby indiſpoſed for the religious duties of the enſuing holy day.

3. It would be a good way to prepare for the Lord's day, ſometimes to take your children and ſervants on the Saturday's night, when you call them together for family-worſhip, and inſtruct them concerning the end and inſtitution of the Lord's day which is approaching, and the nature of the ſervice that is requiſite upon it. The Lord commends Abraham, for "commanding his houſehold and children after him to keep the way of the Lord," Gen. xviii. 19. And he frequently directs the Iſraelites to inſtruct their children concerning the meaning of their rites and obſervations; and particularly concerning the paſſover, he ſaith, Exod. xii. 26. 27. "And it ſhall come to paſs, when your children ſhall ſay unto you, What mean you by this ſervice? that ye ſhall ſay, It is the ſacrifice of the Lord's paſſover, who paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians," &c. So, in like manner, concerning the obſervation of the Lord's day, you ſhould tell your families, "The day of ſacred reſt, now approaching

proaching, is a memorial of God's wonderful love to us, that when we were loſt and undone by ſin, curſed by the divine law, and excluded out of God's reſt, our Lord Jeſus Chriſt undertook a great work for us to make up our peace, become our ſurety, and bear the curſe and wrath due to us; and when he had ſo done, and finiſhed his work of redemption, he, on the firſt day of the week, entered into his reſt by his reſurrection, and thereby made known to us that we ſhould keep this day as a day of holy reſt to him, in remembrance of his glorious work, and as a pledge of our celebrating an everlaſting Sabbath with him above, in admiring his love, and ſinging his praiſe: And therefore let us make ſuitable preparation for this ſolemn day, and the duties of it." Alas! the omiſſion of ſuch inſtructions as theſe to young perſons, doth cauſe the obſervation of this day, with many, to be built only on cuſtom and example; and hence follows the great neglect of Sabbath ſanctification, which is ſo common among us.

4. If you would prepare for the Sabbath, call off your thoughts timeouſly on Saturday's night, from worldly cares and buſineſs, that you may think on the great work of the approaching day; and labour to put yourſelves in as ſolemn and as ſerious a frame, as if you were to die and ſtep into eternity, and clear counts at God's tribunal; or as if you were viſibly to tryſt and meet with God, and ſolemnly treat with him concerning your ſalvation.

As godly Nehemiah took care to ſhut the gates of Jeruſalem on the evening before the Sabbath, that no burdens might be carried in on the Sabbath-day; ſo ſecure you the gates of your hearts on the Saturday's evening, that no worldly thing may enter to diſturb you in the performance of the great and ſolemn duties of the Sabbath.

5. Look back on the bypaſt week, and examine your actions therein as particularly as you can, and repent for all the ſins thereof, whether omiſſion or commiſſion, and flee to the blood of Chriſt to be cleanſed from the guilt and filth of them, that ſo you may

be

be prepared to appear before a holy God, who is "of purer eyes than that he can behold iniquity." O ſeek to get all quarrels through the week removed, that you may have a reconciled God to meet with upon the Sabbath.

6. Study to have a deep ſenſe of your wants upon your ſpirits, that you may get ſuitable ſupplies for them upon the Sabbath. If you were going to a great market next day, you would be thinking the night before what you wanted or needed thereat: The Sabbath is the great market day for your ſouls, when you may hear Chriſt crying, as Rev. iii 18. "I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich; and white raiment, that thou mayeſt be clothed," &c.

7. Think upon the great deſign of the Sabbath, the commemoration of Chriſt's redeeming love; and entertain ſerious and thankful thoughts of the goodneſs of God manifeſted in the glorious work of redemption; and with godly Nehemiah, Neh. ix. 14. bleſs God for giving you the Sabbath, ſince it is ſuch a pleaſant and profitable day for the ſoul.

8. Beg earneſtly for God's help to ſanctify the Sabbath, and that God may put you in a ſpiritual frame for the work thereof, and that you may have grace to leave all your worldly care "at the bottom of the hill, while you go up into the mount to worſhip God, and return again to them." Beg that the ſins of the bygone week, and the miſimprovement of former Sabbaths, may not hinder God's preſence upon the enſuing Sabbath. Pray that miniſters may be directed to a ſuitable word for your ſouls caſe, that your hearts may be prepared, your enemies reſtrained, and God's ordinances bleſſed, ſo that it may be a good day, "a day in God's courts is better than a thouſand elſewhere."

And then, having ſo ordered and diſpoſed matters, lay yourſelves down to ſleep in Chriſt's arms, and under his protection, leaving your hearts in heaven, that when you awake next morning, you may be ſtill with God. Study to ſleep, as well as "eat and drink, to the glory of God." Go to bed with this deſign, that your bodies

may

may be refreshed, and fitted to serve your souls in the service of God upon the ensuing day.

II. *Concerning the Duties of the Sabbath.*

AS to the second thing proposed, What things are requisite in doing the work of the Sabbath, when it is come? This is a large subject; I shall reduce all I have to say upon it to three heads;

1. What is necessary before the public worship.
2. What is necessary in time of public worship.
3. What is to be done after the public worship is over.

As to the *first*, take these directions;

I. When you awake on Sabbath morning, rejoice at the approach of this blessed day: As the birds chirp and sing at the dawning of the morning's light, so let believers account the light of this day sweet, as being a day of signal mercies, a day of communion with God, a day wherein the Spirit's dews fall upon the soul. As "Abraham rejoiced to see Christ's day," John viii, 56. so ought you this morning, saying with the Psalmist, Psal. cxviii. 24. "This is the day the Lord hath made, we will rejoice and be glad in it."

II. Let your souls be breathing forth holy meditations and ejaculations upon your very first awaking: Lift up your hearts in thanksgiving to God for that comfortable rest and sleep he hath vouchsafed to you the night past: for "it is he that giveth his beloved sleep," and who renews his mercies to us every morning. Likewise give up and dedicate yourselves wholly to God and his service this day: And, betwixt your walking and rising, you may have such meditations as these: "O if I could say this morning with Isaiah, chap. xxvi. 9. 'With my soul have I desired thee in the night, and with my spirit within me will I seek thee early!'—Let me this morning awake early from sin to righteousness, 1 Cor. xv. 34. or that in Rom. xiii. 11, 12. 'It is high time to awake out of sleep. The night is far spent, the day is at hand; let me cast off the works of darkness, and put on the armour of light." Or, think on your awaking out of the sleep of death, and rising out of the grave at the sound of the last trumpet, what a solemn wakening that will

will be: Or, think of God's goodneſs to thee, that thou awakeſt in life, health and ſafety this morning; ſay, "What a mercy is it, that God has kept my houſe from firing, and falling on my head! that he hath chained up ſatan my enemy, that he could neither hurt nor fright me in a viſible manner! Many have lien down this night without ſleep, and been full of toſſings to the dawning of the day; but, bleſſed be God, I have laid me down in peace, I have ſlept and waked again, and my ſleep hath been refreſhing. How would I value this mercy, if I were in ſickneſs, and could not get ſleep! Many have lien down and ſlept, but never waked again in this world; their firſt waking has been in eternity; and O! how ſad, if it be in the flames of hell! But, O what ſhall I render to the Lord, that I wake again in the land of prayer, and of hope; and upon a Lord's day morning, wherein I hope to hear again the joyful ſound, and ſee his power and glory in the ſanctuary?"

If it is a ſummer morning, when the ſun may be up and ſhining when thou awakeſt, then think, Chriſt the light of the world roſe early this morning from the dark grave, wherein he lay buried for my ſake. "The Sun of righteouſneſs was up this day before the natural ſun." Or think, This is the day wherein God ſaid, "Let there be light, and it was ſo." Is the light ſo ſweet, and is it ſo pleaſant a thing for the eyes to behold the ſun? O how much more to ſee Chriſt the bright Morning-ſtar this day by the eye of faith, to ſee the Sun of righteouſneſs ſhining in the firmament of goſpel-ordinances! Let me riſe and prepare for this ſight; O that my eyes may be cleared, and the mote taken out of the eye of faith, that I may this day ſee him, in compariſon of whom the ſun is but a dark clod of earth! O my ſoul, riſe from the earth this day, get the moon under thy feet, and clothe thyſelf with the Sun; draw nigh to God in Chriſt, and ſet thy affections on things above; thou art capable of communion with God, do not debaſe thyſelf in raking always in the dung-hill of this world, in licking the duſt with the ſerpent, or feeding on huſks with the ſwine, as if thou hadſt no higher end to ſerve than the world. Why wilt thou

thou ly among the pots, and wallow in the puddle, when cryſtal ſtreams are ſo near?"

Or think, "How happy are the angels, who are exempted from the neceſſity of ſleep! They never reſt, nor weary of God's work, but "praiſe him day and night." Behold, the ſun never wearies to ſerve his Creator: How many thouſand miles has the ſun travelled ſince the laſt night I went to reſt, that he might bring the light of a new Lord's day to me, a poor undeſerving creature! And, ſhall not I riſe with cheerfulneſs to celebrate this day, and ſerve my God and Saviour upon it? It is a mercy the natural ſun is riſen; but a far greater that the "Sun of righteouſneſs" is up, and hath aſcended to his meridian, that he may the better diffuſe the influences of light and heat upon poor cold and blind ſouls, ſuch as I am: I will get up this day, and ly in his way as he paſſeth by, and cry with the blind man, "Son of David, have mercy upon me."

Laſtly, The morning ſun may mind thee of the danger of ſecure Chriſtleſs ſouls. The ſun ſhone bright on Sodom that morning it was deſtroyed: Little did they think that fair morning, that the clouds would gather on a ſudden, and drop fire on their heads; neither knoweſt thou, O Chriſtleſs ſinner, what a ſtorm of wrath may fall on thee before night: Wherefore flee preſently out of the Sodom of a natural ſtate, to the Zoar of Chriſt's righteouſneſs.

III. Riſe full as early this day as on other days, and be as ſoon at God's work this day, as you are at your own work on other days: God is the beſt Maſter, his work the ſweeteſt, and his wages the greateſt. Yet alas! there are many who ly long on the morning of the Lord's day, they are loth to riſe and fall to God's work; when they riſe, they have no time for ſecret and family duties before the public-worſhip: So that they are either ſlightly performed, or wholly neglected. O fooliſh ſinner! doſt thou think thy worldly buſineſs more worthy of thy early riſing, than thy ſpiritual employment? Or, wilt thou ſhew greater regard to thy worthleſs body, than to thy gracious God, and thy precious ſoul? You owe thanks to God, that you have had

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the last week for your own affairs, and that now you have the prospect of another for them, and that God lets you see the first day of it; but O consider, that your Creator and Redeemer puts in for some time with you! All your time is not your own, neither is it in your own hands? God alone is the Author and Disposer of it. Well then, now is the time, this is the day that he requires: O let him have it wholly, seeing he gives you six times as much for yourselves. And grudge him not the morning of his own day. Remember that promise, Prov. viii. 17. "They that seek me early shall find me." In the morning the spirits are most fresh and lively, and fittest for contemplations and prayer. We are told, Exod. xvi. 13. that in the morning the dew and manna fell: Wouldst thou have the dew of a blessing to fall on thy soul, and to make thee as a watered garden? then rise early to wait for it. This was the practice of the saints; Job rose early and offered his sacrifices, Job. i. 5. David prevented the dawning of the morning with his prayers, Psal. cxix. 147. Christ rose early this day before the sun. And to for what end did he rise? Even to justify and save his people. O believers, did your Saviour rise early this morning to justify you, and will you not rise early this day to glorify him? This is the great design of the Sabbath. And the xcii. psalm, which is intituled, A song for the Sabbath-day, saith, "It is good to shew forth God's loving kindness in the morning." Timeousness at God's work on this day, or diligence in it, will not prove prejudicial to health; for, since God hath pronounced a special blessing upon the Sabbath, you have ground to expect that less sleep, food and refreshment, than at other times, will be blessed for your support in his work, and that you shall live in the doing thereof.

IV. When you are up, hasten to put on your clothes, and spend as little time this day in dressing yourself as possible, that you may have time for secret duties, and retired converse with God. But, since the body must be clothed this day, let your thoughts be well employed in the time you are doing it: Think on sin, that was

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the cause of your soul's nakedness, and of your body's need of apparel. Remember from whom you have your clothes, to cover, keep warm, and adorn your bodies, even from God, it is his wool and his flax; therefore give thanks to him for your raiment, as well as your food. And though your clothes be not so fine as you would wish, yet mind, that "these of whom the world was not worthy, wandered about in sheeps skins and goats skins:" And, if you be not so outwardly splendid as others, seek that decking which will "make you all glorious within." When others are following vain fashions, seek ye to be "covered with the robes of Christ's righteousness." And, since you are this day to make a solemn appearance before God your heavenly Father, your must be sure, like Jacob, to come in the garments of your elder Brother, otherwise you cannot expect your Father's blessing. Put no confidence in your own righteousness; for it is no better than rags, or a garment full of holes, the least whereof is sufficient to let in the curse of God upon you. Therefore "put on the Lord Jesus," if you would this day appear before God, and be accepted of him. Take care also, that your bodies this day be gravely and decently apparelled, and beware of pride and vanity this way, if ye would have God to own you; the adorning which he recommends, is not that "of platting the hair, wearing of gold, and putting on of apparel, but the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price," 1 Pet. iii. 3. 4. Most people on the Sabbath are concerned to adorn their bodies with their best clothes; but, alas! who among you is careful to attire his soul as he ought on this day, when he is going to meet the blessed Redeemer of souls, the King of glory?

Mind your souls chiefly this day, and take care, whatever you be doing about your bodies, that your hearts be employed in spiritual meditations. Do you comb your head? you may think how numerous your sins are; they are "more than the hairs of your head," so that "none can reckon them," Psal. xl. 12. And to

be sure, if you cannot reckon them, you are far less able to reckon for them. Do you wash your hands? think on the necessity of "washing your hands in innocency, that so ye may compass the altar of God." For these that would "ascend the hill of God, and stand in his holy place, must have clean hands and pure hearts." Holiness both in heart and life is absolutely needful, in order to our enjoying communion with God in ordinances.

V. As soon as possibly you can, retire this morning for the duties of secret prayer, praise, reading the word, meditation, and self-examination. Much of the Sabbath, and especially the morning of it, should be spent in praising and thanksgiving, upon account of God's goodness both common and special, manifested in the works of creation and redemption. It is a most necessary and proper duty, to "shew forth God's loving kindness on the Sabbath morning," Psal. xcii. 2. Thanksgiving is the great end of the day, and of the mercies of it; "the redeemed of the Lord" ought this day to sing, "His mercy endureth for ever," Psal. cvii. 2. for God sent his Son to redeem us for this very end, that he might have from us "the praise of the glory of his grace," Eph. i 6. 12. 14. And if you deny him praise, you do what you can to disappoint him of the design of this wonderful work: Many serious souls think the Sabbath should be spent only in prayer, mourning, mortification, &c. and almost wholly neglect the duty of praise, which ought to be the principal, and wherewith God is best pleased. Remember, that praise is not only the end of the day, but the end of your lives; yea, the design of all God's works: God made man the tongue of the creation, to trumpet forth aloud what the rest of the creation do but silently whisper.

Directions in performing the foresaid duties.

BEFORE I proceed further, I shall give some special advices concerning the duties of secret reading, prayer, and self searching.

I.

I. *Of reading the Word.*

1. As to the reading of God's word, if you would do it with profit, then, 1. Look up to God for his blessing upon it. When you begin, pray that he may "open your eyes to see the wonders of it," and that he may "open your ears and hearts to hear and comply with it as the voice of God.

2. In reading the word, quicken yourselves to all possible attention. As children will rouze up themselves at the reading of their father's will, out of expectation of some portion or legacy bequeathed them therein by their father; so ought you to rouze up yourselves in reading of the word, in regard of the many rich and precious legacies which our Saviour hath bequeathed to you, in that last will and testament of his, sealed by his own blood.

3. Read the word with holy reverence, as if Jehovah himself stood by, and spake these words unto you; for reading is a kind of holy conference with God, and therefore ought to be gone about with a holy awe and concern. I do not mean that this reverence is to be shown to the paper and print, but the matter contained therein; though even these, as the dead bodies of saints, ought not to be used dishonourably, as I have heard some graceless merchants do, by rolling up their small wares in leaves of the bible. Is this like the practice of the ancient martyrs, who made more account of a leaf of the bible than of a treasure? And indeed the leaves of the bible, in some sense, are the field where the treasure is hid, and the pearl of price may be found; they are the swadling clothes of the holy Jesus. And therefore, in the next place,

4. Have an eye to Christ in every thing ye read, for he is the end, scope, and substance of the whole bible, and every thing in it is reducible to him.

5. Read it with application to yourselves, as if God spoke to you by name and sirname in every line of it. Read it as if it were a letter sent straight from heaven to you, to warn you against sin, and to persuade you to faith and holiness. Let us accept of its reproofs and admonitions with thankfulness, and say,

say, What a mercy is it that we may read our Father's will in our mother-tongue, and that God speaks his mind so plainly to us in his word?

6. Mark the special passages of the word, either those that are most important in themselves, or most applicable to you. Mark the duties injoined, and sins forbidden, with the promises to the one, and threatenings against the other: Fasten these upon your memories, and hide them in your hearts; meditate on them, and pray that God may keep them in your minds, ready for use against the time of need.

II. *Of Secret Prayer.*

As for secret prayer, take these directions, if you would speed in it.

I. See that you be new creatures, and born again, if you would pray aright. A child, while in the womb, cannot cry; so no more can you cry, *Abba Father*, while in the womb of a natural state. An unconverted man's prayers are not accounted prayers before God: The long prayers which Paul had, while a Pharisee, were not reckoned prayer at all; but, when he is a converted man, we are told then, with a *Behold*, that he prayed, Acts ix. 11.

II. Be frequent in this duty, for your needs are many. God hath erected the "throne of grace for the time of need," Heb. iv. 16. And he hath left the more needs upon us, that he may the oftener hear from us; he loves to hear his people's voice, and great need have we to let him oft hear it; for we have many lusts to be subdued, many graces to be strengthened, many doubts to be resolved, and many grievances to be redressed: Therefore be frequent in your addresses to God. Frequency begets familiarity, and familiarity confidence; we go boldly to his house, we often visit. Eusebius tells us of the apostle James, surnamed the Just, that he kneeled so oft and so long in secret prayer, that his knees became as callous and insensible as a camel's. And he tells us of the first Christian emperor, Constantine the Great, that he kneeled very much in secret prayer: And, for an example to others, that he had his

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image in his coins, pictures, and statues, represented in the same praying posture, with his hands spread abroad, and his eyes lift up to heaven. King David was frequently in this exercise, Psal. lv. 17. "Evening, morning, and at noon, will I pray and cry aloud." And, if that be not enough, he says, Psal. cxix. 164. "Seven times a day will I praise thee, because of thy righteous judgments."

II. Affect privacy and retirement in it. Strive to let no ear hear but God's; for his ears are open to the most whispering prayers that can be put up. Not that we should be ashamed of our duty, but that we may evite misconstruction, and hide pride from our eyes; for, when there is a desire that men should take notice of our prayers, God takes no notice of them, unless it be to abhor and reject them. But if you be so circumstanced, that you cannot pray without being observed, you cannot help it; for it is better to hazard the censure of others, than the neglect of prayer: Only take heed there be no ostentation in the doing of it.

III. Pray with holy awe and reverence of God, before whom you sist yourselves. Labour for as much devotion and seriousness in prayer, as if you were taken up and presented before God on his royal throne, with millions of glorious angels ministering to him; or, as if you saw death and the grave on the one hand, and heaven and hell on the other; or, as if you heard the saints singing in heaven, or the damned roaring in hell. Do you not believe these things as well as if you saw them? and why are you not as serious as if you did see them?

IV. Study to pray in faith, eying the power, mercy, and promise of God, and relying upon the mediation and righteousness of Jesus Christ; for these who pray thus, shall not seek God in vain. This kind of prayer is like Jonathan's bow, 2 Sam. i. "that never returns empty."

VI. Pray with fervency and importunity: Why? for ought you know, this may be the last Sabbath you may see, the last sermon you may hear, and the last prayer you may put up. Pray therefore as a dying

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man would and should do. Remember how fervent you have seen some dying persons in prayer, and labour for the same frame and fervency. You should seek this day, to have such a feeling of spiritual wants, and to have your bowels so pinched with a sense thereof, that, like the hungry and almost starved beggars, you may cry aloud for the bread of life. Let your prayers be the travail of your souls, and not the labour of your lips. Let your hearts be suitably affected in all the parts of prayer; never leave confession without some sorrow for sin, nor petition without some sense of the worth of mercies, nor thanksgiving without some solace and joy in God, the Author and Fountain of all our happiness. Let your affections correspond with your expressions, and continue instant in prayer. You ought this day, like Sampson, Judg. xvi. to "bow yourselves with all your might" in prayer, to pull down the pillars of Dagon's temple, and the strong holds of sin in your souls. "Lift up your hearts with your hands to God in the heavens, and stir up yourselves to take hold of him:" Cast yourselves down at his feet, and say, as once a great man did to his prince, 'I am resolved never to rise till I obtain mercy."

VII. Use arguments with God in prayer, either taken from God's power and mercy, or from your misery and necessity. Dost thou doubt, O man, if thou be converted? then lie sobbing before God, like that leper, Mat. viii. "Lord, if thou wilt, thou canst make me clean;" *q. d.* Lord, thou mayest do as thou wilt; but this I know, though thou should never help me, that thou can do it. Thou hast power enough, yea, it is easy for thee, and will be no manner of trouble to thee, to change my heart, and give me an alms of mercy. Thou hast mercy as well as power; I have heard a good report of thy mercy, that "the King of Israel is a merciful King, and delights not in the death of a sinner," and that "his mercy endures for ever." Lord, here a poor condemned rebel comes in upon the proclamation, to accept of the King of Heaven's indemnity: I lay myself at thy feet, content to accept of

mercy

mercy upon any terms? "Haſt thou not one bleſſing for me, even for poor me, O my Father?" If there be not enough of merit in Chriſt to ſave me, I do not ſeek ſalvation; but in him I know there is a fulneſs of redundancy, a treaſure that cannot be emptied. And, Lord, art thou not willing as well as able? Haſt thou not opened thy ſide, that I might look in and ſee the yearning of thy bowels? yea, I have heard them many times ſounding towards loſt ſinners: Why then ſhould I go dwell with everlaſting burnings? "What profit, Lord, is there in my blood? The dead cannot praiſe thee, they that go down to the pit cannot celebrate thy goodneſs." Is it not better to make me a friend, than let me be an enemy? Is it not better that I ſhould eternally ſing thy praiſe, than live for ever blaſpheming thy name? "Lord, what ſhall I do to be ſaved? Is there no balm in Gilead for a wounded ſoul?" Is there no hope for a diſtreſſed ſinner? Is there no city of refuge for a purſued criminal? Lord, I am come like a ſtarving beggar to the laſt door for relief, if thou help me not I muſt periſh at thy threſhold, I can go no further Could we believingly make uſe of ſuch arguments as theſe, Chriſt's pitiful heart would burſt out in midſt thereof, and ſay to us as to the woman of Canaan, Mat. xv. "O woman, great is thy faith, be it to thee even as thou wilt."

VIII. As on Sabbath morning we ſhould addreſs God with more ſolemnity and intenſeneſs, and with greater length than ordinary; ſo alſo with ſpecial petitions for the day. 1. Pray for yourſelves that God may give you hearts and frames to ſanctify a Sabbath to the Lord; that he may prepare your hearts for hearing, ſtrengthen and ſanctify your memories, go alongſt with you to the ſanctuary, and allow his preſence there. Before you enter upon the public work of this day, labour to get your hearts poſſeſſed effectually with theſe truths: That God muſt work his own work in you and for you, or it will never be done; and without him you can do nothing: That there is no healing virtue in the waters of the ſanctuary, unleſs the Angel of his preſence deſcend and move them: That as in the

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firſt creation the Spirit moved on the waters, and then the living creatures were formed; ſo the Spirit muſt move upon the waters of ordinances, before they can produce or increaſe ſpiritual life; and as he muſt move upon the ordinances, and give virtue to them, ſo he muſt move upon your ſouls in attending on them. Pray earneſtly then, that God may give you his Spirit to prepare you for hearing of his word, and to aſſiſt you in hearing; and, particularly, that he may give you attention to hearken, underſtanding to conceive, wiſdom to apply, judgment to diſcern, faith to believe, memory to retain, and grace to practiſe what you ſhall hear; that ſo the word may prove unto you "the ſavour of life unto life," and not "the ſavour of death unto death." O pray fervently, that it may not be your condemnation to go to the ſanctuary every new Sabbath to get new bands laid upon you, to get your hearts more hardened, your affections more deadened, and your ſouls ſlain by the words of God's mouth; but that the word may be attended with ſaving power, for your conviction of ſin, and your converſion to God in Jeſus Chriſt the Mediator. Be ſo intent for Chriſt's preſence this day, that no Lord's day may ſatisfy you without the Lord of the day. O what is the beſt day that ever was without the Ancient of days? What are the ordinances of God, without the God of ordinances? What are the aſſemblies of ſaints, without the Maſter of aſſemblies? What is a ſermon, without a Saviour? What is a communion table, without a communion with God? What is a Sabbath-day, without the Lord of the Sabbath? Proteſt therefore in a humble but an importunate manner, that you will be ſatisfied with nothing this day, without his preſence; ſay with Moſes, Exod. xxxiii. 5. "If thy preſence go not with me, carry us not up hence." And cry to him with the church, Iſa. lxiv. 1. "O that thou wouldſt this day rend the heavens! O that thou wouldſt come down, that the mountains might flow at thy preſence."

2. Pray for him that diſpenſeth the word, that God may open to him both a door of utterance, and a door of entrance; and particularly, that God may direct

direct him to speak something that may be suitable to your case. It is a great loss to yourselves, as well as to ministers, that you pray so little for them: What is the reason that many times ministers are straitened in delivery, do not reach your hearts, nor speak closely to your case? it is because you pray not for them. Mind that sad threatening, Ezek. iii. 26. where the Spirit saith to the prophet, "I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house." O pray against this sad judgment, and beg that God may loose the minister's tongue, and put a word in his mouth for you. Can you expect a blessing on your food, when you will not so much as seek it from God, by praying for him that is to break the bread of life to you?

3. Pray for the whole congregation, that the Sabbath may be a day of the Son of man, and a day of God's power unto them: Pray that Christ may mount the white horse of the gospel, gird his sword on his thigh, and ride in triumph among them; that the arrows of his word may be sharp, and pierce hearts. Beg that some may be convinced, others strengthened, and others comforted: Pray that God's word preached, may not only be as a living song to the hearers, as Ezek. xxxiii. but as a lively song to them, that many may have it to say as David, Psal. cxix. 50. "Thy word hath quickened me." Pray that God may this day make his word as a "sharp two-edged sword," to divide betwixt sinners and their sins; that he may cause its point prick their hearts and savingly wound their consciences, and make its edge fetch blood from their lusts, yea hew them in pieces like Agag, before the Lord. Pray that God may make his word both as a fire and a hammer to the congregation; a fire to burn up the stubble of their corruptions, and a hammer to break the rocks of their hearts into pieces. Pray that it may be as the key of David, both to open and shut many hearts on this day; a key to open hearts, so as they may never more be shut upon Christ when he stands and knocks at them; and a key to shut hearts, so that they may never open to sin and

when they knock for entrance. Pray that the whole congregation may get grace to hear sermons, and put up prayers this day, as if they were the last that ever they were to hear or put up in this world: And that Zion's King may take to himself his glorious conquering power, and in his majesty ride prosperously; and that he may make the arrows of his word "sharp in the hearts of his enemies, so that the people may fall under him."

IX. You must take care, that your secret prayers on Sabbath morning be early and seasonable, that they interfere not with family-worship, which ought this morning to be timeously performed before the public worship begin; for one duty must not justle with another, every duty is beautiful in its season. And in family-prayer you must be more solemn and particular than at other occasions; our sacrifices this day ought to be doubled. O it were happy, if secret and family duties were our souls delight on this day; and if we had such spiritual skill to perform them, that they might be helps, not hindrances to public ordinances.

Lastly, Having this morning put up your fervent prayers to God, you ought to look and wait for a return of them through the day. A wise merchant, that sends a ship to the sea, will enquire after her. Prayer brings your food from afar, look what becomes of it. If you present a petition to a prince, you wait what answer will be returned; and are ye not much more concerned in this case to do it? If you look not after your prayers, it is a sign you have little sense of your needs; little sense of the burden and yoke of sin; little sense of the preciousness of Christ, or the excellency of these mercies you have been seeking. You ought this day to be able to say, as Psal. xxv. 5. "On thee do I wait all the day." Your souls should be still panting after God and the light of his countenance, saying, "O that I may this day behold the beauty of the Lord! O that I may see his power and glory! O that I may taste that he is good? O that I may hear his voice, may bear his image, may be brought into the chamber of presence, and see him through the lattess of ordinances.

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If ye would have a gracious return this day, you muſt be looking above ordinances and duties to him, who is "the dew of Iſrael," and expect the heavenly rain from himſelf; otherwiſe your fleece will remain dry, for all that men or angels can do. Therefore plead with God that he will bleſs and concur with the means, and "breathe upon your dry bones," without which the breath of men can never make them alive.

III. *Of Self-ſearching.*

As to the duty of ſelf-ſearching, it is very neceſſary on the Sabbath morning, in order to prepare your ſouls for the work of the day.

I Enquire into your own ſtate; try whether you be in nature or grace, that, when you hear the word, you may know what belongs to you: For, if you be ignorant of your condition, you may apply promiſes for threatenings; conclude for heaven, when you are heirs of wrath; perſuade yourſelves of the love of God, when you are in a ſtate of enmity.

II. Enquire into your particular neceſſities, what are theſe wants you would have ſupplied by the word, theſe ſins and luſts you would have ſlain by it, what are theſe weak graces you would have ſtrengthened by it, what are theſe doubts you would have reſolved by it, and theſe heart-plagues you would have cured.

III. Enquire into the frames of your hearts, and ſee if they be duly qualified and diſpoſed for attending the public ordinances.

Queſt. What ſort of hearts ought we to bring with us?

Anſ. 1. Bring humble hearts. Conſider that you are pieces of mean and vile duſt venturing into the preſence of an infinitely glorious God, to hear the "voice of the Lord, that is full of majeſty," and ſolemnly to converſe with him, before whom the "angels vail their faces."

2. Bring ſoft hearts, that the word may make ſome impreſſion on them; for an arrow ſhot againſt a ſtone ſticks not, but falls to the ground. Labour to get the "fallow ground of your hearts plowed up, and broken,"

before you come to receive the "ſeed of the word," according to Hoſea x. 12. If you would have the fallow ground plowed up, you muſt ſeek the Lord by fervent and heart-breaking prayer.

3. Bring hunger and thirſt with you to God's banqueting houſe; bring a deep ſenſe of ſoul wants and neceſſities, and longing deſires to meet with Chriſt in the ordinances: For he "fills the hungry with good things, when the rich are ſent away empty." O for the hungry appetites of God's children, when we come to God's houſe! Say, "O that, like a new born child, I may this day deſire the ſincere milk of the word for my nouriſhment! and, O that, like a true child of my heavenly Father, I may love that milk beſt which comes warm from the breaſts of public ordinances!"

IV. Search into theſe luſts and evils that hinder the ſucceſs of ordinances; caſt them out, and guard carefully againſt them. If you would have God this day to hear your prayers, and accept of your ſacrifices, you muſt "regard no iniquity in your hearts," you muſt throw out all boſom luſts and idols. Chriſt ſaith to you this day, as once he did to Judas in another caſe, John xviii. 8. "If therefore you ſeek me, let theſe go their way:" Let your pride, worldlineſs, prejudice, &c. go away; for they bar Chriſt out of the heart.

1. Throw out worldlineſs, and all thoughts about the world, that you may with your whole ſouls this day attend upon God: Say to the cares of the world, as Abraham to his ſervants, Gen. xxii. "Stay ye here till I go yonder to worſhip God." Suffer not a vain thought this day to take up its lodging in your heart, according to Jer. iv. 14. It is ſaid of Bernard, that, when he came to the church door, he would ſay, "Stay here, all my earthly thoughts." Nay, ſay this alſo before you come from home. Worldly hearts will hinder you from getting good of the ordinances; they will make the church like the market-place to you, full of tumult and diſtraction; they will make ſuch a noiſe and buzzing in your ears, that you cannot hear; or they will make you wander in time of hearing, as thoſe, Ezek. xxxiii.

xxxiii. 31. Nay, they will make you weary of all Sabbath work, as thoſe, Amos viii. 5.

2. Lay aſide ſelf-conceit, or a good opinion of yourſelves, your duties and performances; count all theſe but "dung and loſs for the ſaving knowledge of Chriſt." For, if you lean upon your prayers and preparations this day, as any piece of righteouſneſs before God, this will mar your acceſs to God this day, and make the ordinances prove dry breaſts to you.

3. Throw out all prejudices againſt miniſters, and againſt the laws of Chriſt; and with meekneſs lay your ear and heart open to receive inſtruction, ſaying with Paul, "Lord, what wilt thou have me to do?" and with Samuel, "Speak, Lord, for thy ſervant heareth."

4. Guard againſt doubtings concerning the truths of God, and myſteries of religion: Let us captivate and ſubject reaſon to faith, and deal with it, as Joſhua did with the Gibeonites; he made them "hewers of wood, and drawers of water, for the ſervice of the temple:" So let us make reaſon ſubject to faith, and ſerviceable to religion; but no wiſe ſet it up as a ſtandard for examining its myſteries by, ſince they are above its reach.

5. Beware of erroneous principles; for theſe will mar the good of ordinances to you; while there is an error in the foundation, you cannot be "built up in the moſt holy faith." Chriſt bids us "be wiſe as ſerpents;" and ſerpents (they ſay) whatever injury is offered to them, their great care is to preſerve their head. Let it be our great care, then, not only to preſerve our hearts and hands from ſin, but our heads from error; eſpecially when there are ſo many falſe teachers going abroad, ſeeking to "pervert the ſimple, by fair words and falſe ſpeeches."

6. Beware likewiſe of ſchiſm and diviſion, and guard againſt thoſe who are inſtruments to divide and ſcatter Chriſt's ſheep. Do not ſtraggle from Chriſt's flock, but abide cloſe by the place where the good Shepherd feeds his flock, "and makes them to reſt at noon," and do not "turn aſide after the flocks of the companions," Cant. i. 7.

I refer

I refer the handling of the duties of maſters of families, as ſuch, till afterwards: Only, it ought to be their care early to call their families together to pray with them, and praiſe God; and to cauſe them riſe as early this day as others. Let not your ſervants and children waſte away this morning in ſleep and idleneſs, but call them up as early to God's work this day, as you do to your own upon other days.

How blame-worthy are theſe families, and eſpecially the maſters thereof, who on week-days can riſe betimes to follow their worldly buſineſs, but on the Lord's day do ly longer in bed than ordinary, giving themſelves to carnal eaſe and reſt? Is this to keep holy the Sabbath-day, thus to ſleep and loiter away the firſt and chiefeſt part thereof? Is this the way to accompliſh the work of the Sabbath, to promote the glory of God, and carry on the work of your ſalvation? All of you have great work to do this day; therefore riſe early to it, as the Iſraelites did to the beſieging of Jericho: They had been encompaſſing the city ſix days before; but we are told, Joſhua vi. 15. That "on the ſeventh day, they roſe early about the dawning of the day, and compaſſed the city ſeven times:" And ſo that day they became maſters of the city. And, according to the beſt expoſitors, this ſeventh day, on which the walls of Jericho fell down, was the Sabbath. Now, O Chriſtian, as the Iſraelites had the ſtrong walls of Jericho, ſo haſt thou the ſtrong holds of ſin to batter down this day; thou haſt theſe Canaanites to conquer, which would keep thee out of the promiſed land: Therefore imitate the Iſraelites, and riſe early this morning to your work: The walls are thick, your enemies ſtrong; if you would expect then to conquer on the Sabbath-day, and triumph againſt night, ſee that you begin the ſiege early.

And, if you would manage the work ſucceſsfully, you muſt ſet about and carry it on conjunctly, as well as ſeparately; by family-prayer, as well as ſecret-prayer: And ſee that all in the family attend family-worſhip this morning. Likewiſe, as occaſion offers, exhort your children and ſervants to prepare themſelves for the

the public worſhip by the performance of ſecret duties, particularly reading and prayer. When you are at meat this morning, ſhew by your holy ſpeeches, that your minds are not forgetful of the work of the day. Check playing and idle talking, both in children and ſervants, and labour to engage them by your example, to ſhew a more grave and ſerious air in their countenances this morning, than upon other occaſions.

Let as many of them as can be conveniently ſpared, accompany you to the public ordinances; and ſuffer none of them to be abſent therefrom, except in caſes of neceſſity. Remember the fourth command, "Thou, thy ſon, thy daughter, thy man-ſervant, and thy maid-ſervant, and all within thy gates." Let not the dreſſing of meat for you, keep ſervants from the houſe of God this day; but ſee that you be able to ſay with Cornelius, (who feared the Lord with all his houſe) "We are all here preſent before God." Though children be young, yet bring them with you; for they are capable of getting good by the word ſooner than we are aware. The ſcripture takes ſeveral times notice of little ones in the ſolemn aſſemblies, Deut. xxix. 11. Ezra x. 1. Acts xxi. 5. If we lay our children by the pool-ſide, who knows how early the Spirit of God may help them in, and heal them? Take your families alongſt with you to the church; leave them not behind you, to come ſtraggling to the church after worſhip is begun; nor allow them to drop away before it be ended. This is very indecent and diſorderly; you would not allow them to do ſo with reſpect to your work. If you were going to the harveſt field, you would not ſuffer them to come or go when they pleaſed. No, you would oblige them all to be ready timeouſly to come forth together, and fall to their work at once, and tarry till they looſed from work together: And ſhould you not be as much concerned for God's work, as for your own; for the buſineſs of eternity, as for the affairs of time?

Concerning

Concerning our going to the Church.

In the next place, let me give ſome advices relating to your behaviour in going to the church, proper eſpecially for you whoſe houſes lie ſomewhat remote from it.

Having dreſſed your ſouls, as well as may be, this morning, according to the foreſaid directions, go forth, watching over your hearts and ſenſes, having the lively impreſſion of God's eyes upon you, and believing that he takes ſpecial notice of all your thoughts, words, and actions this day.

If you walk in company with others, take heed to your words, that they be ſavoury and ſuitable. O that people would guard againſt worldly diſcourſe in their going to the church (which very much diſcompoſeth the heart for the public worſhip) and would talk of ſpiritual ſubjects, of the deſign and work of the day, and encourage one another to it! How pleaſant would this be! This was the ancient practice of God's people, Zech. viii. 21. and we ſee how much David is taken with it, Pſal. cxxii. 1. "I was glad when they ſaid unto me, Let us go into the houſe of the Lord;" *q. d.* It was the moſt pleaſant ſound I heard all the week through, to hear people encouraging one another to aſſemble to God's public worſhip, in God's houſe, upon God's day. This to him was the moſt pleaſant journey ever he went; he was not backward to it, he did not weary of it: nay, it was "the joy and life of his ſoul;" he was glad of it. How few among us are in this frame! Alas! inſtead of it, there are many in our day glad of any trifling excuſe to ſtay them at home, or take them away from the afternoon's ſermon.

If you live at ſome diſtance from the church, and be tryſted with carnal company by the way, who ſavour nothing but the world; it is beſt for thee to retire from them to thine own meditations, leſt thou be infected with their carnal and corupt communications: For even a Peter, when he is converſing and warming his hands with the enemies of Chriſt, his heart turns ice cold and frozen

frozen to Chriſt his Maſter, till a love-blink from the Sun of righteouſneſs thawed it again.

If better meditations offer not to thee by the way, I ſhall furniſh thee with ſome very ſuitable from natural things, which are objects of your ſenſes.

If it be in a winter morning thou goeſt out, when the ſun is but riſing, think, if one ſun make ſo bright a morning, what a ſhining morning will that be, when Chriſt, with all his bright angels and ſaints, ſhall break through the clouds, when there ſhall be as many ſuns as we ſee ſtars in a winter's night? O! ſhall I be one of thoſe that "ſhall ſhine as the ſun, in the kingdom of my Father?"

If it be in the ſpring time, and when a pleaſant rain is falling upon the graſs and corns, think, the Sabbath ſhould be a grow-day for believers. This day God is as the "dew to Iſrael." O that my ſoul may "grow as the lily, and revive as the corn!" O that I may grow inward in ſincerity, and outward in good works: downward in humility, and upward in heavenly mindedneſs! Let the doctrine of God's word this day drop on my ſoul, as "the ſmall rain upon the tender herb, and as the ſhowers upon the graſs," that I may wax taller in grace, and ſtronger in faith and love. This day I ſhould be "going from ſtrength to ſtrength," according to Pſal. lxxxiv 7. As the bee is buſy in going from flower to flower, ſtill gathering honey as ſhe paſſeth; ſo ſhould I this day go from duty to duty, from one ordinance to another, from praying to reading, from reading to hearing, from hearing to meditating, ſtill gathering grace and ſtrength as I go.

Doſt thou look to the heavens? Think I have my Saviour and my all there; there is the place of my everlaſting abode. Senſe tells me what the outſide of it is; yet that ſpangled roof over my head is but the pavement of that glorious palace, where I ſhall enjoy my eternal Sabbath, and my everlaſting reſt in Chriſt's boſom. O my ſoul, yonder is Goſhen, the region of light; yon twinkling ſtars, ſhining moon, and flaming ſun, are but as lanterns hanging out at my Father's houſe to light thee, while thou walkeſt in the dark ſtreets of the earth.

Little doſt thou know the glory, mirth, and joy, that are within: O what are worldlings joys to them! O let my affections and deſires this day mount thither, that this may be one of the days of heaven to my ſoul!

Again, think, the Lord hath ſpread out the "heavens as a curtain," Pſal. civ. 2. and, notwithſtanding of its rapid motion, this curtain hath continued ſpread near theſe ſix thouſand years, and not one hole is to be ſeen in it to this day. Is not heaven then a ſafe place for me to lay up my treaſure in, where none can break through and ſteal it from me? O that my portion and treaſure may be there; "that, where my treaſure is, there my heart may be alſo!"

Doſt thou ſee the clouds? Think on the day when Chriſt will rend and break through them; as he went up triumphing in a cloud to heaven, in like manner he ſhall come again. Are the heavens of ſuch bright and pure matter? Think on the purity of the inhabitants thereof. There is no room, no, not a foot-breadth, for impure perſons in the heavenly Jeruſalem, where the gates are of pearl; no profane ſinner, no unclean thing ſhall enter there.

When thou walkeſt on the ground, think, this whole earth is but my Father's footſtool, that he hath given me to tread on: O how glorious then muſt his palace be! yet it is mine in Chriſt. Again, this earth "hangs upon nothing," Job xxvi. 27. O ſhall I be ſo fooliſh as to hang my hopes upon that which hangs on nothing? Again, wonder at God's power and faithfulneſs, that, notwithſtanding it hangs as a ball in the air, and hath had many dreadful tempeſts upon it, and terrible earthquakes within it, yet God hath kept it from moving out of its place for near theſe ſix thouſand years paſt.

Doſt thou tread upon the graſs? Think how God calls thee thereby to remember thy fading life and withering condition, every ſtep thou makeſt, Iſa. xl. 6. "All fleſh is graſs," and death is coming with his ſcythe to mow down this graſs: And, though ſome graſs eſcape the ſcythe in ſummer, when it is freſh and green, yet the winter froſt will wither it away; ſo, though you eſcape the ſcythe of death in the ſummer of your youth, yet the winter of old age will come and wither you.

Doſt

Doſt thou paſs over a little brook or rivulet in the way? Think, O if I could ſay this day with the Pſalmiſt, Pſal xlii. 1. 2 "As the heart pants after the water brooks, ſo panteth my ſoul after thee, O God; my ſoul thirſteth for God, for the living God; when ſhall I come and appear before God?

Doſt thou go up an aſcent? Think, the way to heaven is all up the hill, Pſal. xxiv. Lord, ſtrengthen me to climb it, without fainting or ſliding back. O that my ſoul this day may be aſcending to God, and God may be deſcending to me!

Doſt thou behold the ſea? Wonder at the ebbing and flowing of it, and at God's power and goodneſs, that ſets reſtraining bounds to it. How eaſily might that power, that makes it to flow 20 feet, make it flow 200 feet? and ſo it would overflow our ſea towns and adjacent coaſts; but the Lord's goodneſs commands it back again by its ebb.

Doſt thou ſee a ſhip in the ſea? Think, Chriſt's church is compared to a ſhip; this world is the ſea through which ſhe ſails; believers are the paſſengers; God is her pilot; the angels are her rowers; faith is the helm; hope is the anchor: For a maſt, ſhe hath, in midſt of her, erected the ſaving tree of the croſs; the graces are the ſails hanging thereon; the Spirit is the wind that fills them; but Chriſt alone is the bottom that carries all ſafe and ſure to the haven of eternal reſt and felicity. O let my ſoul lean upon no other bottom. Again, think how mercifully Chriſt delivered his diſciples, when toſſed in a ſhip, on the ſea in a dark night. My ſoul is a little ſhip, often ready to be overwhelmed with the wares of temptations; O then, when it is in this danger, let me awake Chriſt by my prayers. Again, as it is ſaid of the mariner, with reſpect to his ſhip, that he ſails always within four inches of death; ſo it may be ſaid of the ſoul in relation to the body, that it lives ſtill within four inches of eternity. If theſe earthen veſſels break then our ſouls are immediately ſet a drift into the bankleſs and bottomleſs ocean of eternity. Lord let not my ſoul launch out into that deep, while I am uncertain whether it ſink or ſwim.

Doth it rain upon thee while the sun is shining? Think, if the sun of God's countenance shine on me, I may well be content to be wet with some rain of affliction: This easily doth counterbalance any trouble whatsoever.

Art thou drawing near to the church? Then put up some fervent ejaculations and prayers for God's blessing and presence. Say, as Abraham's servant did, when he came to the well of water near the city, Gen. xxiv. 12. "O Lord God, I pray thee send me good speed this day." "Let me not miss my errand; let it be the day when salvation shall come to my heart and house; let it be the day of my new birth, the day when my hard heart will be broken; let it be a day to be had in everlasting remembrance. As I am drawing nigh to thy house, Lord, draw nigh to my soul, and let me have a meeting with thee this day. As thou art to knock at the doors of my soul by the hammer of thy word this day, Lord, come and make patent doors for thyself, and command thy loving-kindness to break in. Lord, open my eyes, that I may see the wonders of thy law; open my ears, that I may hear the charming voice of the Son of God; open my heart, that the king of glory may enter in; and open my lips, that my mouth may shew forth thy praise."

Dost thou come within sight of the church? Let thy heart rejoice to see Jerusalem a quiet habitation, and pray that God may still "create a cloud of defence upon every dwelling place in mount Zion, and upon all her assemblies;" and that "the mountain of the Lord's house may be exalted above all mountains." We ought to be much concerned for the church, and "prefer Jerusalem above our chief joy." Let us do, in a spiritual way, what Simon Maccabæus did in a natural, who, with three years labour, took down the top of the mount Acra in Jerusalem, that no hill there might compete in height with the temple of God: So let us cause the greatest mountain of secular interest vail to the mountain of the house of the Lord.

Do you see a poor man begging by the way? Let it awaken your gratitude and thankfulness, that you are

not

not in his case, and he in yours; and that you are not begging from him, instead of his begging from you. Hearken, how importunate some beggars are; with what warm and feeling expressions do they plead? they uncover their sores, and shew their maladies, and use all methods to move our compassions; when we think to put them off with excuses or refusals, yet they follow us, and by their importunity draw an alms from us: Then think with yourselves, O why do not I thus with God? why am I so careless in seeking an alms of mercy from him? is not my need greater than any beggar's? is not the alms I am seeking far better? is not the fulness and pity of the Giver infinitely more? and shall I be so formal and lifeless in prayer? It was a good counsel of one, that bade people learn to pray of beggars.

As it is one of the duties of this day to make collections, and bestow alms for the relief of the poor; so you should take heed that you perform this duty in the right manner; that you do it not for the praise of men, but for the glory of God. Pray that your alms may be perfumed by the incense of Christ's merits, that they may be a "sweet smelling sacrifice unto God." Would you have a bountiful alms from God this day? then give liberally to his poor. Remember Christ's eye is upon you, and ngticeth from heaven what every one casts into his poor this day, as well as he noticed the poor widow's casting in her two mites into the treasury, when he was here upon earth. Though you have not much to yourself, yet you are bound to give somewhat; and, if it be given in sincerity, God will graciously accept of it, though it be but two mites. But sure this will never break you, nor waste your substance, but rather increase it, and obtain a blessing thereon. I pity those miserable persons who want not money to tipple and drink with, but yet have none to bestow upon God's poor.

Directions concerning the Public Worship.

I proceed to the second thing proposed, What is necessary to be done in time of public worship, and when we enter into the church.

I. "Keep

I. "Keep thy foot when thou goeſt into the houſe of God," Eccl. v. *i. e* Look to your affections, which are the feet of the ſoul, by which men go to God, and walk or converſe with him. Firmly believe, and conſtantly remember, that God's eye is very much on your behaviour while you are in his houſe. Therefore in the tabernacle, which was the place of public worſhip, it was commanded, Exod. xxv 37. "Thou ſhalt make ſeven lamps, and they ſhall light the lamps that they may give light;" to teach us, that nothing there could eſcape God's ſight; for in his houſe there was always light. You cannot ſin in ſecret there, for there are ſeven lamps to diſcover your miſcarriages in the Lord's houſe. And, when the temple ſucceeded the tabernacle, God ſays of it, 1 Kings ix. 3. "Mine eye ſhall be there perpetually." God hath an eye, 1. of Obſervation, Jer. xvi. 17. to notice with what ſincerity and livelineſs you offer your ſervices and performances. 2. An eye of good will, Amos ix 4. to approve and bleſs you, if you worſhip him ſincerely and faithfully. 3. An eye of indignation, Jer. xxii. 10. to bring wrath on you, if you approach God irreverently, worſhip him careleſsly, and profane his day. Now, you may be aſſured of it, that God is as jealous of his courts under the goſpel, as he was under the law, and doth take ſpecial notice of his people's behaviour there; for he tells us, "Where two or three are gathered in his name, he is in the midſt of them," Matth. xviii. 20.

As you ought to have a lively ſenſe of God's omniſcience when you enter God's houſe, ſo you ought to have awful impreſſions of God's greatneſs, into whoſe preſence you come, and a deep ſenſe of your vileneſs and unworthineſs to appear before him: And therefore be putting up ejaculations to God for acceptance in Chriſt Jeſus. I do not mean that you ſhould ſtand up (as ſome do) to private prayer in a public way, as the Phariſees did of old in the ſynagogues, to be ſeen of men, for which our Saviour reproves them, Mat. vi. 5. 6. telling us, that ſecret prayer ſhould be performed in a ſecret manner: And far leſs ſhould this be practiſed (as ſome do) when the congregation is employed

employed in other worship: for this were a confounding of worship, and unacceptable to him who is the God of order, and is plainly reproved by the apostle; 1 Cor. xiv. Alas! it is to be suspected of many that do so, that these are all the prayers they use on Sabbath morning, for preparing themselves or their families for the public worship. But, if you come in before worship be begun, it is very proper you have your private ejaculations, and be lifting up your thoughts to heaven in a private manner; and, when you are set down in your seats, see if you be able to give a satisfying answer to that question the Lord put to the prophet, 1 Kings xix. 13. "What dost thou here, Elijah?" Can you say, "Lord, I have come, at thy command, to the place where thy honour dwelleth, to the place where thou useth to tryst with thy people, that I might meet with thee, and get a glimpse of thy countenance?" Alas! it is much to be regretted, that many come to church, they cannot tell for what end, like those Ephesians, mentioned Acts xix. 32. "The more part knew not wherefore they were come together." They come for nothing, and they ordinarily go away with nothing.

But as for you, whose errand is to meet with God, and get quickening to your souls, look to the frame of your hearts, set yourselves to hear God's word, and join in his worship with great reverence and fear; consider, not only ministers (God's ambassadors) are present, but the glorious angels are present, nay, the God of angels himself is present; therefore say, as Jacob did of Bethel, Gen. xxviii. 16, 17. "Surely the Lord is in this place. How dreadful is this place! This is none other but the house of God, and the gate of heaven." In every part of God's worship, this day, whether singing, praying, hearing, partaking, study to behave as one that believes he is sisted in the presence of the all-seeing God, as one that is working for his immortal soul, as one that, within a few days, shall enter the gates of death, and render an account at the bar of the great Judge of the world.

II. Study to be at the beginning of worship, that you may be able to say with Cornelius, Acts x. 33. "Now we are all here present before God, to hear all things that

that are commanded thee of God." Think not that you are in time if you win to the lecture or ſermon, though you miſs the prayers that went before; for, if you ſinfully miſs theſe, you have no ground to expect good by the whole day's preaching, ſince it is by the means of the public prayers that the word is ſanctified to you, and you are prepared for it; and what good can the word do you, if God bleſs it not to you? and how can you look for the bleſſing, if you come not to ſeek it? It is not the way to profit by one ordinance, to neglect another. To be late of coming is offenſive to God, ſtumbling to ſerious Chriſtians, and injurious to your own ſouls. Alas! upon what ſmall and frivolous excuſes do many ſtay back from the public worſhip, or linger in coming to it? A little buſineſs, a little rain, ſnow, or cold, will detain them from the means of ſalvation. You that cannot hear the word, or come in time to God's worſhip for a little cold now, conſider what an alteration there will be in hell; there it will be hot enough, and you ſhall not have liberty of hearing. Did the cold hinder you? There the heat ſhall puniſh you for it. Doth a little rain or ſnow keep you at home, when Chriſt is calling you to receive him? How then will you endure that horrible tempeſt, which he will rain on goſpel-ſlighters, even a flood of kindled brimſtone that wil never ceaſe nor quench.

III. When you firſt ſee the miniſter this day in the pulpit, think, "O how welcome ſhould I make him that bringeth glad tidings, even the news of reconciliation to a periſhing world? Lord, how great is thy clemency to us this day, in ſending thy ambaſſadors with an olive-branch of peace, and not a trumpet of war in their mouths?" Conſider our reiterated rebellions and provocations, it might have been expected we ſhould have had a fearful meſſage ſent us, like that of the flying angel, Rev. viii *ult.* "Wo, wo, wo to the inhabitants of the earth," &c. But, inſtead of this, we have the ſweet meſſage in Iſa. lv. 1. renewed, "Ho, every one that thirſteth, come to the waters, and he that hath no money, come, buy," &c. and that in ver. 7. "Let the wicked forſake his way, and the unrighteous man

man his thoughts, and let him return unto the Lord, and he will have mercy upon him," &c. That is a joyful ſound. "How then ſhall we eſcape, if we neglect ſo great ſalvation?"

IV. Study to be devout and reverend in the public worſhip, both as to the frame of your mind, and geſture of your body. It was a good advice of one, for this end. "Fix your eye on the miniſter, your ear on the word, and your heart on God." Awe your hearts into a holy reverence, by viewing the holineſs and power of that God whom ye worſhip, and revolving his titles of majeſty; ſo did the Pſalmiſt, Pſal. lxxxix. 6, 7, 8. "Who in heaven can be compared to the Lord? &c. God is greatly to be feared in the aſſembly of his ſaints, &c. O Lord God of hoſts, who is a ſtrong Lord like unto thee! &c. Make a covenant with your eyes," that they gaze not about in ſpying your neighbours cloaths and geſtures. A gadding eye is the ready way to make a wandering heart. The devil hath many objects to tempt and divert us; firſt men let looſe their eyes, and then away goes the heart. Make a covenant with your eyes this day, that they neither ſhut with ſleep, nor wander after vanity. Though bodily ſervice without the heart profiteth little, yet the worſhip of our bodies is not to be wholly ſlighted; God hath a right to the adoration of our bodies as well as our ſouls, for Chriſt ſuffered for both, 1 Cor. vi. 20. And we find Chriſt and the ſaints in the ſcripture uſing reverent geſtures in prayer. I dare not preciſely reſtrict people to any one particular geſture in public prayer, neither deſire I to lay more ſtreſs upon geſtures than they will bear, ſince I know communion with God may be obtained in any geſture; yet I muſt own, that it is the unhappy effect of our contention about geſtures, that ſome ſerious perſons, who have a devout reſpect to God and holy things, do yet ſeem more irreverent in their outward carriage, than ſome who are ſtrangers to the power of godlineſs and immoral in their converſations. I know theſe place all their religion in outward geſtures and forms, and go no further; yet this warrants none to run to the other extreme, to deſpiſe a decent or devout geſture. If weakneſs of nature

require a perſon to ſit in time of public prayer, I do not quarrel it, but, when no juſt cauſe can be pleaded for it, I cannot ſay that it is a ſuitable praying poſture at public worſhip. A lazy ſluggiſh poſture in prayer tends to bring on ſleep and drowſineſs, and makes us forget what we are about; whereas, when we ſtand up, and univerſally change our poſture when public prayer begins, it helps to awaken people to think upon the ſolemn addreſſes they are making to the great God. Only let us take care, that there be no vanity, ſelf-conceit, or affectation, in the poſtures of our bodies at worſhip.

V. Come to hear the word with a ſincere purpoſe to obey it, and comply with the whole will of God without reſerve, be it pleaſant or harſh to nature; be ready to perform every known duty, and part with every known ſin, be it as dear as your right-hand, or right eye. It is not enough to ſay, We are all preſent to hear the ſermon; but you muſt ſay, with Cornelius and his company, Acts x. "We are preſent to hear all things commanded us of God." And in a ſpecial manner you muſt be ready to hear and obey his "great command, of believing on the name of his Son," which is the great end of preaching and hearing. Wherefore, when Chriſt knocks by his word at the door of your heart, be ready to open, and welcome him in with joy; ſay to him, as Laban to Abraham's ſervant, Gen. xxiv. 31. "Come in, thou bleſſed of the Lord; wherefore ſtandeſt thou without?" Though alas I cannot ſay what follows, "I have prepared the houſe, yet, Lord come in and prepare it for thyſelf: And though "I be unworthy that thou ſhouldſt come under my roof," yet a word from thee can cleanſe and repair the houſe, yea, and "prepare an upper room" for thyſelf; "Lord, ſpeak the word and it ſhall be done."

VI. Give cloſe attention to the word. God looſes you this day from the world, that you may "attend on the Lord without diſtraction," 1 Cor. vii. 35. Attend this day to what your Lord ſaith to you, as men who believe that every Sabbath and every ſermon, that every prayer and exhortation, every call and offer of grace, bring you a ſtep nearer heaven, or nearer hell; nearer

to

to the manſions with Chriſt, or to a dwelling with devils; and that endleſs eternity depends upon your attention to God's word. How attentively would a condemned rebel hearken to his prince, every word being either life or death to him! Conſider, it is matter of life and death to you, yea, your life through all the ages of never ending eternity; your life depends on right hearing, Deut. xxxii. 47. And will you not take head? You would have God attentive to your words in the time of your diſtreſs, and will you not be attentive to his words in the time of your health? Could a miniſter tell you how you might acquire a good eſtate, or where you might find a rich treaſure, you would hearken to that; but, for an inheritance or treaſure in heaven, many think it not worth their while to notice: Is not this an argument of ſtrong carnality and atheiſm? O If we could imitate Chriſt's hearers, Luke xix. 48. it is ſaid, "They were all very attentive to hear him;" the word *attentive* according to the original, may be rendered, *They hanged on him*, or *They hanged their ears at Chriſt's lips*! Let us, in like manner, hang upon Chriſt in hearing of the word, even as the child doth upon the breaſt, or as the bee upon a flower.

There is nothing that ſatan aims at more, than to divert your attention in time of hearing the word. This enemy of your ſouls is buſy every day laying ſnares for you, ſeeking your ruin: But, O how active is he every Lord's day! The devil is ſtill firſt at church; the children of God never gather together, but ſatan is among them: And his great deſign is, to render this engine of the word fruitleſs, becauſe by it the ſtrong holds of his kingdom have been battered and broken down. Now, the way he finds moſt ſucceſs is, by tempting our eyes and thoughts to wander, in order to keep us from being attentive in time of hearing. O then, if we would have the word to profit us, let us watch againſt ſatan's temptations and ſuggeſtions; let us guard againſt wandering, wearying, drowſineſs, or any thing that may hinder our attention. And for thoſe that can write quickly, to write down the heads of the ſermon in time of hearing, is by ſome reckoned a good mean to engage the

attention, prevent drowſineſs, and help the memory afterwards; and ſome have found it very refreſhing and edifying a long time after, to be looking over what they had written. But eſpecially it is proper for young people to learn and uſe this way of writing.

VII. In a ſpecial manner, take heed to the word that ſuits your caſe, and moſt concerns your ſoul; particularly to that word that diſcovers the ſinfulneſs and vileneſs of a poor ſoul by nature; and to that word that points out the miſery of the unbeliever, and that ſhews the weight of thoſe curſes, the terror of that wrath, and ſeverity of divine juſtice, to which he is hourly expoſed; and to that word that ſets out ſin in its black and bloody colours; to that word that ſhews your inability to help yourſelf out of your miſerable ſtate; to that word that diſcovers your need of Chriſt, and his excellency, fitneſs and ſuitableneſs for you; and to that word that comes cloſe home to your conſcience, and tells you, as Nathan did David, "Thou art the man," thou art the poor loſt ſinner that is condemned, and for ever undone, without Chriſt. Take heed to that word that points out your particular ſins, your predominate luſts and idols; take with the charge, and cry out, *Unclean, unclean.* While hearing the word, you ought to place your ſins, and eſpecially your darling luſts, in the front of the battle (as Uriah) purpoſely to be ſlain, and ſay, "Lord, let theſe ſmooth ſtones taken out of the brook of the ſanctuary be thrown by ſo ſkilful and powerful a hand, that they may ſink deep into the foreheads of theſe uncircumciſed ones, to their utter ruin and deſtruction." And O it were happy, if, while the word doth touch our ſins, our hearts were melted like Peter's, and moved to go home and weep bitterly. O what reaſon have we to weep, when we hear of the boundleſs mercy which we have deſpiſed, the matchleſs miſery which we have deſerved, the infinite love which we have abuſed, and the righteous law which we have tranſgreſſed!

VIII. Mix your hearing with faith, *i. e.* believe, 1. That it is God who ſpeaks; the word is his, and not man's. 2. That he ſpeaks to you in particlar, as if he mentioned you by name and ſirname. Put not reproofs

reproofs and threatenings by yourſelves, and ſay, They belong to your neighbour, and not to you; for this is a dangerous ſtratagem of the devil againſt your ſouls. But let every man open his ear, and hear what the Spirit ſaith to him, and apply the word particularly to himſelf; for the beſt plaiſter that ever was made up, can do no good unleſs it be applied. 3. Believe that what the Lord ſpeaks to you by his word, is true and certain; that his doctrine is holy, and his laws juſt: that his threatenings will be ſtrictly executed, and his promiſes faithfully accompliſhed. It is for want of faith that the word doth not profit. If but as much credit were given to the divine teſtimony and word of God, as we give to human teſtimony and the writings of men, the word would have more ſucceſs and efficacy than, alas! it hath on the moſt part.

IX. Lay up what you hear in your hearts and memories, and be at all pains to retain it; for the devil, like the fowls of the air, is at hand to ſnatch away the ſeed of the word as ſoon as it lights, if we be not careful to hide it in our hearts. Therefore it is a good help in time of hearing, to be often recalling and repeating the heads of what has been ſpoken in our minds; for when we hear a head but once, and think no more upon it till the ſermon be done, we are fair to loſe it.

X. Join cordially with the congregation in ſinging the praiſes of God. This is a heavenly duty, pleaſant to God, and profitable to yourſelves: therefore be conſcientious in the performing of it: "Sing with underſtanding," and meditate upon what you ſing; "ſing with grace in your hearts," Col. iii. 16. It is grace that ſweetens the voice in God's ear, an old heart cannot ſing a new ſong; nay, grace muſt be in a lively exerciſe when you ſing, according to Pſal. lvii. 8. you ſhould cry to your hearts and to your graces, and particularly to faith, love and delight, as in Judges v. 12. "Awake, awake, Deborah, awake, awake, utter a ſong," &c. There ſhould be a great warmneſs of love and affection to God when we ſing to him, according to Iſa. v. 1. Look well then to your hearts in ſinging, mind

mind the matter more than the muſic, the cleanneſs of the heart more than the clearneſs of the voice.

Non vox ſed votum; non muſica chordula, ſed cor;
Non clamans, ſed amans pſallit in aure Dei.

I cannot paſs ſome here, without a reproof, ſuch as thoſe, 1. Who ſit dumb in the congregation, while their neighbours are práiſing God, as if the devil had tackt their tongues to the roof of their mouths: Think not this work below the greateſt of you, for it is your honour. Excuſe not yourſelves by ſaying, you cannot ſing muſically; for, if you had any delight in the duty, you would ſing as you can. 2. Thoſe who in ſinging, notice the tune more than the matter, and mind the voice more than the "making melody in their hearts to the Lord." 3. Thoſe that abſent themſelves from the ſinging of the pſalms, who either come not at the beginning of worſhip till the pſalms be over, or riſe and go out at the cloſe before the pſalms be ſung. Would you know whoſe diſciples they are who do ſo, they are not Chriſt's, but Judas's; for when Chriſt ſang the hymn on the back of the communion, Matt. xxvi. 30. all the diſciples were preſent but Judas, who ſlipt out before the pſalms; and, ſince he turned his back upon ſo ſweet a duty, it could not be a good errand he was going about; it was firſt to betray his Maſter, and then to hang himſelf. O then, take warning, and follow Judas's example no more.

XI. Let none go forth before pronouncing of the bleſſing. God allows none, great or ſmall, to go out before his worſhip be ended; both prince and people muſt meet and part at the ſame time, Ezek. xlvi. 10. Thoſe that wilfully depart without hearing the bleſſing pronounced, and make a cuſtom of it; if they repent not, it is to be feared they muſt one day ſtay to hear that ſentence, "Depart from me, ye curſed." You run away from the bleſſing, but you cannot run from this curſe. Wherefore let us ſtay the bleſſing, and reverently ſtand up (as the congregation of Iſrael did, 1 Kings viii. 14.) to receive our ſhare in it, hoping and praying

praying that it may come down upon us, as it ſurely will, if we believingly look up to him, that "commands the bleſſing upon mount Zion, even life for evermore."

Concerning our behaviour betwixt Sermons.

HAVING finiſhed the work of the forenoon, you muſt take care how you diſpoſe of yourſelves betwixt ſermons.

1. If the intermiſſion be ſomewhat long, and your houſes near at hand, then retire to them, meditating upon what you have heard, and fixing the convictions and directions into your minds; beware of worldly thoughts or words by the way.

2. Aſſoon as you come home, go to ſecret prayer, and beg God's help to improve what you have heard, that it may kill ſin, and quicken grace in you; and that God may ſtrengthen your weak memories to retain it, and pardon your failings in his ſervice.

3. Eat ſparingly betwixt ſermons, leſt it dull your ſpirits, and indiſpoſe you for the afternoon's work; and ſee that your diſcourſe in time thereof be ſuitable to the day.

4. If time allow, neglect not to call your families together for the worſhip of God.

5. If you have any time to be alone, ſpend it frugally in reading, praying, or meditating; let not a moment of it be loſt: Either think on what you have been hearing, or draw ſpiritual inſtructions from what you ſee. Do you ſit by the fire, and ſee the ſparks fly up? think, "Man is born to trouble as the ſparks fly upward," Job. v. 7. "Sin hath filled my ſhort life with troubles; but bleſſed be God, that I am this day invited to come to Jeſus Chriſt, who is a remedy both for ſin and ſorrow."

Doſt thou ſee a ſpider in the window weaving cunning webs to catch the ſilly fly? Think, "Satan, that cunning enemy, is doing the like for my poor ſoul." Seeſt thou how the ſpider hides itſelf in its hole till once the fly be intangled, and then runs to ſeize it, and drag it into its hole? So doth the devil lie in wait till once ſinners be caught into his ſnares, and then he lays on them,

them, and hals them away to hell with him. Again, think how painfully and curiouſly the ſpiders weave their cobwebs to catch flies, never conſidering that, before their prey be caught, both they and their webs may be ſwept down by the beſom, and trode in the duſt. What is this but a lively emblem of the curious projects which ſome frame for gaining the world? What are they elſe but a taking great pains to catch a fly? And oft, before it be caught, death comes with its beſom, and ſweeps them and their fine projects down in the grave altogether; "For in that day all their thoughts periſh," Pſal. cxlvi. 4. But O how wiſe are thoſe ſouls, who are laying out all their thoughts, and uſing all means this day to win Chriſt! This is a project that will ſurvive death; here is gain that death cannot rob them of. Thus we ſee how every thing might learn us a ſpiritual leſſon, if we were ſpiritually minded.

9. If you be far from home, and have not a houſe to which you can conveniently go betwixt ſermons, then improve your time as well as you can, either in the church or church-yard, by reading, meditating, private ejaculations, or ſpiritual conferences. It is very ſad to hear people in the church-yard this day talking about their markets, corns, cattle, and other worldly ſubjects: Alas! the devil is as buſy ſowing his tares in the church-yard as Chriſt's miniſters are in ſowing the good ſeed in the church, and hath far more increaſe than they. Is it not ſtrange that people ſhould go forth from hearing a warm ſermon, yea, a ſermon exactly adapted to their ſouls caſe, and yet have never a word of it among them, more than they had been deaf or ſleeping all the time; but no ſooner is the word out of the miniſter's mouth, but preſently the world is in theirs!

Queſt. May not we aſk or hear news this day?

Anſ. Aſking, hearing or telling news this day is ſinful, if it be done to ſatisfy curioſity, to divert or put off the time; this would be a "finding our own pleaſure," which is forbidden on the Lord's day. But if it be done that we may know how it fares with the church at home or abroad, and that we may get our hearts ſuitably affected with the caſe of Zion, as it was with Nehemiah,

hemiah, Neh. 1. 2. " I aſked them concerning the Jews, and concerning Jeruſalem;" I ſay, in that caſe it is lawful; for thus we ſhew our concern for the kingdom of Chriſt in the world, and hereby we may be furniſhed with matter both of prayer and praiſe. Outward events and occurrences, if rightly improven, will be ſo far from unframing the ſpirit for the duties of the Sabbath, that we may reap much ſpiritual advantage from them. Let us therefore take care to make a ſpiritual improvement of the news we hear this day; for God's power, mercy and juſtice, may be ſeen and admired in the occurrences of providence, as well as in the works of creation. Doſt thou hear any news that makes thee glad? let it excite thee to bleſs God for the ſweet goſpel news of " Chriſt's coming to ſave loſt ſinners," which thou haſt been hearing this day. Let it put thee in mind what glad tidings it will be to a believer to hear the ſound of the laſt trumpet, and the abſolving ſentence of Chriſt his Judge. Doſt thou hear of the raging contentions, diviſions and confuſions, that are in the world? Let it mind thee of the bleſt agreement and harmony that is among the ſaints and angels above. Doſt thou hear of bloody wars and rumours of wars? Remember the day is at hand, O believer, when thou ſhalt be houſed with Chriſt the " Prince of peace," where there is nothing but perfect peace, union and tranquillity.

But, in caſe you ſit or walk alone betwixt ſermons, in the church or church-yard, you may either think upon what you have been hearing, or meditate upon your latter end, which the graves you ſee and tread on, loudly call you to. Think how " one generation comes, and another goes." Our fathers had their day upon the ſtage, and they are gone off to make room for us; now we have our day upon the ſtage, but in a little we muſt go off alſo, and give place to the ſucceeding generation. As we draw on ſome upon the ſtage, theſe do thurſt us off it again, and we muſt ſhortly be laid with our fathers. Again, think what a mortifying ſight is before our eyes; there lies the rubbiſh of a thouſand generations. What is the whole world al-

moſt, but a heap of graves and dead mens bones? Much of the ground we now tread on, as well as theſe graves, was once living; ſo that we plough up and dig through our forefathers, and muſt ſhortly turn earth ourſelves to bury our poſterity. What cauſe have we then to be humble? We are made of the ſame metal with the ground we walk on: God's hands have kneaded our bodies of the ſame clay with others, and his fingers will crumble us again into the ſame duſt. Let us abhor pride, for this piece of ground will lay us all low enough in a ſhort time: As ſix foot of air doth contain us while we live, ſo ſix foot of earth here will ſuffice us when we are dead; and why ſhould we boaſt of any earthly enjoyments? What is it we value ourſelves upon? Is it our high extract? Ah! the worms have as noble an extract as we; nay, they are of an older f mily and riſe, for "every creeping thing" was made before man, Gen. i. Do you value yourſelves for your riches? remember both the poor and you ſhall ly down in the duſt together, and the worms ſhall cover you alike, Job xxi. 26. Nay, the body of a beggar makes as good duſt as the body of a king; the grave duſt of the one ſmells as ſweet as the other, there it makes no obeiſance to it, nor keeps any diſtance from it.

Concerning the Afternoon's Worſhip.

When the time for the afternoon's worſhip is come, ſee that ye return again to it in due time; think not the half of the day enough for the ſervice of God; remember the whole day is his: Your ſouls neceſſities alſo require your attending on all diets of worſhip; therefore miſs no opportunity, for you know not when you may meet with Chriſt. Thomas, by being abſent from one meeting of the diſciples, loſt a joyful ſight of Chriſt which the reſt got, and for ſome time afterwards laboured under ſad doubting and unbelief: So you that withdraw from any of the meetings of God's people in the ſanctuary, have reaſon to fear plagues upon your ſouls. You that go away unneceſſarily from the afternoon's worſhip, (as many in the country do) conſider what a ſhrewd ſign it is, that ye have got little

good

good the forenoon, and that ye are very indifferent what become of your precious souls. Know you not that the loss of one opportunity may be the loss of your souls? It may be, in your absence, the Spirit, who blows when he listeth, did vouchsafe a gale, which might have melted your frozen heart; it may be, then then the word was spoke, that, through God's blessing, might have begun a good work on your soul: And when you provoke him, by neglecting such an opportunity, what do you know if ever he vouchsafe such another gale to you all your life again?

As for your carriage during the afternoon's worship, I refer you to the foregoing directions; for they suit the afternoon, as well as the forenoon.

Only there are some few things more I would mind you of:

I. If there be sick persons who desire the aid of your prayers; as you ought to sympathize with them so you ought also to remember God's goodness to you, that preserves you in health, when others are tossed on sick beds: that allows you to sing his praises, while others are groaning with pains; that gives you liberty to attend his ordinances, when others, better than you, are detained therefrom.

II. If baptism be administred after sermon, then take these directions concerning your carriage on that occasion. 1. Beware of removing before it is over, as many do, for this argues both a contempt of Christ's ordinance, which he hath solemnly institute for his church's good, and want of charity to the persons to be baptized, in that you will not stay to pray for them, or receive them into the communion of the visible church: As also, it sheweth that you have little regard to your own souls, in that you turn your back upon such an excellent mean of edification as this is. You that are guilty this way, beware of it for the future. Consider what an irreverent and unbecoming thing it would be, if all would do as you do: And, do you not tempt others, by your example, to go off with you?

2. Stay still and pray for the members to be ingrafted as others did for you: Pray that God may give

the inward grace with the outward ſeal, and apply Chriſt's blood to the ſoul, as water is applied to the body.

3. Remember your own baptiſm and ſolemn engagements, to Chriſt in infancy. Remember whoſe name you bear, whoſe livery you wear, and whoſe colours ye are ſworn to: And be humbled for your manifold pollutions, your falling ſhort of the grace of baptiſm, and walking contrary to your ſolemn vows. Examine what fruits you reap from your baptiſm, and if you have got your intereſt in pardon of ſin, ſanctifying grace, and other bleſſings, ſealed to you in that ſacrament, cleared up and ſecured: And try if ye feel the efficacy of Chriſt's blood, repreſented and applied in that ordinance, melting your hearts, cleanſing you from ſin, and quickening you to holineſs. I ſhall ſay no more in this place concerning our improving of our baptiſm, nor of the duties of parents who preſent their children to it, nor of thoſe who are witneſſes; ſeeing I have handled theſe points pretty fully in my Sacramental Catechiſm, to which the reader is referred.

III. If you be called after the diſmiſſing of the congregation, and before you return home, to attend the funerals of any of your deceaſt neighbours, let your words and carriage be grave, and ſuitable to the occaſion; abhor that levity and frothineſs which many ſhew at ſuch occaſions. When you draw nigh, and ſee the open grave, think, God is cauſing the grave to open its mouth, to warn me of my latter end, and to tell me, "that I muſt ly there ere long." When you ſee the bones ſcattered about the grave's mouth, in fearful confuſion, think, My ſkull and bones will be thus lying and trampled on in a ſhort time, and will not be diſtinguiſhed from the bones of others; and what folly is it for men to be lifting up themſelves, and deſpiſing others now? When you hear the doleful murmur that is made by the ſkulls and clods of earth ſtriking upon the coffin, think with thyſelf, that it ſounds forth theſe words, "Remember thou muſt die, conſider thy latter end." When you ſee the grave filled up, and covered with

with earth, and people departing from it, think, Thus will I be carried out, and left alone by all my friends; and there will be none to bear me company in this dark cell, but the worms, who will feaſt themſelves on me, without any to hinder them. O to be always humble and mindful of death!

Laſtly, Let not the impreſſions of your neighbour's funerals wear ſoon off. Some are under a little concern at the time; but no ſooner is the dead interred, and the grave filled up again, but all their ſerious thoughts evaniſh, and they return to their ſins and pleaſures as before. But ſee that your concern be laſting; go away thinking, I may be the next for whom the grave may be opened: Therefore "I will wait all the days of my appointed time, till my change come."

IV. If there be any public worſhip, lecture, catechiſing, or repetition of the ſermons this evening; let all, who can, attend the ſame: For as much of the Lord's day as can be, ſhould be ſpent in the public exerciſes and meetings of God's people. I acknowledge, family duties and ſecret duties are likeways to be performed, and time muſt be allowed for them; and it is well when matters are ſo ordered, that public and private duties do not interfere on the Lord's day. But, whenever they ſeem to do it, let it be obſerved as a rule in this caſe, "the private ought to give place to the public;" for it is one chief end of ſetting apart this day, ſolemnly to acknowledge God, and celebrate his worſhip in the aſſemblies and meetings of Chriſtians.

Concerning our behaviour after Public Worſhip.

I come to the third thing, to ſhew what is neceſſary to be done after the public worſhip is over.

I. If you be going home in company with others, then confer together upon the ſemrons you have heard by the way: For, Deut. xi. 18, 19. you are commanded not only to lay up "God's words in your heart," but to ſpeak of them when "you walk by the way." We ſee Chriſt's hearers talked of the word by the way, Luke xxiv. 32. "Did not our hearts burn within us while he opened

the inward grace with the ... this is the prac... Chriſt's blood to the ſoul ...aces, though I fear ... body. ...erence among us. In...

3. Remember your ... of many, when going ...gements, to Chriſt ... perſon they ſaw in the ... name you bear, wh... worldly affairs. ...lours ye are ſworn ...caſion for converſe, then me...nifold pollutio... ...ve heard through the day, *Pſal.* ...baptiſm, and ... ...ken once, yea twice have I heard ... Examine wh... ...mit. That which God ſpeaks, you ... if you ha... ...again in your thoughts, and chew the ...fying gr... Let it continue like the ringing of bells ...ſacram... ...ears after the bells are ceaſed. It was ...the e... ...that one, coming from church, gave to ...in t... ...that aſked him, If the ſermon was done? "Nay, ...fr... (ſays he) the congregation is diſmiſſed, but I hope the ...ſermon is not done."

...You may alſo be furniſhed with other occaſional ...meditations very ſuitable to the day, from the things you may ſee by the way. Doſt thou ſee the clouds turning black, and threatening rain, which cauſe thee to mend thy pace and haſte home? Think, ſurely afflictions are mercies to God's people; they, like a black cloud, cauſe them to mend their pace, and long to be home at their Father's houſe. If our ſun ſhould always ſhine with unclouded beams, we ſhould not make ſuch haſte: Should we find too much friendſhip in our inn, and kindneſs in our pilgrimage, we would be fair to forget our Father's houſe, and our heritage above.

Doſt thou ſee the ſun declining, and haſting down to night? think, the ſun's motion is very ſwift, though inſenſible in the mean time: He runs many thouſand miles in an hour, and flies with incredible ſwiftneſs about the earth, carrying our time about with him; ſo we (though the moſt part be inſenſible of it) are flying as faſt to the grave. O then, ſhould not our ſouls be poſting as hard from ſin and wrath to Chriſt our city of refuge? Doſt thou ſee the ſun ſetting, and the darkneſs coming on? It hath a voice to thee, the day of thy life poſteth to an end, the dark night of death comes, when thou muſt ſet in the grave: O! ſee thou have

thy work to begin, when thy ſun is ſetting, y ended; for, when the night comes, no man : there is no repentance in the grave.

ne ſky clear at the ſun-ſetting, ſo that it prognoſcates a fair morning next day? Think upon the death of an upright man, the latter end of that man is peace. O believer, the evening of thy day ſhall be ſerene, and thy ſun ſhall ſet without clouds: The morning of thy reſurrection ſhall be bright, and thy eternity for ever glorious. No wonder then, though Balaam wiſhed to "die the death of the righteous, and to have his laſt end like his."

Is it in the winter-time that you are going home, when the ſky may be full of ſtars? conſider how glorious the manſion of the ſaints muſt be, ſince that beſpangled roof is but the floor or pavement of their palace; yet that is my home, where I hope to lodge when night comes, and from which I ſhall never flit. O how many millions of bleſſed ſouls dwell therein! How lightſome is their life! And how pleaſant is their employment! Shall I ever be ſatisfied till I be there?

Is it in the ſummer or harveſt time, when you are obliged to go into the field to attend and gather your cattle? Beware of carrying an earthly mind alongſt with you, but labour to learn ſome heavenly leſſons from every thing you ſee.

Do your cattle ſtray from you? think, How ready am I to wander from Chriſt my Shepherd! "Lord, I have gone aſtray like a loſt ſheep:" O! "ſeek me and find me" again; ſuffer me not to wander as far as hell, as I will certainly do, if thou let me alone; for of myſelf I will never find the way back to thee.

Do you ſee the ſun retiring from us, and the ſummer going away? Mind how the ſummer days of grace will at length go away, and the winter of ſickneſs and old age will come on: Let me be buſy now, and imitate the bee, who gathers her meat in the ſummer, and provides for the winter before it come: Oh let me not ſin nor ſleep away my days of grace, leſt I have it to regret, as Jer. viii. 20. "My harveſt is paſt, my ſummer is ended, yet I am not ſaved."

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Is it in harveſt, when you ſee the corns cut down through the fields? Think how death with his ſickle will cut you down in like manner, Rom. xiv. 15.

See you a tree growing? Think how the ax of death and ſpiritual judgments is laid to the root of the barren tree, or fruitleſs profeſſor. Again, think how night and day are like two axes hewing at the root of the tree of man's life, without reſt, when the one is up, the other is down: Every day a ſpell flies off, and every night a chip goes; and ſo, ere long, our bones will ly "ſcattered about the grave's mouth, as when one cutteth wood," Pſal. cxli. 7. I ſee my neighbours as cut trees daily falling about me: I find myſelf beginning to totter and ſhake with the frequent blows I am getting: O that in the mean time I may be inclining Chriſt-wards and heaven-wards! for, "as the tree falls ſo will it ly." See you a worm crawling on the ground? Think upon the worm of conſcience that never dies, but gnaws the wicked to all eternity. It is my higheſt wiſdom to make conſcience my friend, for it is a "friend that ſticks cloſer than a brother;" it will faithfully attend us on a death bed, and at a tribunal, and adminiſter cordials to us then. But, if conſcience be thine enemy, next to God himſelf, thou wilt find it the moſt terrible enemy that ever a poor ſoul had; thou canſt neither reſiſt it, nor flee from it: It is a meſſenger thou canſt not deforce, a witneſs thou canſt not caſt, a judge thou canſt not decline, and an executioner thou canſt not withſtand: Poor Chriſtleſs ſinner, it will ſerve inſtead of all theſe againſt thee. O labour to get it ſprinkled in time with Chriſt's blood, and this will pacify it.

Again, think, What is man but a worm? He is twice ſo called in one verſe, Job xxv. 26. What a poor weak helpleſs creature is a worm? it is eaſily cruſhed by the foot, and can make no reſiſtance. So weak and helpleſs is man, with reſpect to God; he is more eaſily cruſhed by the feet of his juſtice, than a worm is by ours. What madneſs then is it for a worm to rebel againſt the Creator of the world? what are the kings and princes of the earth but as ſo many worms crawling upon his footſtool? Each of us muſt ere long take up

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our dwelling with the worms, and ſay to them, "Ye are my brethren and ſiſters."

Again, behold, as worms, when they creep into the earth, leave their ſlime behind them about the hole's mouth: ſo believers, when they creep into the grave, leave all their ſin and corruption at the grave's mouth, and their ſouls aſcend to God, "without ſpot or wrinkle."

Concerning our Behaviour at Home on the Sabbath Evening.

Aſſoon as poſſibly you can win home after ſermons, ſet about your ſecret work, and family-duties: Conſider, that though the ſermons be over, the Sabbath is not over: Therefore ſtudy to ſpend the reſt of the day in God's ſervice, and keep ſtill the impreſſions of what you have been hearing upon your ſpirits. And if you would do this, take theſe directions:

I. Retire preſently for ſecret prayer and ſelf-examination: Pray over what you have been hearing, and beg that "the Lord may keep it in the imagination of the thoughts of your hearts." This a good way both to help your memories, and procure a bleſſing on what you have heard. Conſider whether you had any thing of God's ſpirit and preſence through the day. If God withdrew, then lament after him, and ſearch into the cauſe. If he "ſhewed himſelf through the lattice," then bleſs him for it, and go on to "walk in the light of his countenance." Hath any good motion been raiſed in your hearts by the word? Pray for the preſervation of it. Hath the word been refreſhing and edifying to you? Lay it up in your hearts, and commit that to God to keep for you, which your frail memories cannot retain, pleading, that God may make it forthcoming to you againſt the time of your need. Hath the word diſcovered any particular ſin or luſt to you? then bewail and mourn for it, and beg mortifying grace to ſubdue and conquer it. Have you been negligent in hearing? Lament it, put on new reſolutions, and cry to God for ſtrength; and forget not to employ your great Advo-

cate Jesus Christ to apologize for your weakness and shortcomings, and to separate all the defects from your performances, and offer them up in his censer, perfumed with the incense of his merits. Was thy conscience stupid, thy heart hard, and thy mind carnal, while hearing a soul-rousing sermon? Be ashamed of it before God, and chide with thy heart, and say to it, "Art thou worse than Felix a heathen? For his heart "trembled, when he heard of judgment to come," Acts xxiv. Art thou worse than devils? For "they believe and tremble," James ii." Oh! shall heathens and devils be sooner moved than my hard heart? Hast thou reaped no benefit through the day? Let it be matter of exercise and lamentation to thee before the Lord. Let never bare ordinances satisfy thee, without communion with God therein. As Zaccheus climbed up into the sycamore tree to see Jesus, and when once he had got a sight of him there, "he came down joyfully;" so oughtest thou to go up to the sycamore tree of ordinances for this purpose, to see God in Christ; and, unless this sight be granted thee, "come down sorrowfully." When men go to meet their beloved friend at a certain place, and they miss him, how discontentedly do they go away? Alas! what are ordinances without God, but as a table without meat, a well without water, from which a needy soul must needs depart hungry and thirsty?

It concerns thee to call thyself to account for thy frame and carriage in hearing, reading, prayer, praise, giving alms, and every duty you have been employed in through the day. As God himself reviewed every day's work of his, and "saw it was good," Gen i. So should we review every day, and, in a special manner, every Sabbath day's work, and see if it be good or no. Let us "judge ourselves, that we may not be judged."

II. Read over those portions of scripture which you have heard opened, with the scriptures cited by the minister; think on them, and beg the illumination of God's Spirit to make you understand them. We see the eunuch was reading the scripture upon his return from the public worship, and God blessed it and sent him

him an interpreter; and if you do so, you may expect the same. He that sent Philip to him, will send his own Spirit to help you; who, when he comes, brings such a divine light alongst with him, as will make you see the truths of the gospel with another eye, and discover more in the word than ever you beheld in it before: So that, though you have read the same chapters and verses about Christ many times over, yet then you shall be made to say, O where were my eyes till now, that I never saw what was contained here?

III. Labour by all means to keep up the remembrance and impressions of the word thou hast been hearing, on thy mind: Let it not be as a wayfaring man to tarry with thee only for a night; but let it be an inhabitant to dwell with thee all the week over. Hath the Spirit made any warm impressions by the word upon thy soul this day? O watch over them and strive to preserve and entertain them through the evening, and look to God for help. "Oh Lord, let me not lose the heat of this day, in the cool of the evening. Thy word hath wrought wonderful changes upon others, O that I may likewise experience the same, and have it to say, I went forth proud, but am come home humble: I went out careless and hard-hearted, but am come back thoughtful and contrite in spirit; I went to church a bond-slave of Satan, but am returned a free man of Christ!"

Poor soul, much depends upon your care and watchfulness over yourself in the evening of the Lord's day, that "you lose not these things wrought in you by the word" through the day. There are many like those soldiers who are victorious in the day, but loose all at night through their security and sloth: they do not watch and stand to their arms but suffer the enemy to surprize them, to beat up their quarters, and spoil their tents, when they are secure, dreaming of no hazard. Many are like Hannibal, that knew better how to obtain a victory, than how to improve it when got. Watch then against the devil, the world, and your own hearts, and beware of losing at night what you gained through the day.

I shall here give some advices, in order to the cherishing and improving of those good motions, convictions, or resolutions, that may be begot in you by hearing of the word on the Lord's day. These are sparks kindled by the breath of God, therefore do not smother them, but strive to blow them up into a flame by prayer and meditation.

1. Beg earnestly that God, who hath "begun a good work" in thee, may carry it on; that these convictions may terminate in thy conversion here, and thy salvation hereafter. Cry, Lord, suffer not these tender fruits to be nipped in the bud, or blasted in the blossom, by Satan's frost winds, or the world's cold blasts; but mercifully cherish and preserve them to maturity, "to the praise of the glory of his grace."

2. Consider what a crying sin it is against God, to neglect or stifle thy convictions: He will treat thee as a murderer if thou do it: It is murder to destroy the "conception in the womb." Christ also will take it as a solemn affront offered to him; for convictions are the messengers which he sends to prepare the way of his entry into the soul: And will he not heinously resent it, to see his messengers killed or maltreated? O what horrid ingratitude is it to Christ, after he hath opened the doors of our hearts half-way by convictions, to have it shut against him, when he is just ready to enter; or, when he is half-way in, to be thrust back again, and have the door thrown in his face!

3. Consider how prejudicial it is to thy own soul. The dying away of thy convictions threatens the life of thy soul. If you quench them, God may be provoked to pass that dreadful sentence, "My spirit shall no longer strive with thee:" And so there follows a midnight silence, and thou art lost for ever. O tremble for fear of God's judgments, for thy case is more dangerous than others: No water freezeth so fast, as that which hath been once warmed; and no iron is so hard, as that which hath been oft heated and oft quenched. Therefore,

4. Presently strike in with thy convictions. Bless God for awaking thee, when others about thee are ly-

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ing in a deep sleep; for visiting thee, when others are passed by: Be content to have thy sore lanced, and thy wound searched: Suffer no other plaister to be applied to it but Christ's blood: Go not to heal the wound of thy conscience by the works of the law, and thy own duties; for these will at best but skin it over for a while. Neither go to shift off convictions by delays, as did Felix; for this is the devil's great stratagem to ruin thy soul. It is with the heart as with melted wax; if you clap the seal to it when it is soft, it receives an impression which abides; but if you delay, it soon cools and hardens, so that press on it as ye will, it is to no purpose. Let us then imitate David, who, when he was convinced of the evil of his ways "without any delay turned his feet to God's testimonies," Psalm cxix. 59. Put forth thy utmost strength, and stir up thyself to turn from sin, and flee to Christ, while conscience is stirring, the Spirit striving, Christ waiting, his bowels sounding, and his blood pleading; for the loss of this season may be the loss of thy soul. God saith thrice in one chapter, Heb. iv. "To-day, to day, to-day," but the devil cries, "To-morrow, to-morrow, to-morrow." Surely God is wisest, and his time fittest. To-day is thy living day, to-morrow may be thy dying day; To-day thou art on earth, to-morrow thou mayest be in hell: To-day mercy is inviting, to morrow justice may be smiting; therefore, while thou art called "to-day, hear the voice of God and conscience, and harden not your heart."

IV. Labour to persevere in prayer this evening; do not faint in it, but endeavour with Moses, to "hold up your hands this day till the going down of the sun." Our frequency and importunity in this duty is no trouble, but a delight to the hearer of prayer. Christ saith oft this day to the spouse, "Thy voice is sweet, cause me to hear it." Continue instant in prayer this day, wrestling as Jacob, and saying, "I will not let thee go till thou bless me." And as orators, at the close of their speech, use all their art and skill to move the affections of their auditors; so do you, at the close of the Lord's day, put forth all your grace and spiritual strength in prayer,

prayer, to prevail with God for a bleſſing. Pray this evening, as if it were to be thy laſt Sabbath, thy laſt night, or thy laſt prayer; knowing that, when death comes, thou canſt pray no more: For, as death binds up the hand that it can work no more, ſo it ſtrikes dumb the tongue that it can ſpeak no more; according to Eccl. ix. 10. Iſa. xxxviii. 18.

V. Study to be denied to all your Sabbath prayers and performances. Beware, my friends, of ſecret truſting to them, as any piece of righteouſneſs before God; for that will ſpoil all, like the dead fly in the apothecary's ointment. Say therefore this day, after ye have done all, "We are unprofitable ſervants!" Look above all, as if you had done nothing at all, to the righteouſneſs of Chriſt to anſwer for all. See that you join nothing of your own with this perfect righteouſneſs, in the point of your juſtification and acceptance with God; for this is both diſhonourable to Chriſt, and dangerous to yourſelves: Therefore beware of it. There is a natural popery in the minds of all; we much incline to ſtand upon our own legs, and to have ſomething of our own to found upon. But is it any other thing than blaſphemy, to charge Chriſt's ſacrifice with lameneſs, or his work with deficiency? or to think with our penny to make up Chriſt's ſum, and with our polluted duties to add any perfection to the blood of Chriſt, which is infinite? Shall not we reſt content with that wherewith God hath declared himſelf well pleaſed? Let us then with Paul, "count all things but dung and loſs for Chriſt and his righteouſneſs," and deſire only to be found in him.

Concerning Family Duties on the Sabbath night.

IN the next place, I proceed to ſpeak of family-duties requiſite this night, and how theſe are to be performed.

I. O heads of families, ſee that ye be more ſolemn, full and particular in family-worſhip this evening, than at other times: It is pleaſant this night to hear univerſally the melody of God's praiſe in the tabernacles of

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the righteous. Lay out your family-ſins, wants and mercies fully and plainly before God in family prayer.

II. Confer about the ſermons, and repeat over what you have heard; for the Lord, Deut. xi. 18. 19. requires you not only to lay up God's words in your hearts, but alſo to "ſpeak of them when you ſit in your houſes, and to teach them your children." You ought alſo to call your ſervants and children to an account, as to what they remember, and how they have profited by the ſermons. When you ſend your ſervants to the market, you examine what market they have made: Now, the public ordinances are heaven's free market for their ſouls, and will you never enquire what they have gained thereat? This way of rehearſing the ſermons, is very refreſhing and advantageous, and hereby one of you would be uſeful to another; for, what one forgets, another may remember.

III. Let parents and heads of families take ſome time this evening in catechiſing and inſtructing their children and ſervants in the knowledge of the principles of religion, and of their duty towards God, their neighbours, and themſelves. We may obſerve, from the iv. of Mark, and xiv. of Luke, that after our Lord had inſtructed the people as a public preacher on the Sabbath-day, he afterwards did examine and teach his twelve diſciples as a private maſter of a family.

1. Begin with children, as ſoon as they are capable, and inform them, that there is ſuch a Being as God, whom they ought to honour, reverence and love above all things: That they are his creatures, the work of his hands: That he preſerves them, and gives them all the good things they enjoy; and that every good thing is to be ſought from God by prayer, and thanks returned to him for the ſame. Shew them the evil and danger of ſin, and how much God hates it: That they have immortal ſouls: That there is a life after death in another world, wherein men ſhall receive a great and eternal reward, or a fearful endleſs puniſhment, according as they have done or neglected their duty in this world: And that God loves thoſe who keep his commandments and pray to him; but hates wicked men, and thoſe who

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do not pray. If theſe principles were early inſtilled and rooted in children, they would in ſome meaſure ſtick with them all their days. Likewiſe, as they are capable, ſhew them the great degeneracy and corruption of human nature, derived to us by the fall of our firſt parents: Alſo, ſhew them the way of our recovery from this miſerable ſtate by Jeſus Chriſt, who was ſent by God to redeem and ſave us from the bondage of ſin and ſatan, and from the damnation of hell.

2, Before they are capable to read, or get and repeat our Shorter Catechiſm, you ought to frame many ſhort queſtions and anſwers concerning the foreſaid principles, ſuch as they are able to mind, and frequently examine them upon them: And, for your help in this matter, you may conſult the little catechiſm I have publiſhed, called *The Mother's Catechiſm for the young child.* But aſſoon as your children are able to repeat our Shorter Catechiſm, injoin them, and your ſervants alſo, to commit it to their memories, preſcribing ſo much of it to them every week, and duly examine them upon it every Lord's day: for it contains an excellent ſcheme both of the principles of our religion which we ought to believe, and alſo of the duties thereof which we ſhould practiſe. And is it not far better to repeat this, than ballads and idle ſtories, wherewith many burden their memories?

3. As you ought to learn them to read, ſo you ſhould this day ſolemnly injoin them to read the bible and other pious books, and enquire at them what they have been reading through the day and the bygone week. And becauſe of the natural backwardneſs that is both in young and old to holy duties, you ought to contrive the moſt wiſe and effectual methods you can think on, to engage them to delight and diligence in reading of the bible; ſuch as theſe; *viz.* Teach children the moſt profitable, pleaſant and affecting hiſtories and paſſages of the bible; ſuch as, "the creation of man, Adam's fall, the flood, the deſtruction of Sodom, the ſacrificing of Iſaac, the ſelling of Joſeph, Pharoh's cutting of the infants, and Moſes's preſervation; Moſes his going up to the mount, and getting the tables of

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the law; the paſſages concerning Samſon's killing the Philiſtines, and David's killing Goliath; the forty-two children deſtroyed by bears; the three children in the fiery furnace; Daniel in the lion's den; Jonah in the whale's belly; Herod's deſtroying the young children, and the like. Endeavour to tell them theſe paſſages as much as ye can in their own language, and this will engage them to the greater delight and attention, and cauſe them to remember them the better; alſo, you would put them to rehearſe them over again to you.

Again, cauſe them read a chapter of the Bible every night, and tell you ſome of the principal things in it before they ly down; or, when you read a chapter in the family, appoint each of them ſome one verſe of it to repeat the next day. Moreover, when they come to learn to write, it is a good way to give them paper-books, to write down what paſſages they think moſt conſiderable in the Bible, or what remarkable ſayings and hiſtories they find in other books. They might well ſpend the Saturday's afternoon this way, when they have moſt leiſure.

In the next place, it would be of good uſe, when you examine them, to teach them to prove every point of religion by ſome pregnant place of ſcripture. This would be the way to beget in them firm, ſtrong and fixed perſuaſions of the truths of Chriſtianity. Many, alas! profeſs Chriſtianity, merely becauſe it is the national religion, and they were ſo educate: They build their faith more upon the aſſertions and teachings of men, than upon the ſure foundation of God's word, and all becauſe they were not put to it when young, to acquaint themſelves with the ſcriptures, or to bring proofs from them for the truths they learned. Are not there many profeſſors of Chriſtianity, who, if they were put to it, could not give one text of ſcripture to prove ſo much as the great fundamentals of their religion? It cannot be expected that ſuch will be cloſe adherers to it in a day of trial and perſecution. A good way to mend this fault is, to get the Confeſſion of Faith, Larger and Shorter Catechiſms, which are printed with the

ſcripture proofs ſet down at large, and make much uſe thereof. *Laſtly*, As you ought to cauſe them attend punctually this day upon the ordinances, ſo you ought carefully this night to aſk an account of the text, and their notes of the lecture and ſermons; reprove them for careleſs hearing, encourage them when they give any tolerable good account, and promiſe them ſome reward to do better the next Sabbath.

4. You ought this day to learn and enjoin your children to pray, and to aſk a bleſſing, and give thanks for their meat: you may ſee ſome helps for them in the end of the Mother's Catechiſm before mentioned. Children cannot pray at firſt without help: Therefore it is fit to teach them ſome ſhort forms; and, in the firſt place, the Lord's Prayer, the great pattern of all prayer. Teach them to retire every morning and evening to pray, and to pray frequently on the Lord's day; and alſo cauſe them go and pray together by turns; this would be a good mean to engage their love to one another, and to cauſe them ſtudy to be more grave and exact in their prayers: and therefore it were fit alſo to cauſe them pray ſometimes in your own hearing. Enjoin them alſo to be fervent and ſincere in prayer, and to pray with a lively ſenſe of God's all-ſeeing eye that beholds in ſecret, and with an awful regard to the judgment of the great day. Likewiſe, when they come to any capacity, tell them, That they muſt not reſtrict themſelves to their forms, but muſt make additions of their own framing; tell them, That God loves theſe words beſt that come from the heart; and, for their help therein, tell them often of their ſin and miſery by nature, and of their need of Chriſt, and his blood to waſh and ſave them; direct them frequently to ſay, "Lord teach me to pray, give me thy Spirit to help me to pray." Alſo every Sabbath night enquire at them what new words and expreſſions they have got and added to their prayers, and encourage and reward them according to their diligence. O parents, neglect not to teach your poor children to pray and read: Will you teach them to work, and not teach them to pray? If you do it not, the devil will teach them to ban, lie, and play

play on the Lord's day. And will it not be a fearful reckoning that you will have to make ere long for their prayerleſs and periſhing ſouls? A great many children neglect prayer, not ſo much from their averſion to it, as from this, that none takes care to teach them how to do it; and hence it is, they often neglect it all their days. Whereas, if they were early taught and put on the duty of prayer, the habit and cuſtom of the thing would make it turn eaſy and delightful; but, when this is neglected, they cannot afterwards be brought to it, without great reluctance and difficulty. So that you ſee, O parents, if ye improve not the ſeaſon of youth, the blood of your children's ſouls will be laid to your door.

5. It is very proper on this day, aſſoon as your children are capable, to take them aſide, and ſolemnly to tell them the vows you took on at baptiſm in their name, and as ſponſors for them, and how you publicly engaged "that they would be the Lord's, and renounce the world, the devil, and the fleſh:" And therefore, for your own exoneration, you ſhould take them ſolemnly engaged to do and perform all thoſe things which you promiſed in their name. Put them to it perſonally and explicitly to own and renew their baptiſmal covenant, to ſhew themſelves Chriſtians, not only by their parents dedication, but alſo by their own deed and voluntary conſent. Let each of them profeſs and ſay, "I chuſe God the Father for my God and Father, I chuſe God the Son for my Redeemer and Saviour, I chuſe the Holy Ghoſt for my Guide and Sanctifier, God's word for my rule, God's people for my companions, holineſs for my way, and heaven for my home."

6. Take care this evening to give both them and your ſervants, many ſerious and affectionate admonitions concerning their ſouls, and their duties to God and man. Warn them ſolemnly againſt ſin and vice, and particularly thoſe vices that are too common among us; ſtudy to check and diſcourage the beginnings of vice in children; obſerve and watch the firſt appearances thereof, and pluck them up by the roots: For, if vice be connived at in the beginning, it will turn afterwards too ſtrong for you; but when it is never ſuffered

to appear to paſs without reproof or correction, this helps by degrees to breed in children an abhorrence of it. Labour in a ſpecial manner to beget in them frightful impreſſions of the ſins of ſwearing, and profaning the name of God, the ſin of diſobedience to parents, the ſin of Sabbath-breaking, of lying, obſcene words, ſtealing, pride, paſſion, revenge, neglect of prayer and reading, &c. Study to perſuade them to godlineſs with the moſt endearing language, and prevailing arguments, according to Prov. xxxi. 1. 2. 3. that ſo you may convince them that in all your admonitions and reproofs, you have an earneſt deſire for their welfare, and that you and they may dwell in heaven together through all eternity. It is ſometimes needful ſolemnly to obteſt and charge them to mind their duty; as Mr Bolton, a godly man, ſaid to his children on his death-bed, "I charge you, O my children, not to meet me at Chriſt's tribunal in a Chriſtleſs and graceleſs condition."

7. Join fervent prayers this day with your endeavours; for prayerleſs inſtructions will not profit. Parents may plant, miniſters may water, "but God only can give the increaſe." You ought to take ſome time this day to pity, mourn and pray for your children, ſervants and relations, that are in the darkneſs of a natural ſtate, and under the ſlavery of ſatan. If any of them were taken by the Turks, and laid in dark dungeons, treated as ſlaves, ſcourged every day, and barbarouſly uſed; would not your bowels yearn, and your hearts bleed for them? Or, if any of your near relations were dead, would you not mourn for them? And are you not more concerned to mourn and pray for them that are ſatan's ſlaves, juſtice's priſoners, ſpiritually dead, and ſentenced to everlaſting death? Have you any love to your children, and will you not carry them this day in the arms of faith and prayer to the bleſſed Jeſus, beſeeching him "to put his hands of mercy on them, and bleſs them?" as in Mat. xix. 13. yea, not only pray for them, but take them alongſt with you, and let them be the eye and ear witneſſes of your prayers, ſighs and tears, for the converſion and ſalvation of

of their ſouls; and who knows but this might work upon their hearts? Let them hear you ſay to God, as Jacob, Gen. xxxiii 5. "Lord, thou haſt graciouſly given me theſe children, but, Oh! (you may add) Lord, I have given them ſin, that is their portion from me. Lord, though I cannot give them Chriſt and grace, yet thou canſt do both; they are born to me once, O that they may be born to thee a ſecond time! Say as Abraham, Gen. xvii. "O that my Iſhmael may live before thee!" And Deut. xxxiii. "Let my Reuben live, and not die." Let theſe who are pieces of my bowels, and are now dead in treſpaſſes and ſin, live in thy ſight; thou art the Lord of life, breathe on them, and they ſhall live. Lord, let not theſe who are ſo dear to me fry in the flames for ever; one houſe holds us now, let one heaven hold us hereafter. Cry, as thoſe in the goſpel, Mat xvii. "Lord, have mercy on my ſon; my daughter is grievouſly vexed:" Lord, come and heal them, and let me ſee my children to be the work of thy hands in the midſt of thy houſe; then ſhall not my face wax pale, nor be aſhamed, but I will ſanctify the holy One of Iſrael," Iſa. xxix. 22. 23.

But, in midſt of theſe ſecret and family duties, neceſſary on the evening of the Lord's day, it is needful that our frail bodies be refreſhed with meat and drink; and, the work of the day being near over, you are at the more freedom to eat plentifully; yet ſtill with holy fear and caution, and a deſire ſpiritually to improve the time of eating, and to make God's glory your end, in eating and drinking, 1 Cor. x. 31.

If you be to have company or ſtrangers with you, then look to God for wiſdom to behave yourſelves in all your words and deportment, that you may neither do them harm, nor get harm from them. Say, "O that my lips this night were like thoſe of the righteous which feed many!"

When you are called to ſit down to ſupper this night, think or ſay, "How happy were I, if I were now called to ſit down and ſup with Abraham, Iſaac, and Jacob, in the kingdom of heaven, at that higher table that ſhall never be drawn, where they enjoy an everlaſting Sabbath,

Sabbath, that hath no night nor darkneſs to follow upon it, as this hath!"

When you ſee the table covered for you, O bleſs the Author of it and ſay, "When God remembers me, let me not forget him: Oh let not my table turn a ſnare to me; let me never make a god of my belly, nor employ my chief care for the meat that periſheth."

When the meat is brought, let us, according to our Saviour's example, look up to heaven, and pray for a bleſſing on our food, and for the ſanctified uſe of God's creatures, that we may taſte covenant-love in common mercies, and enjoy the Creator while uſing the creature. Then think, "O how ſweet would theſe mercies be, if they come dipt in the blood of Chriſt, and through the channel of the everlaſting covenant to me! If I could enjoy them, not as a creature, but as an heir, "and a joint heir with Chriſt," who is the "heir of all things," and hath been pleaſed to adopt believers in his right! O how ſweet, if every morſel did come from my Father's hand, and ſent from his table, as an earneſt of greater and better things laid up for me above! Lord, I am not worthy of the leaſt crumb that falls from the table of thy providence, and yet thou covereſt a full table to worthleſs me; "what ſhall I render to the Lord?"

Is thy proviſion but ſmall? Then ſtudy to be content therewith: Conſider how cheerfully Chriſt the Heir of all things did thank God for coarſe and mean fare, John vi. when he had but a few barley loaves and ſmall fiſhes for himſelf and his whole family. How much better provided are we, than Chriſt and his numerous family was? And ſhall we not be eaſy and thankful?

Have you a full table? Then fear leſt theſe outward things infnare your heart; and, for preventing of it, think, "O what a poor portion would theſe things be, if I get no better! O how miſerable will I be, if, when God gives me bread to the full, he ſhould ſend leanneſs to my ſoul!" Therefore remember Luther's ſolemn proteſt to God, when a bountiful preſent was ſent him, he proteſted, "That he would not be put off with common mercies."

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But, if you have any clearneſs concerning your intereſt in Chriſt, the ſight of God's goodneſs to you in a full table, ſhould cauſe you rejoice in him, and ſay, "All this and heaven too! O what a good Maſter do we ſerve!"

When you have eaten, and are full, ſee that ye forget not God your Maker and Benefactor, but with heart and mouth, in a ſolemn manner, give thanks to him. O believers, you have four things particularly to give thanks for; 1. That God gives mercies to furniſh your table. 2. Health to uſe them. 3. Peace to meet together. 4. That ye have a right to them; I mean not a common, but a covenant-right, a right by virtue of Chriſt's purchaſe.

It were very agreeable to conclude all by ſinging a pſalm of praiſe.

I do not offer to ſtint any Chriſtian family to any preciſe particular method of performing dutes on the Sabbath evening, but muſt leave that to be determined by the prudence of maſters of families, according to the circumſtances of their families. Some may find it convenient to catechiſe their children and ſervants, and repeat the ſermons before ſupper, ſome after; ſo ſome may perform family-worſhip before, ſome after; others both before and after. Let every man be fully perſuaded in his own mind; only labour that no duty incumbent be omitted.

I do not ſay that all the forenamed duties, in all their ſolemnity are indiſpenſably neceſſary every Lord's day; for time and circumſtances may ſo ſtraiten us, that we cannot get them performed ſo fully as before directed, eſpecially as to the inſtruction of children, and examination of ourſelves; but what cannot be overtaken in one Sabbath let it be done in another. I have choſen to be pretty full in this directory, becauſe it may be uſeful alſo for other days in the week.

Concerning Secret Duties at the cloſe of the Day.

WHEN family duties and ſupper are over, and the condition of our weak and weary bodies begins to call for

for ſleep and reſt, let us endeavour to cloſe this holy day in a due and ſuitable manner. Take theſe few directions;

I. When you find ſleep beginning to aſſault you, think, "O how ſoon are we tired of doing good! O that we could ſay, Though we may be ſomewhat weary with our work, yet we are not weary of our work! And it is our regret, that we ſhould be laid under a neceſſity of loſing ſo much of our time in ſleeping, and ſhould lie ſo long, incapable of ſerving either God or man. Let this make us long to be there, where there ſhall be no need of ſleep, but we ſhall be like the angels of God, who never ſleep nor reſt from ſerving and beholding God.

II. Think how terrible is it for a Chriſtleſs unconverted ſinner to lie down this night with ſo many millions of unpardoned ſins on his back, to ſleep ſecurely within the flood mark of God's vengeance, and within a ſtep of hell! O unconverted man, conſider your continual hazard; you never lay down with aſſurance to riſe again; you never ſlept one Sabbath night, with aſſurance you would ſee another Sabbath, or hear another ſermon; and how can you live at peace in ſuch a condition? Death and hell are ever before you: it is a wonder you do not think on them by day, and dream of them by night, lie down in fear, riſe in fear, and live in fear, leſt death come before you be converted; it is a wonder you can get any ſleep in this condition. If your body want but meat, drink or clothing, yea, if you have but an aching tooth, it hinders you to ſleep; and yet wilt thou ſleep, O ſinner, when both ſoul and body are on the brink of hell, and the devil gaping and roaring for you? O then reſolve you "will not give ſleep to your eyes, nor ſlumber to your eye-lids," till your ſoul be in a better condition; at leaſt, till you pour out your heart, confeſs your ſins, lay down your weapons of rebellion, and bemoan your caſe before the Lord, and look up to Chriſt for pity and pardon. We ſhould not willingly venture to ſleep in that caſe we would not venture to die in. How many have been hurried into eternity in a moment! O think with yorſelf. "Death may

may be within a day's march of me: to day I am sinning, but to morrow I may be dying. O what if death take me doing the devil's work? will it not send me to him to receive my wages?"

III. Before you lie down this night, confess and mourn over the sins of the bypast day; lament your manifold shortcomings in public, in private, and secret duties; say, "Alas for the mean and low conceptions I have had of God, the great object of worship this day! What formality and hypocrisy in my approaches to him! O how vain and wandering were my thoughts, when they should have been most fixed and intent upon God! How dark and blind was my understanding, when God's truths were laid before me! How little of the evil of sin, or beauty of holiness, did I see! Lord how hard and flinty was my heart, little affected by all the strokes of the hammer of thy word upon it? How dead and carnal were my affections, little moved by all the rich displays and offers of Christ's love and beauty! How sleepy was my conscience, little started by all the reproofs and threatenings of thy word! How false and treacherous was my memory, in letting slip the sweet counsels and comforts I heard! Oh what by ends have I had in duty this day? How little have I been concerned for the interest of Christ's church and kingdom in the world! How idle and unedifying have my words been, when in company! Oh how little have I done for God's glory, or my neighbour's good this day!" And, having thus humbly confessed your sins and shortcomings this day, make application to the blood of Christ for pardon, and to his intercession for acceptance with God, that so you may lie down this night in a reconciled state with him.

IV. Commit yourselves by fervent prayer to God's tuition and protection through the night, even to the protection of "him that keeps Israel, who never slumbers nor sleeps." You cannot sleep in safety, unless God watch for you; for, while you are sleeping, there are many enemies and evil spirits about you, seeking your hurt; and you have no friend then but God to look to you: You are then both insensible of your danger, and unable to help yourself. Pray then that God may

set a hedge about you, that satan cannot break through, and that he may appoint his angels to pitch their tents round about you, and all you have. Pray that God himself may watch over you while you are sleeping, and may keep you from being disturbed or defiled by evil dreams or imaginations in the night. Would you have your rest refreshing, your sleep sweet, and your dreams instructing, and God himself to be your Keeper and Guard in the night? Then close this day with fervent and believing prayer to God in Christ: He were a foolish governor of a city, that would betake himself to rest before he set the watch for the city's safeguard.

V. Endeavour to lie down this night with thankful hearts to God; let us bless God for the Sabbath, and for all the mercies of it, especially for the joyful sound of the gospel, and the news of Christ. But O let us not be content with hearing the joyful sound, without knowing the same; with the news of Christ, without an interest in Christ, with Christ revealed to us, without Christ revealed in us. Let us not be like foolish children, that play by the light of that candle which is set up for their preparing for going to rest, lest the light be extinguished, and we go at last to the bed of the grave in the darkness of sin and sorrow. Have you any comfortable view of your interest in Christ? or had you any thing of his Spirit or presence this day in the ordinances? then rejoice in God, and say with the Psalmist, "Bless the Lord, O my soul, and forget not all his benefits: Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."

Again, bless God for health and peace to lie down with. "Some are distressed, they dare not lie down for lack of breath; others are chased from their beds and dwellings by the raging sword or pestilence; and behold, I may lie down without any to make me afraid."

Further, let us bless the Lord that we have warm beds to lie on, and not the cold ground, with a stone for our pillow, as Jacob had. Many of God's dear saints, of whom the world was not worthy, were put to

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lie in "in dens and caves of the earth," Nay, "the Son of man had not where to lay his head," while he lived in this ungrateful world. Wonder at his humiliation, and say, "Had it not been for him, instead of a refreshing bed, I might have been lying down this night in the flames of hell."

VI. It is very proper this night, as well as every night, to lie down with thoughts of death and eternity. Think, now I have one Sabbath less to live in the world; and, O that thereby I may be a Sabbath-day's journey nearer heaven, where I shall celebrate an eternal Sabbath, that will never draw near an end? O to be there where there is no sleep, no night to interrupt the saints communion with God! When you are putting off your cloaths, think, the time is near when you must put off this earthly tabernacle. When you lay aside your garments, think, so must I shortly lay aside the garment of this body. O may I then expect immediately to be cloathed upon with glory and immortality! and, shall I not long for that time? This body, in its best state, is but a prison to a believing soul, and detains it from its happiness. Plato, though a heathen, had such clear apprehensions of the immortality of the soul, that he said to one that fed highly, "What mean you to make your prison so strong?" Am I a believer in Christ, and shall not I be looking long through the grates of mortality, till the jaylor come and open my prison-door, knock off the fetters of sin, and set me at liberty, that I may with joy fly to my eternal rest? Moreover, think how willing we are to put off our cloaths at night, that we may go to rest, especially when we are weary; and with-and say, O that I were in a condition to put off the body at death with as great willingness and satisfaction! and, with Paul, long "to be dissolved," and to put off this clay tabernacle. Mr Dod, a holy man, saith, "If parents should tell children who have played all day, that they must go to bed; they begin to cry, and shew reluctancy: But a labouring man is glad when night comes, that he may go to rest. So (says he) to the wicked, who have mis-spent the day of their life, death is an unwelcome guest; but the godly are

this word, and therefore are con-
of the grave, "where the wicked
; and where the weary be at reſt,"
wearies them, ſatan wearies them,
them, ſickneſs and croſſes weary
abſence wearies them of the world,
deſire to be at reſt from all theſe
troubles.

When you ſee yourſelf ſtript of your clothes, think, "Naked came I into the world, and naked ſhall I return;" I can carry nothing hence of all my earthly enjoyments. Lord, let me never chuſe my portion in theſe things I muſt leave eternally behind me. Let worldlings reflect on this: All thoſe things, for which you have toiled and laboured for many years, you muſt leave in one night, Luke xii. 20. Nothing of all your earthly treaſures can you carry alongſt with you to another world, unleſs it be the ruſt thereof, to witneſs againſt you, and eat up your ſouls as a canker to all eternity, according to James v. 1. 3. Whatever be your enjoyments here, remember death ſtands as a porter at the gate of eternity, to ſee, that "as you brought nothing into the world, you carry nothing out of it," 1 Tim. vi. 7. A coffin and a winding ſheet ſhall be the moſt of it. You may imagine what a broad look the poor ſoul will give then to thoſe things you made your treaſure here. O (will it ſay) muſt I part for ever with all my riches? muſt I be ſet naked aſhore in eternity, having nothing to relieve me? muſt I ſuffer an everlaſting famine? Poor ſoul, the world's treaſures do not paſs current in another world; they cannot there purchaſe you any relief, or buy ſo much as "one drop of water to cool thy flaming tongue."

Let your lying down in bed, and covering you with clothes, put you in mind of your lying down in the cold grave, and your being covered up with earth. Look on your bed as a tomb or ſepulchre; and every night, before you enter into it, ſeek reconciliation with God, and new diſcoveries of his love in Chriſt, as you would do if going to your grave. How ſad is it to be dying without Chriſt, and God reconciled through him?

Again,

Again, think or say, "O that the grave may be a bed of reſt to me, upon the account of Chriſt's lying therein!" The grave is become a bed of roſes to believers, by the Roſe of Sharon's lying down it. Chriſt hath hereby ſweetened and perfumed it for them. Am I a believer, and ſhall I fear to lie down in my Redeemer's bed? O believer, thou mayeſt every night ſay, with the Pſalmiſt, "I will both lay me down in peace, and ſleep; for thou, bleſſed Lord, only makeſt me to dwell in ſafety," Pſal. iv. 8. When you are laid down, "commune with your own heart upon your bed," and, with the pſalmiſt, "remember God upon your bed, and meditate on him in the night watches:" And, if you fall aſleep with ſome heavenly meditation in your thoughts, your ſleep will be more ſweet, your dreams more comfortable, and your awaking more refreſhful. And, in a ſpecial manner, let us endeavour, on the Sabbath-night, that as we began this day with the delightful remembrance of Chriſt's reſurrection, ſo to cloſe it with the cheerful expectation of Chriſt's ſecond coming, and our awaking and riſing from the grave to meet him. And when Chriſt is ſaying, "Surely I come quickly;" O, that we may be in caſe this night to anſwer, "Amen, even ſo, come Lord Jeſus!"

Concerning our carriage after the Sabbath is over.

Thus have I finiſhed the ſecond general head in this direction, viz. What is requiſite in performing the duties of the Sabbath, when it is come? It remains that I ſhould ſpeak a word to the third, viz: What is incumbent on us at the end of the Sabbath, or when it is paſt?

When the next day cometh, and we are again to fall to our weekly employments, we ought to retain lively impreſſions of the preceding day's work on our ſpirits, and not ſoon forget what we have ſeen and heard on the Sabbath. In the firſt place, let us repent for the ſins and ſhortcomings of the Sabbath, and beg forgiveneſs thereof from God, that we go not about our wordly employments with the guilt of the Sabbath-day's ſins upon us, leſt they bring a curſe upon the

"works

" works of our hands." Again, let us pray, and endeavour to bring much of a Sabbath-days frame into the buſineſs of the week, and retain much of it through the week, that ſo we may be the fitter for the next Sabbath, yea, and in caſe to long for it: This would be a fair way to obtain a bleſſing on the labours of the week, and to proſper the " works of our hands." Oh! ſhall we bring ſo much of the week with us into the Sabbath, and will we bring nothing of the Sabbath with us into the week? O let us ſtudy to be ſo " in the Spirit on the Lord's day," as to " walk in the Spirit" all the week thereafter, mindful both of the Sabbath paſt, and of the Sabbath next enſuing; becauſe it is ſaid to us every day, " Remember the Sabbath-day that ye may keep it holy." Had we more of Sabbath-days thoughts on week days, then week-day thoughts would leſs trouble us on Sabbath-days.

DIRECTION IV.

Concerning the Particulur Sins, whereby the Sanctification of the Sabbath is hindered, or the Sabbath profaned.

IF we would duly ſanctify the Lord's day, we muſt conſcientiouſly guard againſt, and abſtain from, all thoſe ſins which are oppoſite thereunto; whether they be ſins of omiſſion, or commiſſion, ſins of the heart, of the tongue, or of the life.

Of Sins of Omiſſion on the Lord's Day.

1. I ſhall begin with ſins of omiſſion, and neglect of the duties of the Sabbath. There are many, alas! that make this altogether an idle day; they conſume it away in doing nothing, and keep it no better than do the beaſts; they abſtain from the works of religion, as much as from the works of their calling, never conſidering that the Lord's day is profaned by ſloth and idleneſs, as well as by ſervile labour or immoral

moral actions. There are many who place all their religion in negatives, like the Phariſees, Luke xviii. 11. and fooliſhly think to be juſtified by their negative holineſs. "I never wronged my neighbour, (ſay ſome) I did not mock at religion, ſwear, drink drunk," &c. But remember, a man may abſtain from evil, and yet go to hell for not doing good, Mat. iii. 10. A tree is cut down for bringing forth no fruit, as ſoon as for bringing forth bad fruit. It is as dangerous not to do things commanded, as to do things forbidden, Matth. xxiii. 23. There is a woe pronounced againſt the one, as well as the other. The ſlothful ſervant is reckoned a wicked ſervant, Matth. xxv. 26. and adjudged to utter darkneſs, as well as the moſt vitious. Wherefore beware of profaning the Lord's day by idleneſs, or neglecting of the public, private, or ſecret duties above mentioned, which are requiſite on this day: And, in a ſpecial manner, beware,

Firſt, Of neglecting the hearing of the word this day, or forſaking the aſſemblies of God's people upon it. What madneſs is it to ſlight the means of ſaving your lives, and delivering your ſouls from hell? What contempt is it of Chriſt's bowels of mercy? If a great king ſhould ſend an ambaſſador to a condemned malefactor, with offers of remiſſion; would it not highy exaſperate him, if he refuſed to much as to hear him? O what may God ſay to ſuch fooliſh ſinners in the day of their diſtreſs, when they cry to him? May he not ſend you to the gods you have ſerved, and tell you, "Ye would not come and hear me when I ſent moſt gracious propoſals of peace to you, neither will I hear you now?" With what torture and anguiſh will you eternally reflect on your folly? If you could now but lay your ear to hell's door, and hear ſuch goſpel-ſlighters crying out againſt their ſin, it would make your hearts tremble. Suppoſe you heard them ſay, "O if time could be recalled, what would we give to hear one goſpel-ſermon from the moſt deſpiſed miniſter! How many miles would we go! Yea, we would run from ſea to ſea, to hear one encouraging ſentence from Chriſt's mouth, or his meſſengers: Nay, we would be content to ſuffer a thouſand

thousand years darkness for one day's gospel light, a thousand years burning for one day of the Son of man, many whereof I have neglected: But, oh! there is no hope, the season is lost, the sentence past, and we are irrecoverably undone!" O how will the devils wonder at your folly, and eternally upraid you with it?

Secondly, Beware of neglecting family duties on the Sabbath: The fourth command binds masters of families to be careful hereof; yet, alas! how sadly are they neglected? In many places no family prayers or praises, no family instructions, no family reading of God's word is to be found. Instead of "delighting in the law of the Lord," which is the character of the blessed man, Psal. i. 2. it is laid by as a sealed book. The dust, which many suffer their bibles to gather beside them, will be a fearful witness against them one day. But more particularly, I shall speak,

Of the evil of neglecting Family Duties.

1. To deter you from the neglect of family worship, consider in what a miserable state prayerless families are. The Spirit of God ranks them into the same category with the "heathen that know not God," Jer. x. 25. For how should the families of Christians be distinguished from those of Turks and Pagans, but by the badge of family-worship? Without this badge, then, you are ranked in with heathens, or persons excommunicate, that is, such as are cast out of the church into the devil's hands; for of such Christ saith, "Let him be to thee as a heathen." Again, consider what is there threatened against you; a black cloud continually hangs over your families, ready every moment to pour out wrath and fury upon you, not in small drops, but in great showers, to overwhelm you at once, from which your houses cannot defend you, though their foundations were on a rock, their walls of brass, and their doors of iron: For, while you are without family-prayer, you want a roof to keep off the shower of wrath, and lie night and day exposed to this terrible threatening, "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." It

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is not ſimply anger that is threatened, but fury, wrath in the greateſt height and rage. O let prayerleſs families through the land tremble at this threatening! I fear, if it were preſently executed, it would make thin cities and pariſhes ſomewhere: But though God be patient and long ſuffering, yet, believe it, there are ſecret and inviſible curſes which light and lie upon prayerleſs families, and the works of their hands. Neglect of prayer doth uncover the roof to let God's curſes drop through upon your perſons, children, tables, and all your enjoyments; for you denude yourſelves of all ſecurity and protection. Family-prayer is an excellent roof to your houſes; it is like the roof that is made of Iriſh oak, which no venemous ſpider will touch, nor lodge in. Family-worſhip, duly performed, diſlodges ſin and vice; nay, it diſlodges the devil alſo: And for theſe houſes that are haunted with evil ſpirits, whatever other reaſon may be given for it, no doubt this is one; God's worſhip hath not been duly performed therein. And though the devil doth not appear in a viſible or audible manner, yet he certainly haunts prayerleſs houſes; for he hopes for large draughts out of them. Why? ſin and wickedneſs are fain to reign there; malice, pride, deceit and intemperance will bear ſway; ſwearing, curſing, and lying, will be the language of the houſe, and the children will learn it betimes. But, when prayer is introduced into a family, theſe vices are baniſhed, and ſatan removes: For either prayer will make you give over ſinning, or ſinning will make you give over praying; they cannot dwell well together. But the houſe which the unclean ſpirit finds empty of prayer, is a houſe ſwept and garniſhed for him and a black train of vices to enter and dwell in. If God's worſhip be not in the houſe, you may write, "Lord, have mercy upon us," upon the door, as they uſe to do when a houſe is ſhut up with the plague. What can we expect in a prayerleſs houſe, but the plagues and curſes of God? Abraham expected no good in a prayerleſs place; therefore ſays he of Gerar, Gen. xx. 11. "Surely the fear of God is not in this place; they will ſlay me," &c. What a miſerable place or houſe muſt that be, where God's fear is not? Surely it muſt be a ſink of

ſin, a butt of wrath, a cage of unclean birds, and a habitation of devils.

O maſters of families, will you pity the ſouls of your families? Tremble leſt their blood be found in your ſkirts. When a child or ſervant dies out of your family, it will be ſad if conſcience have it to tell you, "Here one has died out of your houſe, with whom you never prayed; you dwelt together, eat together, wrought together many years, but you never prayed together. And what if his ſoul be gone to hell through your neglect! What if his blood be charged on you? How will you anſwer for it? Who knows but if he had ſeen and heard you pray, your words and example might have moved him to go into a ſecret corner and pray for his own ſoul, and ſo he might have been ſinging with the ſaints in heaven, inſtead of howling with the damned in hell?"

But if the caſe be ſo melancholy when they die from you, ſurely it will be far worſe when you come to die yourſelves. You have all your days kept your families godleſs and prayerleſs; well, what accounts will you give of your ſtewardſhips, when you may be no longer ſtewards? and what anguiſh do you think will ſeize on you, when, with Dives, you ſhall feel yourſelves in hell, and then begin (not before) to lift up your eyes to heaven, and ſee the godly praying ones, whom you deſpiſed, afar off, and a great gulf fixed betwixt you and them; and alſo, when you ſhall ſee thoſe of your prayerleſs families, whom you ruined by your example and influence, brought down to the ſame place of torment, to increaſe your miſery, and add fuel to your flames? O maſters of prayerleſs families, think on theſe things in time.

Oh! will neither the fear of hell, nor hopes of heaven perſuade you to family-prayer? I am ſure far leſs would do it. could I aſſure you that the daily performance of it would gain you an eſtate of ten thouſand merks a year! You would try it as you can, and be punctual in it too; you would no more pretend multitude of buſineſs, want of time, gifts or confidence. And are you ſo atheiſtical, as to prefer a little of the world

world to heaven? Or ſuppoſe there were ſtrict laws made, that, for every time you neglected prayer, you ſhould be thrown into a "den of lions," as Daniel was for praying; or that you ſhould loſe a finger of your hand, or but pay a hundred merks of fine: would you not pray as you can, and find time for it alſo, rather than loſe your life, finger, or money? And are not the laws of God more awful and ſtrict than the laws of men? Is not hell's dungeon, or a den of devils, more terrible than a den of lions? Are not hell's torments more fearful than the loſs of a finger? Is not the wrath of the great God more dreadful than a fine? Oh, will not the fear of God prevail more with you than the fear of man? Remember Daniel's zeal of family-prayer, who choſe rather to be caſt to the lions, before he would forbear it for for one day: Oh, what ſhall we ſay of thoſe, who will rather venture to be an eternal prey to the roaring lion, than be at this pains for ſalvation to themſelves or their families; but you may hear in their houſes twenty oaths for one prayer!

2. Conſider the great ſin of neglecting family-inſtructions upon the Sabbath, which, alas! is ſo common, by reaſon whereof many children and ſervants are ignorant, prayerleſs, and graceleſs: Their parents and maſters do not teach them to read, nor inſtruct them concerning the principles of religion; they neither pray for them, nor direct them how to pray for themſelves. Is the knowledge of Chriſt a choice and excellent treaſure? And will you withhold it from thoſe whom you love, ſeeing it will not make you the poorer, but the richer, to communicate it to them? It is the commendation of Abraham, that he both made "his houſehold know God's ways, and commanded them to obey the ſame," Gen. xviii. 19. and do you ever think to land in Abraham's boſom, that will not tread in Abraham's footſteps? Have you no pity or compaſſion on them that are "bone of your bone, and fleſh of your fleſh?" Where is the yearning of your bowels towards their precious ſouls, that are in a ſtarving and periſhing condition for lack of knowledge? Will you be like cruel oſtriches, Job xxxix. that are "hardened againſt their

young ones," and leave them to be destroyed after they bring them forth? Will you, in like manner, bring forth your young ones, and then carelessly leave them to be a prey to the devil, and eternally to be torn to pieces by him? Are you indifferent about those that came forth of your loins, and whom you profess to love so dearly, whether they live with the blessed Jesus in heaven, or with the cursed devils in hell? Remember, O parents, who neglect the education of your children, God may punish you for it, even in this world, by their unnatural and undutiful carriage to you in old age, whereby they may bring down your gray hairs with sorrow to the grave; and no wonder though they make no conscience of their duty to you, who made no conscience to teach them their duty to God. Remember also, how many children have been brought to a miserable end in this world by the negligence and unfaithfulness of their parents this way; some going to the gibbet have bitterly reflected on their parents as the cause of their ruin, for giving them such a bad example, and not instructing them in the time of their youth. But, above all, consider how your children and servants may rise up and accuse you at the bar of God at the great day, and say, "Lord, there stands my father, there stands my master, he never taught us, prayed with us, or for us; he neglected prayer, he cursed, he lied, he brake the Sabbath, and so did we after his example. It is true, we are justly condemned, but yet we perish through their neglect, our blood is upon their heads." O parents, will it not make you speechless, and sting you to the heart, to hear your poor children crying out against you in that day, saying, "Had you noticed our souls as well as our bodies, had you been as careful to teach us the knowledge of God as of such a trade, it had not been with us as it is this day; we had not now stood trembling in expectation of that dreadful doom, which is just ready to be past upon us. Cursed be the man that begat us, and the paps that gave us suck; it is to you we owe our eternal ruin and misery."

O negligent

O negligent parents, what horror and confusion will then seize you in that great and terrible day of the Lord, to hear such a charge from your children! but much more to hear God charge you with their blood, and say, "O unnatural wretches, behold how many precious souls you neglected and ruined, whose happiness you were bound to procure by so many ties of duty and affection. They were ignorant, and you instructed them not; they were prayerless, and you taught them not; they were Christless, and you pitied them not: Yea, you not only neglected to give them good instruction, but you gave them bad example; you swore, lyed, spoke obscenely, broke the Sabbath, mocked religion, &c. and lo, in these very practices they have followed you to hell, to be an addition to your torments there for ever."

Would you then prevent this sad reckoning, and be found with your children upon the judge's right hand? See that you instruct them and pray for them. O fathers, would you wish to have your children well provided, then lay up a stock of prayers for them, both family and secret prayer: This is a stock that would not be soon spent, nay, it will be bringing them in something when you are dead and rotten. O mothers, your bodies travailed in pain at their first birth, let your souls travail in pain for their second birth: Where is your motherly tenderness toward the fruit of your womb? Would you not be sorry to hear them screeching, or see them frying in hell's flames, without remedy? Then do what lies in your power, to prevent it, by instructing them, praying for them, and praying with them.

Thirdly, Beware of neglecting secret duties this day, such as were afore mentioned, and particularly prayer. If thou be one, O sinner, that restrainest prayer before God this day, it is a black mark of a graceless heart; for a spirit of grace and supplication go still together. As difficulty of breathing, and painfulness in speaking, are symptoms of a sick body; so aversion to prayer is a sad sign of a sick soul: For prayer is the soul's breath and speech to God, Lam. iii. 16. Again, consider the danger of living in the neglect of this duty. "If satan might have his wish against thee, (saith one)

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life; for then he is as sure of thee as a robber is of a traveller, whom he has fast bound, lying in a ditch, and his mouth stopt that he cannot cry for help." O prayerless sinner, consider satan has thee fast bound, and is just ready to murder thee; and wilt thou not cry to God for help? Moreover, think what a brutish thing it is to live prayerless, as alas many do; they rise like the beasts in the morning, they work with the beasts all day, and ly down like beasts at night, and never mind to look up to God, till he lay them on their backs upon a death-bed, and then they begin to cry like the beasts, when the knife is at their throat. Consider, O man, why God hath given thee a countenance erected towards heaven, and hath not made thee to creep on all four, as other creatures, with their backs to heaven and mouths to earth; but to teach thee, that thou art made to converse with thy Maker, and have intercourse with heaven, and that the world's husks are not fit food for thy soul. We would pity a poor man that were all bowed together, and forced to go like a beast upon hands and feet, with his eyes always to the earth: And is it not a more pitiful spectacle to see a soul that is a spark of heaven, and created for communion with God, so crippled with ignorance and earthly mindedness, as still to be poring and grovelling upon the earth, without looking up to God its Maker and happiness!

Of Sins of Commission on the Lord's day.

II. IN the next place, I proceed to warn you against sins of commission, by which the Lord's day is too commonly profaned: And these are either inward or outward.

I. *Of inward Sins of Commission.*

Inward sins, or heart sins, should be carefully guarded against this day, as being most provoking to God, polluting to his worship, and hurtful to our souls. Sinful thoughts are an abomination to God every day,

Prov.

Prov. xv. 26. but more eſpecially this day. Thoughts are as loud in God's ears as words; and he commands evil thoughts to be forſaken, as well as evil ways, if we would have pardon, Iſa lv. 7. Wherefore let us get renewed and ſanctified hearts, and overawe them with the thoughts of God's preſence and omniſcience: Let us imagine this day, that we hear the ſound of the laſt trumpet, and ſee the throne ſet, and God calling for an account of hearts; (for in that day he will judge hearts as well as lives) and, when any evil thought breaks in, ſay, "What if God, who ſees this, ſhould preſently call me to account?" Let us keep a conſtant watch over our hearts this day, ſtriving to cruſh all ſinful thoughts in the bud, at their firſt riſing, cry out for God's help. Let us be ſenſible what a maſs of villany is in the heart, "It is deſperately wicked," as Jeremiah ſaith; yea, "our inward part is very wickedneſs," Pſal. v. 9. Hence it was that Luther profeſt, that "he feared his heart more than the pope or the cardinal;" And Auguſtine prayed, "Libera me, Domine, a meipſo." The heart is like the Trojan horſe, out of whoſe belly proceeded armed enemies; ſo out of the heart proceed all evil words and actions, Mat. xv. 19. It is the corrupt fountain, from whence all the impure ſtreams of actual ſin do flow: Therefore we ſhould look narrowly to it.

But, beſides incident evil thoughts, we have many evil habits and plagues of heart, that we ſhould guard againſt on the Sabbath, being ſuch as profane the day, and hinder the ſanctification of it: Particularly,

1. Atheiſm, and miſbelief of God's truths. If this harbour or prevail in us, we can reap no profit by the word read or preached this day. Why do people delay or refuſe to embrace Chriſt, and leave their ſins, but becauſe they want a fixed and firm impreſſion of the truths of the goſpel upon their hearts? It is true, you will not ſay that you miſbelieve any of them, but you give no heart-aſſent to the truth of them, which is little better; you give no ſiem inward credit to the goſpel, and to all its aſſertions, commands, threatenings and promiſes, that they are come from God, and are moſt true, certain, and infallible. Were you once firmly

perſuaded

perſuaded of the certainty of eternal life and eternal death, you would not ſtand ſo long hovering betwixt heaven and hell. If once you had the firm impreſſions of eternal death, you would preſently, "flee from the wrath to come;" and if you had a due ſenſe of eternal life, you would "run to take hold of the hope ſet before you," Heb. vi. 18. But alas! nature is half blind, and cannot ſee afar off, 2 Pet. i. 9. To carnal hearts and eyes, there ſeems to be a miſt upon eternity; they cannot ſee into another world, and they cannot believe things not ſeen. But, O if you would be happy, you muſt ſtedfaſtly believe the "immortality of the ſoul, and a future life; that the Bible is the true word of God, and that the bleſſed God, ſent his eternal Son Jeſus Chriſt into the world to aſſume man's nature, and die for to redeem him from ſin and hell." With abhorrence renounce all doubting or unbelieving thoughts of theſe great truths; rather doubt of your own being than of theſe; believe that what now you hear with your ears concerning a future life and judgment-ſeat, you will ſhortly ſee with your eyes: If you do it not, you rub the higheſt affront on God that a creature is capable of; for you make your Creator a lyar, 1 John v. 10. This is a ſin that devils are not chargeable with, for "they believe and tremble." O ſinner, what further confirmation of the truth wouldeſt thou have from God, than he hath already given thee? Thou haſt his word, yea, his writ, ratified by his oath, confirmed by his miracles, and ſealed by his Son's blood; which is far more, and far ſurer than either a voice from heaven, or a meſſenger from hell, according to 2 Pet. i. 19. Luke xvi. 31.

II. Ignorance of the truths you hear this day, greatly hinders the ſanctification of it. You cannot prize Chriſt, cloſe with him, or follow him, till ſuch time as you know him. How can ſuch hear the goſpel, or embrace Chriſt offered therein, that know not their ruined natural condition and their remedy through Chriſt? Many they know not Chriſt's love and beauty, his ability, ſufficiency and fitneſs, in his natures, offices, relations, graces, Spirit and fulneſs: They know not the deſign of his coming into the world; the manner

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of his thoroughly our redemption by his obedience and sufferings, and the manner of applying it, and our getting an interest therein, and the necessity and nature of faith in order thereto. For as oft as many have faith in their mouths, they know not what it is; they are ignorant what it is to receive Christ as a Surety and Saviour, as a Priest and King; and therefore many gospel sermons and Sabbaths are entirely lost to them.

O sinners, consider the danger of ignorance, it is a soul murdering sin, Hos. iv. 6. "My people are destroyed for lack of knowledge." Do not think your ignorance will excuse you at a tribunal, or save you from hell? No, it will rather aggravate your sin and condemnation, to be found ignorant, in a land where the light shines so plentifully about you. Ignorance will be so far from keeping off wrath from you, that God tells you it is a special procuring cause of wrath, and makes you more miserable than others, according to Isaiah xxvii. 11. "This is a people of no understanding, therefore he that made them will not have mercy on them, and he that formed them will shew them no favour."

Again, as ignorance is a damning sin in itself, so it is the fruitful mother of many other sins and lusts, according to 1 Pet. i. 14. What is the reason why many swear, lye, cheat, break the Sabbath, drink drunk, commit uncleanness, slight ordinances, neglect prayer in their families and closets, and go on in their sins, without repenting or fleeing to Christ? It is because of their ignorance: They are ignorant of God, his infinite justice and holy nature, the evil of sin, and what Christ hath suffered for sinners; they know not what regeneration, repentance and faith are, for all they speak of them; and how then can they practise them, or cry to God for them?

Object. "O (say some ignorant creatures) many have knowledge that make no good use of it; yea, they are more graceless and profane than we."

Ans. All this is too true, and these will have a sad account to make one day for sinning against so much light. But this will be no help to you, for profanity

kills them, and ignorance kills you; they die of one diſeaſe, and you die of another; and your diſeaſe is as ſure to kill as theirs. For you to reject knowledge, becauſe ſome who have it abuſe it and periſh; is as ridiculous as for you to ſay, becauſe many die who have both food and phyſic, and plenty of means for preſerving life, I will uſe no means for preſerving my life at all; for, whoever die, you are ſure to die. They that have both food and phyſic may die, but they that have none of them cannot live. So, whoever periſh, ignorant perſons are ſure to periſh; for they know not their remedy, they cannot make uſe of the means of life. O ignorant ſouls, you are nearer hell than others; your ſtate is darkneſs, and it borders upon utter darkneſs; ſo that you are, as it were, lodging in the next room to hell, having but a weak partition betwixt you and it, which death may break down in a moment, and let you paſs into it. When an ignorant ſinner dies, there goes not only duſt to duſt, but darkneſs to darkneſs; the darkneſs of ignorance to the darkneſs of hell: And is not this a fearful ſtate for you to continue in? What madneſs is it for you to do it, when Chriſt is daily inviting you to come to the light?

O ignorant ſinners, why ſhould you continue in your ignorance, more than theſe of your rank in other places, who can diſcourſe moſt ſenſibly of the principles of religion, and the concerns of their ſouls, and can pray to excellent purpoſe? Have you not rational ſouls as well as they? Have you not the ſame helps and advantages that they have, if you would but make uſe of them? Are you not as capable as they? You are as ſharp and knowing about worldly affairs as others: You know well enough the rent of a piece of ground, the value of corn or cattle; but, alas! know nothing of the worth of your ſouls, of Chriſt and pardon to them: You are well verſed in the art of plowing, ſowing and reaping, and know the right ſeaſons for them; but, alas! you know not your ſeaſons of mercy: You know your almanack, the fairs and changes of the moon, you know your ſtory books and ballads; and why might you not know your bibles as well, if you would employ the ſame

parts

parts and abilities to get ſpiritual knowledge? Have you not great plenty of the means of knowledge, if you would but attend them, and make uſe of them.

Object. "But I cannot read the bible, how ſhall I learn knowledge?"

Anſ. You are at a very great loſs indeed, it is hard to get ignorant perſons inſtructed that cannot read: You ought to lament your loſs, and be the more in prayer for the ſpirit of God to teach you, and make up that loſs; and the more deſirous to hear others read, and to wait upon the public catechiſing: And alſo, lay out yourſelves with all care yet to learn to read.

Object. "But I am too old to learn."

Anſ. Are you too old to ſeek after Chriſt and ſalvation? Will your age ſave you from hell and wrath, if you die Chriſtleſs? will God ſpare old folk dying in ignorance, more than the young? Many have learned to read, who have been as old as you: were you but willing and deſirous, you would ſoon conquer all difficulties. I have heard of ſome ſervants, who have been ſo fond to learn, that they have offered to their maſters or miſtreſſes to quit part of their meat and fee, upon condition they would teach them to read: And, are not your ſouls as dear to you as theirs were to them?

Object. "It was my parents fault that did not teach me when I was young."

Anſ. Alas! that parents ſhould be ſo cruel to their children when young! But, wilt not thou be merciful to thyſelf, becauſe they have been cruel? Their neglect will not excuſe thine. As it was their fau't that did not learn you in youth, ſo it is yours now if you remain in ignorance, and will be your eternal ruin if you continue wilfully ſo: Yea, you will thus not only bring your own blood on your head, but alſo the blood of your children and ſervants when you get families; for you will not be capable to inſtruct them yourſelves, nor will you, in all likelihood, be at pains to cauſe others do it; and ſo you will be guilty of the ſame neglect to your children, that your parents were guilty of to you.

Object. "But I am aſhamed to be learning at this "age."

Anſ. It is indeed a ſhame for old people to be ignorant, but no ſhame to learn: Yea, though one foot were in the grave, and the other following, you ſhould ſtill be learning ſomething for your ſoul. For, what is the world's ſhame and deriſion to that woful confuſion of face that will befall the ignorant, Chriſtleſs ſinner at a day of judgment, and eſpecially ſuch as ſlight knowledge, and will not be at pains to learn? Read that fearful and thundering threatening, Prov. i. 26. 27. 28. "I will laugh at your calamity, when diſtreſs and anguiſh cometh upon you; when ye call upon me, I will not anſwer; when ye ſeek me early, ye ſhall not find me." Oh! theſe words threaten againſt the ignorant, who refuſe to learn, "puniſhment without pity, miſery without mercy, crying without comfort," and "torment without eaſe." O what is the cauſe, ſay you, of all that ſad vengeance? See verſe 29. "For that they hated knowledge," &c. As then you love your own ſouls, and would eſcape eternal damnation, as you would honour God and his Sabbath, ſee that you learn to read, ſeek inſtruction, and wait carefully upon all the means of knowledge.

III. Earthly-mindedneſs doth greatly hinder the ſanctification of the Lord's day; for, when the vanities of the world are entertained, they ſo poſſeſs the mind, that there is no room left for other thoughts: The thoughts of the world ſhut out the thoughts of God: The duſt and ſmoke of this world ſo blind the eyes of many, that they cannot diſcern the beauty of Chriſt or holineſs, though the brighteſt diſcoveries be made thereof this day in the ordinances: Thus, alas! ſatan defeats the whole deſign of the goſpel as to many; ſo that, though miniſters tell them from God's word of their ſoul's worth, hazard, and only refuge in Chriſt, yet they are ſo hot in purſuing the world, they do not hear or think on what is ſaid. This man hath his farm, the other his merchandize, the other his trade, to look after, Luke xiv. 18. ſo that there is no time in their lives, no room in their hearts left for Chriſt. It is in vain to tell many of

of securing a mansion or inheritance in heaven; they must have houses and lands on earth. It is needless to tell them of providing for their souls; they have their families to provide for: Or to tell them of heavenly manna to their souls, they must have bread to their mouths. It is to no purpose to tell them of a way to get justice satisfied, or the debt of sin paid; they must have their debts paid to their earthly creditors. It is in vain to press them to seek the favour and friendship of God; all their care is to get the countenance of this or the other man, that can do them kindness. And so, upon these worldly considerations, Christ the pearl of price is slighted, the precious soul neglected, and Sabbaths and sermons are quite lost.

Again, it is a gross profanation of this holy day, for people to allow themselves to think upon their trades and worldly commerce, when they are in God's house. As Christ whipped the buyers and sellers out of the temple when he was on earth, so he will not suffer you to make the public assemblies of his people a place of merchandize, by thoughtfulness about worldly gain and profit. Your business in God's house this day is with the great God only, and therefore you must attend to nothing but his work and service: But, if you indulge worldly thoughts, you will provoke God, and mar all your public performances.

Be not like Martha this day, "careful and troubled about many things," things that will not avail you at the dying hour, or through eternity; but imitate Mary this day, sit at Christ's feet, mind the one thing necessary, and chuse the good part which shall not be taken from you.

Moreover, consider how dangerous this evil is to the salvation of your souls. It may be said of worldliness, compared with other sins, as was said of Saul and David, when any one sin "kills its thousands, this slays its ten thousands:" O what havock makes it in the visible church! What Pharaoh said of the Israelites, Exod. xiv. 3. may well be applied to many professed Christians; they are intangled in the land, the wilderness hath shut them in. The world, like bird lime, clogs the soul's

soul's wings, that it cannot mount up to heaven. Many, like Lot's wife, set out fairly for the Zoar of heaven; but their hearts hanker after the Sodom of this earth, which causeth them to look still back, back, till they perish in the way.

Again, consider what a vain and empty thing the world is, though obtained. It suits not the nature, nor satisfies the desires of the immortal soul: It deceives all its lovers, and in midst of sufficiency leaves them in straits; so that we ought rather to pity than envy a worldling, whose portion is so small, happiness so short, mistake so great, and misery eternal.

Think what folly it is to dig for drofs with mattocks of gold, to bestow the precious affections of our souls on white and yellow clay. How monstrous is it to see a man with his head and heart where his feet should be! to see the world in the heart and on the throne, and Christ at the foot-stool! to see the world possessing God's room both week day and Sabbath-day, and getting the service which is due to him alone! How many are they, who, even on the Sabbath-day, worship the trinity of this world, mentioned 1 John ii. 16. more than the Trinity of heaven?

IV. Forgetfulness of God and Christ is a great evil, and greatly hinders Sabbath-sanctification. How can these sanctify the Sabbath, who never mind the Author nor the end of it? And, alas! there are too many who have nothing of God in their thoughts, either Sabbath-day or week-day, Psal. x. 4. Though the heart be still thinking, and hundreds of thoughts pass through it every hour of the day, yet God is in none of them. Strange! that every worldly trifle should find room in the heart, and God can find no place in it! What is the reason of this? You may see it, Rom. i. 28. "They did not like to retain God in their knowledge." Surely there is nothing in the world that we have to frequent *mementos* of, as of God: How can we look to the heavens, earth, flowers, or grass, without minding him? A very heathen could say, "Præsentem refert quælibet herba Deum." Or, how can we look to our bodies, but their curious structure should presently mind us of God?

God? Yea, every time we breathe, every motion of our lungs, and beating of our pulse, ſhould be a prick or ſpur to us to mind our Preſerver; and in a ſpecial manner, on the Sabbath day, every ordinance, every duty, every ſentence, every word ſpoken by the miniſter, ſhould mind us of God: But the matter is, the thoughts of God are burdenſome to all that live careleſs and ungodly lives; they cannot think upon him, but they mind their Judge.

But, O Chriſtian, conſider what a ſin it is to forget God, eſpecially on his own day. If we ought to ſpend every day in the fear of God, Prov. xxiii. 17. much more the Sabbath day. What ingratitude is it to forget him this day that minded us in our low eſtate, yea, minded us when we could not mind ourſelves? The love of God in Chriſt ſhould ſwallow up all our thoughts this day. When we ſeriouſly conſider what Chriſt hath done for his people, one might think that Chriſt would never be one whole hour together out of their minds, but that they ſhould carry him up and down in their thoughts and deſires, that they ſhould lie down with thoughts of Chriſt at night, and have him like a "bundle of myrrh lying all night betwixt their breaſts," that is, in their hearts; and, when they awake, "they ſhould be ſtill with him:" That their very dreams in the night ſhould be ſweet viſions of Chriſt, and all their words ſhould ſavour of him.

V. Averſion to duty is another heart evil, that hinders the ſanctification of the Sabbath. O how backward do we find our hearts to the duties of the Sabbath! how glad to put them by with any frivolous excuſe! how unwilling to pay God a viſit on his own day! We are ſlow to begin, and in haſte to make an end; we are heavy while the duty is a doing, and glad when it is done. Many are driven to their cloſets, as if they were going to the rack, or as if prayer were a penance rather than a privilege; they are conſtrained to it, to ſatisfy a natural conſcience. It is rather a ſervile than a ſon-like performance. If conſcience, like a taſk-maſter, did not lath them to their duty, they would never perform it. Many, they would rather

toil

toil their bodies whole days and weeks at the hotest labours, than spend one hour in secret upon their knees on the Lord's day. How sad and lamentable a thing is this? Is not God's company most desireable? is it not God's admirable condescension, and our highest honour, that such poor worms as we should be admitted into his presence? Are we not naturally desirous of acquaintance with great persons, and why so backward to acquaintance with the King of heaven? Is not the Sabbath a delight to God's people? and shall the work of it be a drudgery to us?

Object. "The duties requisite on this day are so many, they cost much difficulty and pains to perform them."

Ans. It is better to take pains, than suffer pains; better be bound with the cords of duty, than with the chains of darkness. The bonds of duty are not grievous; nay, they are our ornament and greatest freedom, Psal. cxix. 45. whereas satan and the world's service is the greatest drudgery; there is sin in the work, and hell in the wages. Alas, that many will be at no pains for that which will bring eternal glory, but are content to be at great pains for that which will cost eternal pains! The drunkard, thief, and adulterer, run many hazards to serve the devil, and win damnation; they suffer bodily pains, want sleep and rest, and weary themselves to commit iniquity, "They draw iniquity with cords, and sins as with cart ropes," Isa. v. 18. They are yoked as it were, in the devil's plough or cart, and he makes them sweat and draw in his service. What bad work, sad wages, and a terrible master have they? Who would be hired by any wages to serve lions and tygers? Is not the devil a roaring lion? and, will you serve him that will devour and tear his servants both soul and body, after they have served him never so faithfully? Oh! shall the devil's servants outstrip Christ's servants in diligence and activity? Is there any master like Christ? Is there any work or wages like his? Was there ever any of his servants a loser at his hands? Will not his experienced servants tell us, that "wisdom's ways are pleasantness,"

neſs," and that Sabbath-days work is the ſweeteſt recreation? Here they have the moſt pleaſant walks, the moſt lightſome proſpects, the choiceſt company, and the ſweeteſt fellowſhip, Pſal. xxiii. 2. 3. Pſal. l. 23. There is heaven in holineſs, and gain in godlineſs; no ſuch gain or delight to be found elſewhere. Godlineſs is the moſt enriching trade in the world; God's people ſometimes gain more by it on a Sabbath-day in one hour, in one ſermon, one promiſe, one prayer, one communion-table, one ſpiritual breathing, than all the rich men of the ſhire are worth, put all their eſtates together. The world will not believe this; but ſure I am, one return of prayer, one ſmile of Chriſt's face, one look of faith, one grape of Canaan, one glimpſe of the promiſed land, the head of one Goliath, the death of one luſt, the ſtrengthening of one grace, which may be obtained in the duties of the Sabbath; any of theſe is an abundant recompence for all the pains we can be at in God's ſervice this day; they yield more ſweetneſs and content to the ſoul, than all the pleaſures the world can afford: The ſmalleſt gleanings of ſpiritual joy are better than a whole vintage of carnal delights.

But what is all this to that eternal weight of glory which is treaſured up in heaven, for rewarding the laborious ſervants of Chriſt? What can we do for ſo vaſt a reward? Had the Lord ſaid to us, unleſs you be content to ſpend your days in ſome howling wilderneſs, quit all worldly riches and pleaſures, pine away with poverty and want, give the fruit of your bodies, ſuffer martyrdom, or take a dip in hell, you ſhall never ſee my face in glory; ſurely there is none that knows what it is to eſcape eternal miſery, and inherit endleſs happineſs above, but would have been willing to accept of theſe conditions. How much more then, when he only requires us to accept of his Son as our Surety, and love him; part with thoſe ſins that would damn us, and follow him in the pleaſant ways of holineſs; and to do all this in his grace and ſtrength, for he ſends none a warfare on their own

charges? Say not then, I have no ſtrength for ſo many duties as are required upon the Sabbath. Is there not enough in Chriſt for thee? Look with an eye of faith to the power and promiſe of God in Chriſt, and every new duty will bring new ſtrength with it; "they that do thoſe things ſhall live in them."

VI. Hardneſs of heart hinders the ſanctification of the Sabbath. Why? hard hearted ſinners can have no delight in Sabbath-work; they are not affected by the word; they cannot prize Chriſt offered in the goſpel; they are not capable of receiving the goſpel-comforts. Oh how many ſuch do every Sabbath appear before God! who can ſit and hear the moſt terrible threatenings of the word, and curſes of the law denounced againſt ſin, and the ſins they are guilty of; and yet be no more concerned than the ſeats they ſit on, or the dead that lie under their feet. Mercies or promiſes do not allure them, judgments or threatenings do not alarm them. This is a ſad caſe, and yet very common, and few ſenſible of it. Who is complaining of this plague, of heart-hardneſs, and laying their caſe before God, ſaying, "Ah! what ſhall I do with this ſtone in my heart?" A ſtone in the bladder, or kidney, is a woeful pain, but the ſtone in the heart is much more dangerous and deadly; yet who is pained with that and crying to the Phyſician of ſouls to take it away, and give a heart of fleſh?

O hard-hearted ſinner, conſider thy miſerable condition while thou remaineſt in a fallen ſtate under wrath. Many a ſtroke has been given thee by the hammer of the word to no purpoſe; many of the Spirit's motions haſt thou reſiſted; many a knock haſt thou deſpiſed. O tremble, leſt God give thee over, and take no more pains on thee. A heathen Felix trembled, the devils tremble for fear of God's wrath; and will thy heart be unmoved? God calls you to flee from it, miniſters call, mercies and promiſes call, judgments and threatenings call, the wounds and blood of Chriſt call; and will not thy heart be affected? "The voice of the Lord is powerful, full of majeſty, breaketh the cedars, ſhaketh the wilderneſs," hath melted the hearts of thouſands; and

and yet cannot it break thy hard heart? Thou haſt mountains of unpardoned guilt lying on thee, and haſt thou no feeling thereof? Remember, if you be not brought to feeling now, you ſhall be brought to it ere long, to your eternal coſt and ſorrow; if the word do not waken thy heart, it is like, death will. When you begin to draw by the curtain of fleſh, and look into eternity, you will then cry, Lord, what will become of me for ever? If you do not awake, then to be ſure the firſt moment of your entry into eternity will bring you to your ſenſes; the bitings of the worm of conſcience will then make you feel; the ſtream of fire and brimſtone will melt the hardeſt heart; the hammer of juſtice will then break the heart, which the hammer of the word could not.

O then, beg of God, with the greateſt earneſtneſs, that he may give you "the broken heart and a contrite ſpirit," that ſo you may have that acceptable ſacrifice to offer to him, which he never yet frowned upon, Pſal. li. 17. "A broken and a contrite heart, O God, thou wilt not deſpiſe." Auguſtine cauſed write this text over his bed when ſick. Let us cry to God for it, who alone can give it. Gravel ſtones men may remove, but heart-ſtones none can remove but God: We may as eaſily remove mountains as do this; yet we muſt uſe the means: And therefore, "look to him whom you have pierced, that you may mourn. Think much on the free love of Chriſt, and the bloody ſufferings your ſins did put him to. If Chriſt's love and blood will not ſoften thy heart, nothing will. Beg the Spirit of God to come and make application of the blood of Chriſt, the bleſſed Scape-goat; and then the adamantine heart will diſſolve. Cry, "Come, O Spirit of God, blow the fire of the word with thy own breath, and then it will melt hearts: Take this hammer in thy own hand, and it will break rocks. Lord, wound and heal; do the work thoroughly and effectually; begin it, carry it on and finiſh it: For if any of it be left for me to do, it will be eternally undone, and I will be loſt for ever. Lord, complete this work, looſe my bonds, thaw my affections, and draw my heart, and take eternal glory to thee."

VII. Hypocrisy and formality in duty is opposite to Sabbath sanctification; for God requires heart-sincerity in every piece of worship and duty that we perform. Yet, O how many are they who give God no more but the outward man, and the service of the body! They "draw nigh to God with their lips" only; they pray so superficially, as if they were unwilling that God should hear them, and take away that lust which conscience forces them to pray against. They are so careless and irreverent in secret prayer, they would be ashamed if any saw them, or overheard them. A statue on a tomb, with eyes and hands lifted up, offers as good service as many; only it wants a voice: And what signifies the voice without the affections? A parrot may be taught to repeat some few words of prayer, but none will call that a prayer; so neither will God own thy formal words for prayer. It is speaking, and not praying, when the heart is wanting; he looks upon thy worship as no better than a stage-play. Many worship God as carelessly as if they were "praying to an idol," that neither saw nor heard them: Nay, many heathens have worshipped their false gods, Jupiter and Mars, with greater seriousness and devotion than you do the great JEHOVAH, who made you and all the world. Why? the reason of all this is, all that many seek of religion is the name of it; and the outward form of it makes them pass under the name of good Christians among men. Though God sees their hypocrisy, yet man knows it not; and that is enough to them. But, O hypocrite, consider the day is approaching when God will unmask thee before all the world. As Paul said to the high priest, Acts xxiii. 3. so may I say to thee, "God shall smite thee, thou whited wall;" so as thy paint shall fall off, and thy inward rottenness appear to all. There will be no hiding of thyself among the crowd, no imposing on an all-seeing God. He can easily discern a traiterous Judas under a deceitful kiss, a ravening wolf under a sheep's skin, a murdering Herod under a pretence of worship, a hypocritical Pharisee under a broad phylactory. He can spy a dissembling devil under a Samuel's mantle, or when he would shroud

ſhroud himſelf among the ſons of God; for neither the ſophiſtry of men or devils can blind his eyes.

Again, let the hypocrite think on his folly, in loſing both his heaven here and hereafter, in drawing down upon him both the hatred of the world and the hatred of the God of heaven. The world hates him for his ſhew of religion, and God hates him for his hypocriſy in it. Is it not lamentable folly in hypocrites to do ſomething for Chriſt, and go ſome length in the way to heaven, and yet to loſe both Chriſt and heaven for not going one ſtep further? To be like that ſcribe, Mat. xii. 34. "not far from the kingdom of God," and yet never come thither? How ſad is it to periſh with heaven in view, and go to hell by the very gates of glory? The hypocrite's hope brings him to the ſhady valley, Job xvii. 14. but his candle goes out in that dark trance, and then he ſtumbles and falls for ever. It is ſad to periſh in the wilderneſs, when come to the very brink of Jordan, and in ſight of the promiſed land; to make our voyage with a pleaſant gale all the way, and ſhipwreck at the very mouth of the harbour; to come within a ſtep of the gate, and die with our hands upon the threſhold.

Laſtly, Remember, as hypocriſy, if continued in, will certainly damn you; ſo it will provide a hotter hell for you than that of other ſinners, Matt. 24. 51. therefore be wiſe in time, and ſtudy ſincerity and uprightneſs of heart in all your dealings with God.

VIII. Wandering of heart greatly mars the performance of Sabbath duties, eſpecially hearing, praying, and praiſing. Jewiſh rabbies ſay, "That though on the Sabbath there was much fleſh uſed for ſacrifice in the temple, yet not ſo much as one fly was ſeen ſtirring there." So neither ſhould there be a wandering thought or eye allowed, when we are about God's ſolemn worſhip this day in his houſe. What encouragement hath a huſbandman to ſow upon a high-way, where every man and beaſt has free paſſage? No better is the heart of a wandering hearer: We may as well caſt ſeed upon the waves of the ſea, as preach unto ſuch; for the good ſeed of the word is quite loſt upon them. Think

what

what an affront it would be to a king, to turn your back to him, or discourse with others, while he is speaking to you? The motions and postures of your souls are as visible to God, as the motions and postures of your bodies are to one another. Or, if a criminal were allowed to petition his prince for his life, would he break off at every sentence, and chase flies through the room; you would say, a remission were ill bestowed upon such a creature. O beware of such a ridiculous behaviour before the King of heaven, when you are addressing him for the life of your condemned souls. Would you have God to hear you, when you do not hear yourself? Can you think he will be mindful of you, when you are not mindful of yourself? Think, if your prayers were written down, and all your vain thoughts interlined, what incoherent nonsense would they be? would you not be ashamed to hear them all read over? would not the world cry, "Shame upon you for mocking your dread Sovereign with such an impertinent address?" O but thoughts are the same as words with God; nay, they speak louder in his ears than words do in ours, Amos iv. 13. "He declares unto man what is his thought." And David says. "He tells my wanderings.

Wherefore when you enter this day into the sanctuary, or into your closets, shut the door of your heart, so that worldly thoughts may not enter to trouble you. Lay solemn obligations and charges upon your hearts, that they wander not from God; bind the sacrifice with cords to the altars horns; and if the birds of prey come by surprise down upon the sacrifice, then, like Abraham, Gen. xv. 11. "drive them presently away," and summon every thought to attend your main business. Retract every vain thought with a sigh, and chide with your hearts for vain excursions; check them as Christ did his drowsy disciples, What? cannot you watch with Christ for one hour? How then will you like to be engaged in heaven's work to all eternity, where there is no interruption?

Again, consider the uncertainty of your time for prayer. Had a criminal but a quarter of an hour allotted him to beg his life before an earthly judge, would he spend it in gazing upon the court and their fine clothes,

clothes, or in aſking ſome ridiculous queſtions? No, he would intreat and beg his life with all the arguments and fervency he were capable of. O ſinner, when thou kneeleſt down to beg thy ſoul's life at the hands of the Judge of the quick and dead, thou knoweſt not if thou ſhalt have ſo long as a quarter of an hour for it; and wilt thou trifle it away? What if death ſurpriſe thee, and find thy heart wandering from God?

For remedying of this evil, beſides what is ſaid, ſtudy to overawe your hearts this day with a ſenſe of God's preſence and omniſcient eye. A ſervant will not ſport himſelf in his maſter's preſence, but carry gravely. Did you believe that God's eye is ſtill upon you, and notices all your thoughts, words, looks, and geſtures; would you not be more circumſpect than you are? May not angels, when they ſee what gravity and decency you obſerve in preſence of a prince, and your careleſneſs and irreverence in preſence of a glorious God, conclude you no better than infidels in midſt of God's houſe? Conſider then how ſolemnly you ſet yourſelves in God's preſence, when you attend public ordinances. It was the ſenſe of this that made Bernard ſay, when he came to the church-door, "Stay here, all my earthly thoughts." But if they do thruſt in after you and come upon you, to divert you this day, pretending neceſſary buſineſs, as Nehemiah's enemies did to him when about the temple work, then give them ſuch a repulſe as he did, Neh. vi. 3. "I am doing a great work, I cannot come down; why ſhould the work ceaſe, whilſt I leave it, and come down to you?" and, like him, repeat this over and over, as they repeat their ſolicitations.

Again, get love to God and his ordinances; for what we love, that we fix our minds upon, be it gain, honours or pleaſures. David found love to the word a good remedy againſt wandering thoughts in time of reading or hearing it, Pſal. cxix. 113. "I hate vain thoughts, but thy law do I love." Alſo, ſtudy to accuſtom yourſelves to holy thoughts at other times; for a vain heart out of duty will be little better in duty. If your hearts be much ſet on the world at other times,

your

your thoughts will be driving thither in time of duty, whether praying or hearing: But if they be habitually ſet upon Chriſt, then will your prayers aſcend to him like a pillar of incenſe.

Moreover, be putting up frequent ejaculations unto God, to fix your hearts, and gather your ſtraying thoughts. Pray with the pſalmiſt, Pſal. lxxxvi. 11. "Unite my heart to fear thy name." Look to him that can ſtay "the raging waves of the ſea," to ſtay the wandering thoughts of your heart.

Laſtly, Conſider how Jews and Heathens may put Chriſtians to the bluſh in this matter. We read of ſurpriſing inſtances of their fixed devotion in their acts of worſhip. It is a ſtrange conſtancy and fixedneſs that is ſpoken of the Jewiſh prieſts at Jeruſalem, that when the Romans broke into the city, and ruſhed into the temple ready to kill them: yet they went on with the rites of the temple, as if there had been no ſuch thing. Alſo, ſtrange was the fixedneſs of that Spartan youth, that held the cenſer to Alexander while he offered ſacrifice, who ſuffered a coal, that fell on his arm, to burn his fleſh, rather than by crying, or letting fall the cenſer, he ſhould diſturb that worſhip. May not theſe inſtances ſhame us, that have more light, for our unfixedneſs and inconſtancy in the ſervice of the great Jehovah?

IX. Wearying of the duties of the Sabbath is another evil we muſt guard againſt this day. O how many are there like thoſe, Amos viii. 5. who ſay in their hearts, "When will the Sabbath be gone?" and with thoſe, Mal. i. 13. "What a wearineſs is it?" Many weary as much of ſermons, as if they were in the ſtocks all the while they attend them. O what would come of you, if Chriſt were as ſoon weary of calling, as you are of hearing! How many Sabbaths have you kept Chriſt ſtanding and knocking at your doors, and he is not yet weary, for all your long deafneſs to his knocks, and refuſing to open to him, but continues ſtill to knock? O let this ſhame us out of our wearying to knock at God's door. Alas! a quarter of an hour in prayer wearies many of us. Is this the requital we give to Chriſt for all his love and patience? May not he ſay, "O believer,

ver, I did not foon weary of my bloody ſweat in the garden for thee; nay, I was longer on the painful croſs, than ever thou waſt on thy knees in prayer, or meditating on my love and ſufferings. O ſhould a believer ever weary of that ſubject? Thoſe idolators, Acts xix. 34. could "cry out with a loud voice for the ſpace of two hours," and not weary in commending their idol Diana; and ſhall we weary of hearing a ſermon in commendation of Chriſt, for the ſpace of one hour? O where are theſe animal ſpirits that men have in worldly buſineſs? where is that vigour and activity that many ſhew in their bodily recreations, nay, in ſerving of their luſts? Many weary not to ſpend whole days and nights in drinking and gaming; but they grudge to give God one day for his worſhip, or ſo much as one hour of his own day. You weary not to provide for your bodies and preſent things, but ſoon weary to provide for your ſouls and eternity: You weary not to beſtow time and pains to purchaſe a ſmall eſtate; but you can ſpare no time nor pains to ſeek the kingdom of heaven. Many are quick enough about worldly things, but, like Dagon, they have no head to think, nor hands to act, when the ark is preſent. The Sabbath is a long and wearieſome day to them. Some think both forenoon and afternoon of this day too much to be given to God; one of them may ſerve: Or they linger in coming to the church in the morning, as being glad to have a part of God's day and worſhip driven by ere they come; and not a few ſteal away before worſhip be ended; they'd rather ſpend the day any way than in God's ſervice. O ſinner, who is the loſer by this, but thy own ſoul! Doſt thou think a Sabbath long, a ſermon long, a prayer long? How long then will it be to be baniſhed from God's preſence, and lie on beds of fire through a whole eternity? You will weary eternally there, but it will not mend you: The doors are not open there, as the church doors now are, to let you go in and out at your pleaſure (as ſome graceleſs perſons do in time of divine worſhip) no, you will find hell's gates ſhut with invincible bolts, and mountains of braſs rolled to them;

and there you muſt dwell and lie roaring, as priſoners of wrath for ever. Poor carnal wearying ſoul, canſt thou ever think of going to heaven, to worſhip and adore God for ever without intermiſſion, when ſo ſhort a time of this work wearies thee now? To be ſure, heaven would be a hell to thee in thy preſent unconverted ſtate; thou wouldſt give never ſo much to be out of it again, wert thou in it.

But, O believer, how ill doth it become thee to weary of Sabbath-work here below, that profeſſeſt to be preparing for that everlaſting Sabbath above, the work of which hath no end? Wilt thou weary to ſpend one whole Sabbath here in ſerving Chriſt, who wearies not to ſpend many whole Sabbaths and years in ſerving thee? Conſider how buſy Chriſt is this day in heaven in thy behalf: Though the Sabbath be a day of reſt to us from our ordinary work, yet it is none to Chriſt; he is buſy through the whole of it pleading and making interceſſion for thee, without fainting in this work; and wilt thou ſo ſoon tire to act for him? Doth he mind thee ſo conſtantly, and wilt thou ſo ſoon weary to think on him?

X. Sleeping or drowſineſs, in time of divine ſervice, is a profanation of the Lord's day, and hinders our profiting by the ordinances. Therefore guard againſt it. Many are watchful enough about the devil's ſervice; they can ſpend whole nights in drinking, gaming, &c. without ſleep; but cannot hold up their eyes half an hour in hearing a ſermon. Conſider what an evil cuſtom this is, you who are chargeable with it, and reform it. How ridiculous were it for a man that came to the market to buy proviſion for himſelf and his family, to fall aſleep in the market-place, and ſo miſs his errand? Do you not come on the Sabbath, which is heaven's market day, to the ordinances to get proviſion for your ſouls; and will you fall aſleep in the mean time of the market, and ſo go home empty? What do you know but, while you ſlept, that truth was delivered that might have ſaved your ſouls? Will a man fall aſleep at his food? and yet you ſleep while the bread of life is breaking to you, and the waters of life are running by you.

you. How ſad is it, that the ſoul's mouth ſhould at this time be clothed with drowſineſs and aſleep, that it cannot receive one crumb or drop? O how would a damned ſoul prize the opportunity that you ſleep away! Remember it will not always laſt with you, the Sabbath and ſermon will quickly come that will be your laſt; and who knows but this or the next may be it? If you thought you were going ſtraight from the church to God's tribunal, would you not be more watchful in hearing? There is none can aſſure you but it may be ſo: However that be, I can aſſure you, you muſt ſhortly anſwer for every ſermon you are preſent at. God will aſk, Where are the fruits of ſo many ſermons? It will be a fearful *item* in your accounts, *So many ſermons ſlept away*: How will you anſwer for it?

Again, conſider how provoking this practice is to God. Would not a prince be diſpleaſed with a ſubject, if he ſhould fall aſleep while he is ſpeaking to him? would not a judge be angry with a criminal, if he ſhould ſleep when he were about to pronounce his ſentence? And have you not to do with the "King of kings," and "Judge of the world," while you are hearing the word? Is not your life at the ſtake when you are hearing it? according to that word in Deut. xxxii. 46. 47. "Set your hearts unto all the words which I teſtify among you this day; for it is not a vain thing for you: becauſe it is your life." Remember what befel Eutychus when he ſlept in time of ſermon, Acts xx. it almoſt coſt him his life: God made him a monument of diſpleaſure, for a warning to all ſleepers: He got a ſad fall, but you may get a worſe; he fell to the ground, but you may fall to the loweſt hell, and there you will not get a Paul to take you up as he got. Your ſin is more aggravated than his: it was mid-night when he ſlept, but you ſleep at mid-day; Paul had preached ſeveral hours, but half an hour and leſs puts you aſleep. You have cauſe to fear, leſt God make you a monument of his wrath, or that he ſay, Sleep on, till the flames of hell awake you. It is truly a wonder how any can ſleep at the worſhip of God, either in the church or family, and not dream of hell-fire in their ſleep; for their dan-

ger is greater than they are aware of; ſatan is very buſy at ſuch a time: While you ſleep, he ſucceſsfully ſows his tares, Mat. xiii. 25. your ſleeping time is a ſeed time for the devil, and a ſpring time for luſts.

If you would remedy this evil, ſtrive and wreſtle againſt it, and pray for help to do it; go timeously to bed on Saturday's night, and ſee that you be temperate through the week; for they that wake much in the ale-houſe, will be fain to ſleep in the church.

XI. Prejudice at preachers, and quarrelling with them for their plainneſs and freedom in reproving ſin, mars the ſanctification of the Sabbath, and your getting good by the ordinances. Some hear miniſters, as the Phariſees heard Chriſt, with ill-will to them, and a deſign to catch advantage againſt them; they "would make a man an offender for a word." Others are ſo faſt aſleep in ſin, that they cannot endure miniſters to thunder in their ears, or lighten in their eyes by plain and piercing ſermons, becauſe they diſturb their reſt. Aſa was "wroth with the ſeer" upon this account, and "put him in priſon;" ſo dealt Herod with John, and Ahab with Micaiah. Many, like Ahab, think the miniſter has a pique at them, when he reproves ſin freely: "He never ſpeaks good of me," ſaith Ahab. O ſinner, this is the wrong way; for when God wounds thy ſin, and darts conviction into thy ſoul, thou ſhouldſt thank the ſpirit of God for his merciful viſiting of thee, and lay open your luſts, and ſay, "Smite, Lord, with a deadly blow thoſe enemies that would not have thee to rule over them; kill my luſts, and ſave my ſoul. Bleſt Phyſician, wound and heal; cauſe theſe convictions end in my converſion here, and ſalvation hereafter." An honeſt heart loves that ſermon beſt that wounds his luſts deepeſt. He ſays to the word, or the miniſter, that ſtops his career in ſin, as David to Abigail, 1 Sam. xxv. 32. 33. "Bleſſed be the Lord God of Iſrael, which ſent thee this day to meet me; and bleſſed be thy advice," &c. If your eyes were opened, you would look on plain rouzing preachers as your beſt friends in the world. If you were in hazard of burning or drowning by falling into the fire or water, would you be angry with one that

that will pull you out, and ſave your life, though he ſhould wound you, or break an arm of you in the doing of it? Nay, you would think him your friend, and thank him for his kindneſs. And will you be angry with a miniſter for plucking you as a brand out of the burning, by denouncing wrath againſt ſin, and telling your hazard in plain language?

XII. Slighting the offers of the goſpel, and Chriſt tendered to us therein, is a great profanation of the Lord's day, and directly oppoſite to the deſign of it: Yet alas! it is a moſt prevailing evil among us. Chriſt calls, but we will not hear; he offers himſelf and his purchaſe, but we will not accept; he allures us with his mercy, but we will not turn to him; he oft waters us with the dew and rain of goſpel ordinances, but little fruit follows: We are like the barren field, on which much coſt is beſtowed, but the crop is nothing anſwerable. How many Sabbaths are ſpent, and ſermons preached, and no good done? At one ſermon of Peter's, there were three thouſand ſouls converted: But, alas! we fear there are three thouſand ſermons preached now, and not one ſoul brought in. Many times is the goſpel net let down in vain: O that Chriſt would come and direct it to be let down on the right ſide of the ſhip! I ſhall endeavour briefly to lay before you the great ſin and miſery of rejecting Chriſt and the goſpel offers.

1. It is againſt reaſon to refuſe a remedy when in our offer; as for a wounded man to ſlight a phyſician, or a condemned man a pardon, none in his right wits would be guilty of this: Nay, it is even ſelf-murder; for he is as guilty of his own death that rejects a medicine, or tears a plaiſter from off his wounds, as he that cut his own throat. Now, you know what a heinous ſin ſelf-murder is; yea, this is not only ſo, but it is ſoul-murder, which has a louder cry than any other murder, by ſo much as the ſoul is more precious than the body: You are afraid to ſhed the blood of others, O do not embrue your hands in the blood of your own ſouls.

2. It is the greateſt affront and indignity that can be offered to the majeſty of God and our Lord Jeſus Chriſt.

Chriſt. It is even called a "treading under foot the Son of God, and his precious blood," Heb. x. 28. 29. which is there reckoned a greater ſin than the breach of all the ten commands; it is a ſin which neither heathens nor devils are guilty of. To "tread upon the Son of God," O monſtrous guilt! who would be guilty of this? May you ſay, "Am I a dog (as Hazael ſaid to the prophet) that I ſhould do this thing?" Yea, every ſoul that ſlights Chriſt and his goſpel-offers, doth it. How provoking muſt it be, to trample on God's moſt precious jewel, wherein he is highly delighted and well pleaſed, Mat. iii. 18. to lothe that which is moſt ſweet unto God? What horrid ingratitude is it, to ſlight the remedy that the infinitely wiſe God hath been at ſo much pains and expences in preparing for us, and which hath coſt him more than the creating of ten thouſand worlds would have done? a work upon which his heart is ſo ſet, and wherein he hath ſo diſplayed his glorious attributes and perfections; yea a work which he prefers to all his other works: How criminal muſt it be to undervalue that? Again, what a ſlight muſt it be to the divine Majeſty, to prefer the devil and luſts before him? When ſatan and luſts knock, they preſently find acceſs; yea, the leaſt whiſper they make is hearkened to: But though Chriſt cry aloud, and lift up his voice like a trumpet in the goſpel-offers; yea, though he call, intreat, beſeech, and complain, is diſregarded, and finds ſhut doors. "What iniquity (may Chriſt ſay) do you find in me," that the devil and luſts ſhould be preferred before me? Can they do for you what I can do? "Do ye thus requite the Lord, O fooliſh and unwiſe?"

3. Refuſing Chriſt as offered in the goſpel, is the great condemning ſin of the world, ſee John iii. 19. 36. Heb. iii. 19. The ruin of ſinners under the goſpel, is laid at the door of this ſin, as if there were none other charged upon them: And juſtly it is ſo; for if a malefactor were offered his life upon his kneeling and accepting the king's remiſſion, if he refuſed to do this, it may well be ſaid, that his refuſal hangs him. O ſinner, no other ſin in the world, however great it be, would condemn

condemn you, if you were not guilty of this sin of slighting Christ: But this is the sin which binds the guilt of all your other sins hard and fast upon you; yea, it is the sin that binds up the hands of Omnipotency, that it cannot save you. Christ's merits, though infinite, cannot justify you, if you reject them; for the best medicine that ever was compounded cannot heal, unless it be applied.

4. Unbelief and slighting of Christ, tends to defeat the whole design of the gospel, and to render Christ's whole undertaking useless: For, what is it but a saying on the matter, You have no need of him; and His death was to no purpose? May not Christ look with a grieved heart upon unbelieving sinners, and say, "I have gone a long journey, shed my precious blood, and suffered the pains of hell, to save sinners: But these say on the matter, I might have staid in heaven; I might have kept my blood in my veins; or, I died as a fool dieth: They give me no thanks for all my pains." O sinners, consider what you are doing; would you go about to frustrate Christ's glorious expedition, or give him cause to repent of his death and bloody agony?

5. This sin brings on inevitable wrath and misery, Heb. ii. 3. As Christ hath cords of love, so he hath a rod of iron; if you break his cords, he will take his rod: If mercy manage it, it will but wound you; but, if justice take it, it will grind you to powder. O provoke not the Mediator to take his iron rod; for his vengeance is heavy. Though he be the meek "Lamb of God," and be clad with priestly garments, yet he hath "feet like brass, as if they burned in a furnace," both heavy and hot to trample on his enemies, Lev. i. 13. 15. If you refuse Christ, your misery is as inevitable as that of the devils: For they perish, because they have no Mediator; and you perish, because you will not have a Mediator. O why will you put yourselves in the same case with devils? Nay, your case, in some respects, will be worse than theirs; for they never rejected a remedy. The most scorching corners in the fiery oven of God's wrath seems to be reserved for unbelievers, Luke xii. 46. The breath of his mouth, that before invited them,

will

will eternally blow their fire, Isa. xxx. 33. Mercy itself will be incensed, and plead against them at the great day. You will be more inexcusable than the heathens: They will have something to say for themselves. "We never had an offer of Christ, we never once heard of him;" but what can you say for yourselves, who have had so many thousand offers, and so many knocks and calls every Sabbath to accept of Christ? You must surely stand speechless: there remains nothing for you but a "fearful looking for of judgment, and fiery indignation, which shall devour the adversaries:" Yea, "it will be more tolerable for Sodom in that day of judgment, than it will be for you," Mat. xi. 22. 23. The sins of Sodom were so monstrous, that they made a hell upon earth. O what punishment must they have now, when the beginnings of it in this world were so terrible? If the punishment of the least sin will be intolerable in that lake, O what will the punishment of the Sodomites horrid and unnatural sins be? Yet their case will be easy, in respect of them that slighted the gospel: These will even gnash their teeth for envy of the happiness of a damned Sodomite. Nay, O gospel slighter, you will then with a thousand times you had rather been living in Sodom, when fire and brimstone was rained from heaven on it, than have lived in Scotland, where manna was rained, and the light shined so abundantly.

So much for inward sins.

Of outward Sins of Commission on the Lord's Day.

II. I come, in the next place, to caution you against outward sins, whereby the Lord's day is too commonly profaned.

1. Beware of the sins of the tongue: It is a most essential part of true religion, to govern the tongue aright: For, "if any man seem to be religious (saith James) and bridleth not his tongue, that man's religion is vain." The tongue is a most unruly thing; and therefore the psalmist treats it, as he would do an unreasonable beast, Psal. xxxix. 1. "He keeps it in as with a bridle." God hath set a double hedge about this unruly

ruly member, both of the teeth and lips (to ſhew with what care we ſhould keep it) and yet how oft doth it break looſe, notwithſtanding of both? God hath alſo placed it betwixt the brain and the heart, that it might take counſel of both; and yet how oft doth it act, without adviſing with either the one or the other? God hath given us two ears, and but one tongue; to teach us to hear much, and ſpeak little. "Be ſwift to hear, and ſlow to ſpeak," James i. 19. for "he that refraineth his lips is wiſe," Prov. x. 19 often have we cauſe to repent our ſpeaking, but ſeldom our ſilence.

As we ought to watch our tongues every day, ſo eſpecially on the Lord's day; for on this day we are forbid to "ſpeak our own words," Ila. lviii. 14. Not only muſt we this day abſtain from lying, ſwearing, reproaching, backbiting, &c. but alſo from all idle words, yea, from all ſuch diſcourſe as is unſuitable to the work of this day, though it might be lawful on other days. The hearts of men may be very much known by their Sabbath-day's diſcourſe; for "out of the abundance of the heart the mouth ſpeaketh." We gueſs by people's language what country they belong to. Is thy ſpeech vain and worldly upon the Lord's day? It is a ſhrewd ſign of a carnal unrenewed heart; "Thou art a Galilean, thy ſpeech bewrayeth thee." This is God's holy day, and he will have it ſanctified by our whole man, and by our words as well as our actions: "Set a watch then this day before your mouth, and keep the door of your lips," and ſtrive to "ſeaſon your ſpeech with grace;" for you may profane the Sabbath by your words as well as by your works, and by vain words as well as by vile words. O then, what cauſe have we to lament the profanation of the Sabbath by vain and idle diſcourſe, which is ſo common among us? If Chriſt ſhould join himſelf to many this day, in their coming to and going from the church, as he did the two diſciples going to Emmaus on this day, Luke xxiv. 15. 17. and aſk, "What manner of communications are theſe which you have one with another?" might not this queſtion ſtrike us ſpeechleſs, and make us blush? Who can tell what day this is by many people's diſcourſes? Jeſts,

stories and idle talk, are as common with them this day as any other. It was Plato's proposal, "That men's speeches at their meetings and tables should be written." If this were practised on the Sabbath, would it not put many to shame, to read over their words before them? But though men do not register them, yet, remember, God doth it, especially on his own day, which he hath so much honoured. He has a book of remembrance to write down all that men say, as well as what they do, Mal. iii. 16. See what he saith, Matt. xii. 36. that scripture may cause us all tremble, and take heed to our words, while we have a day to live; "I say unto you, that every idle word that men shall speak they shall give account thereof at the day of judgment." O what long reckonings will many have to clear for idle words on the Sabbath, besides on other days! And if they must account for idle words, how much more for ill and sinful words, for base lies, and bloody oaths? O the tongue is a world of iniquity! How shall we answer for it at God's bar, without timeous repentance, and fleeing to Christ for mercy? If you would have your tongues renewed, and to become as choice silver, to speak the language of Canaan on the Lord's day, then seek to get sanctified hearts. Cleanse the fountain, that the streams may run clear; "wash your hearts from wickedness, and let not vain thoughts lodge within you," Jer. iv. 14. Shut out vain thoughts, as well as vile thoughts: And, if they break in upon you this day, do as the ravished virgin under the law, cry out to God for help, and you shall not be held guilty.

Secondly, There are sins in action, whereby the Sabbath is frequently profaned by many.

1. Many incroach upon the Lord's holy day, and profane it by worldly diversions and recreations, and by seeking their pleasures in the fields, which I have handled already at some length. Others profane this holy day by making it a day of idleness, or a visiting day among their friends and neighbours. Others by making it a reckoning day with workmen and servants: And many profane it by doing unnecessary servile work in and about their houses, which might either be done on the Satur-

day

day before, or delayed till Monday thereafter; such as the gathering peafe, shearing of grafs, cutting and shearing of hail, fetching in water, sweeping the house, drying of clothes, brewing of ale, and the like. These things not being works of necessity or mercy, but our own works, done for our worldly profit, or to indulge our carnal ease or pleasure, are certainly unlawful on the Sabbath, according to Isa. lviii. 13. Yet, alas, how is the Lord's day profaned by these practices in some places of the land! Let ministers do and say what they will, still many will be stealing a part of God's day for their servile work; and it cannot but be heinous and provoking in the sight of God, being done against so much light and manifold reproofs.

Object. "Why do you exclaim so against us on this account? we do no harm to any; we thank God we are not thieves, extortioners, drunkards," &c.

Answ. Nay, you are thieves, for you rob God, and steal from him that which is his proper right, for "the seventh day is the Lord's." You would be ashamed to be found stealing any of your neighbour's goods, and think you no shame to be found robbing God of his holy day? Is not sacrilege the worst kind of theft, stealing from God worse than stealing from man, the sins against the first table greater than the sins against the second table? Besides, they that begin thus to steal from God, may, ere all be done, come and steal from men too; for false to God, true to no man. Many a thief at the gibbet hath confessed, that he began his loose life and stealing with breaking of the Sabbath-day; that this was his leading sin, and the occasion of all the rest.

Object. "We are not singular, we do but what neighbours and others about us do."

Answ. You ought to be singular, and do more for God and your souls than others, if you would "enter in at the strait gate." God forbids you to "follow a multitude to do evil," Exod. xxiii. 2. The commonness of a sin doth not extenuate but aggravate it in the sight of God; for, the more common it be, it hath the louder cry in his ears for vengeance. God hath common plagues for common sins in this world, and a common hell

hell for common sinners in the world to come? Think not, that your association with others will anywise alleviate your torments in that lake below; nay, it will rather heighten them. For the more faggots are thrown into a fire, it will burn the more vehemently.

Object. "These things which we do are but little trifles, soon done, and do not hinder God's service on the Sabbath."

Answ. 1. Was not gathering a few sticks on the Sabbath a little? yet we see how highly God resented it. Think no sin small which is committed against an eternal God, and his holy law. There is more evil in the least sin, than all the angels in heaven, or ten thousand worlds, can expiate; and, if its guilt or punishment due to it were laid upon thee, it would make thee gnash thy teeth eternally, and curse the day that ever thou wast born. Nothing less than the death of the eternal Son of God can make atonement for the least sin. Believe it then, that lesser sins, if known and reserved, will carry thee to hell as surely as greater sins; for, the less the sin be, the less temptation hast thou to commit it, and the less excuse for it. A small leak in a ship, kept open, will sink her, as well as a greater; a stab with a penknife will kill a man as well as a sword. If thou allowest satan but the smallest grip of thy soul, he will pull thee to hell by it, even as a butcher can drag a beast to the shambles by one foot, as well as when bound by all four. And, if satan get thee to hell, he doth not much care by what sins thou goest thither, whether small or great.

2. God hath framed all his commands in infinite wisdom, and he best knows what is consistent with his own worship, and what is most for his own glory. It is presumption in any man to say, that this or that piece of our work on the Sabbath will be no hinderance to the service of God, seeing he himself hath said, "In it thou shalt do no manner of work." The Israelites must not gather manna this day, Exod. xvi. O might some have said, "Why? it will not hinder God's service; we gather it early in the morning, and so we will be at God's worship in time enough, and have all the rest of the

day to serve him: Again, we need not travel far for it; it lies round about the camp, and near our very doors; it will be no great labour: And besides we may have good thoughts in time of doing it." No you must not be wiser than God; he hath set apart this day for his own use, and you must not cut and carve upon it.

In like manner, some excuse their walking or travelling upon the Lord's day: "O, (say they) we can employ our thoughts profitably by the way." But, though you could do it, pray, can you undertake that your example shall have no ill effect upon others who are looking on you? What think you of that awful word, Matt. v. 19. "Whosoever shall break one of these least commandments, and shall teach men so (that is shall make others break it by what he doth or saith) he shall be called the least in the kingdom of heaven?"

3. Vanity and gaudiness of apparel is opposite to the sanctification of the Sabbath. Some dress up themselves this day in such vain attire, and indecent fashions, as tend to draw the eyes of others to gaze upon them, and so their hearts to wander from God and his worship. Think what guilt you hereby draw upon yourselves, of the sins of others as well as your own. The practices of some heathens may put many professed Christians among us to the blush. Valerius Maximus tells of a heathen young man, named Spanina, who was exceeding beautiful; but observing that many fixed their eyes on him, and fearing the consequences of it, he disfigured his face, least his beauty should prove a snare to others. May not this heathen condemn such, who are so far from disfiguring themselves least they should prove a temptation to others, that they disfigure their faces by painting and patching, to seem more beautiful than God has made them, without fearing whatever the consequences of it may prove. Is not this a shewing a dislike of God's workmanship, and a desire to mend it? Jezebel was infamous for this art, and no sober woman should desire to follow her fashion. A Christian should be so far from being proud or vain of his apparel, that the sight of his gar-

ments

merits should humble him, and keep him in mind how he came to need them: Was it not sin that stript man of his glory, covered him with shame, and put him to seek clothes for to hide it? Would it not be distraction in a malefactor to pride himself in a stigma which he had got for a foul crime? Consider also the garments you are proud of, what they are: The beasts have the same naturally to cover them, and will you be proud of a beast's covering? It was the saying of a heathen to a vain gallant, "Why art thou proud of that which a sheep wore before thee?" Or, what though they be finer than wool? yet their original is no better, but rather worse: What are velvets, silks and satins, but the excrements of a vile worm? and is that a matter to be vain of? Remember, that ere long God will cause thee to wear another suit thou wilt have small reason to be proud of; he will even clothe thee with worms and putrefaction. May not the thoughts hereof keep you humble, and teach you to come to the church gravely and decently apparelled? especially since you come into the presence of that God who resists the proud, but gives grace to the humble.

3. The institution of holy days is an incroachment upon the fourth command, and opposite to the sanctification of the Sabbath, which is the only day now appointed to be kept holy to God. What is it, but an usurping of Christ's legislative power, and a vilifying of the Lord's day, to set saints days, or days of human institution, on a level with it, by obliging people to abstain from labour thereupon. The church hath no power to consecrate such days: nay, the apostles did it not: There is no word of their consecrating a day to Stephen the proto-martyr, nor to James whom Herod killed with the sword. Yea, it may be reckoned an idolatrous practice to consecrate days to saints and angels, and keep them to their honour for publishing their praise, and commemorating their acts, since this is a piece of worship that belongs only to God.

Lastly, Not a few in some parts of the country do profane this holy day, by their set cabals and drinking-

meetings

meetings upon it, by reading profane books, and telling profane stories; by scoffing at religion and religious persons, and by many other acts of wickedness. Alas! what hellish madness is this, that some are given up to! It is even a riding post to hell, a dedicating God's holy day to the honour and service of the devil, a hanging out a flag of defiance against heaven, and declaring war against your Maker. It is the saying of one, "To keep the Sabbath in an idle manner, is to keep the Sabbath of oxen or asses; to keep the Sabbath in diversions and pleasures, is to keep the Sabbath of the golden calf. But to keep the Sabbath in drunkenness and lewdness, is the Sabbath of satan, or the devil's holy day." O profane sinners, what a dreadful mark of wickedness is it, to dedicate God's day to the devil! You cannot possibly offer a greater affront and indignity to the God of heaven, than to serve the devil in the works of darkness, upon that very day which is solemnly consecrated to the honour and service of the great God. And, can you think this a jealous God will pass such an affront, indignity, and take no notice of it? "Do ye thus provoke the Lord to jealousy? are ye stronger than he?" Will you fight against him that made heaven and earth with a word, and by a word can unhinge them again; yea, by the breath of his mouth can crumble you to dust? What are you in his sight, but as a handful of silly worms? and do you think to be able to wage war against the Almighty? No, not be the combination never so strong, the rebels never so stout, the enemies never so numerous, he is fully able to master them, and will certainly do it, Prov. xi. 21. "Though hand join in hand, yet the wicked shall not be unpunished. O what cause have we to pity and pray for such heaven daring sinners, and weep in secret places for their souls, who wilfully destroy themselves, and pour contempt on their Maker, who live as if either there were no hell, or were afraid it should be full ere they got thither, and who seem to long to be companions of devils, and damned spirits! The God of infinite mercy open the eyes and stop the career of such, before they be beyond the reach of mercy.

And,

And, before I close, let me ask the breakers of the Sabbath, What they will answer to the Author of the Sabbath, for despising and abusing such a rare privilege as the Sabbath is? When the Lord calls you poor sinful creatures, who deserve to be banished eternally from his presence, to come and enter into his rest, and refresh your souls with the views of his redeeming love, and enrich them with the treasures of his grace set open before you; O what a sin must it be for you to turn your back upon them, and go about to weary the Lord by your sins, when he offers sweet rest to you! O believe it, sirs, Sabbath breaking is not such a light sin as many imagine; surely the day is very near when you shall be brought to think on these days you now mis-spend and make light off. O how will you then mourn for the loss of these precious Sabbaths which God gave you to find peace and rest to your souls in, when you shall have no rest night nor day, but the smoke of your burning and torment shall ascend for ever and ever! How will you mourn then to see Abraham's bosom afar off, and thousands at rest in it whom you hated, and where you might have been at rest as well as they, if you had not despised the rest of the Sabbath here below! It is said, Lam. i. 7. "Jerusalem remembered, in the days of her miseries, all her pleasant things that she had in the days of old; then the adversaries saw her, and did mock at her Sabbaths." So the days of your miseries approach, O Sabbath-breakers, when with sad hearts ye shall remember the pleasant ordinances and seasons of grace you had of old; and then the devils and heathens will mock at you for the loss of your Sabbaths! Why then should you go to add to the sins and miseries of your eternal state, the henious guilt of abusing such a great number of precious Sabbaths as God in his mercy now affords you for the saving of your souls!

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And Jeremiah, by God's appointment, calls upon the princes to see that the Sabbath be not profaned, and that upon their highest peril, Jer. xvii. 19. 25. 27. and hence it is, that our kings and parliaments have made so many excellent laws against the profanation of the Sabbath. May God put it into the hearts of those, who ought to be preservers and executors of laws, to put them in execution! This would tend much to the glory of God, and the welfare of nations, cities, and families.

But, *lastly*, Let me exhort all in inferior stations, both young and old, to observe the fourth command, as they regard the salvation of their precious and immortal souls in the eternal world, and the peace of their consciences when they come to lie on a death bed, which they should be looking out for every day. Let me address both young and old upon this head.

I. As for you that are young, I entreat you to "remember the Sabbath-day, to keep it holy." Improve this day with all care and earnestness; for it is the day wherein poor sinners usually begin their acquaintance with God, and conversion to him: And the proper season for this work is the time of youth; for now the heart is most tender and pliable, and sooner melted for sin, than afterwards, when you come to greater age: For, the longer you go on in sin, the heart will turn the harder, and the conscience more seared. The longer you forget God, the more estranged you will grow, and unwilling to return to him. The branches of a tree while young, may be bowed and trained up any way; but when they are old they will not ply.

Again, consider, that the sooner you begin to sanctify the Sabbath, and be serious about your souls, God will love you the better. See how he remembers the kindness of youth, Jer. ii. 2. "Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness," &c. He loves those who come in at the first sound of the gospel, far more than rebels, who stand out till the last, that they can do no more. The fewer calls and invitations you resist, the more kindly will you be accepted of God: He loved a young Abijah, a young

Josiah, a young Timothy; and John is called the "disciple whom Jesus loved," John xiii. 23. because he was youngest and earliest converted. See how affectionately Paul salutes Epenetus, by the title of his "well-beloved," because of his being "Christ's first fruits in Achaia," Rom. xvi. 5. And if Paul loved him so much, to be sure Christ loved him far more.

Moreover, do not think that justice will spare you, if it find you in sin, and out of Christ, because you are young. Presume not upon mercy upon this account; remember that threatening, Psal. lxviii. 21. "God shall wound the head of his enemies, and the hairy scalp of him that goeth on still in his trespasses." You have no ground to think that he will spare you till you be old and bald-headed: No, he may even take you by the hairy scalp while you are in your youthful vigour and freshness, and punish you, as he hath done many others before you.

O young folk, if you would mind your souls, and sanctify the Sabbath in the days of youth, take these few directions:

1. Look always on death as near, and within a few steps of you. Alas! many young folk think it as improper for them to be thinking on their graves, as to think of going to bed at noon: their sun is high, and it is a long time to night; they look on death at forty or fifty years distance. O what folly is this! Do you not see graves of your length, and skulls of your size, in the church-yard? Yea, do you not see twenty die young, to one that lives to old age? Let death and eternity be then the frequent subjects of your meditation on the Lord's day.

2. Think much this day upon your vileness and misery by nature; that you are "children of wrath, heirs of hell, enemies to God, and strangers to Christ and the covenant of grace; yea, servants to sin, and bond-slaves to the devil:" For the prodigal never thought of turning to his father, till he saw himself in a lost and undone condition.

3. Think much on Christ's fitness, fulness, and suitableness for all your wants and maladies. In him you may

may find a remedy for whatever troubles you. Is it guilt? here pardon. Is it great ſins? here's a Redeemer's blood that cleanſeth from all ſin. Are you condemned? here ſufficient righteouſneſs to juſtify you. Is pollution and filthineſs your fear? here a deep and open Fountain that runs continually. Are you chained priſoners? here liberty. Are you drowned in debt? here a Ranſom and Surety. Are you diſeaſed? here Balm. Are you poor? here fine gold. Are you dead? here the Reſurrection and the Life. Are you ſtarving? here the manna and the fatted calf. Are you weak, and unable for duty? here all-ſufficient grace and ſtrength. Yea, he "is able to ſave them to the uttermoſt all that come to God by him." And particularly, he ſays of little children, "Suffer them to come unto me; and, him that cometh (ſaith he) I will in nowiſe caſt out."

4. Let children and young folk carefully attend ordinances this day in the church; lie cloſe by the pool ſide, till it pleaſe the Angel of the covenant to come and put you in. Study to remember what you hear, and give an account thereof to your parents when you come home.

5. Early acquaint yourſelves with the ſcriptures; read much of them this day, and meditate on them, Pſalms cxix. 9. "Wherewithal ſhall a young man cleanſe his way? by taking heed thereunto, according to thy word." How came Timothy to be ſo well acquaint with Chriſt and his way? but becauſe "from a child he knew the ſcriptures," 2 Tim. iii. 15.

6. Be much this day in prayer; for the prayers of young folk are very pleaſant muſic in God's ears. It would be both very pleaſant and profitable, if children of the ſame family would take ſome time this day to meet, and read, and pray together; for ſo the examples, and hearing of one another, would be mutually helpful; and ſtir them up to a concern about their duty. It is the fault of parents, that do not put them on to this practice. If children did thus begin early to the ſervice of God, it would become habitual and delightful to them afterwards. But, alas! inſtead of this, many pa-

rents let their children run and play through the ſtreets, and in the church and church-yard, on the Sabbath, without reſtraint. But, let ſuch parents remember, that though children die in their iniquities, yet their blood God will require at their hand one day.

II. I ſhall cloſe with a word to aged people. You that are old men and women, give ear to what I am to ſay. Conſider how many Sabbaths you have miſ-ſpent, and mourn for it. In threeſcore years time you have above three thouſand Sabbaths to reckon for, and if God "lay judgment to the line, and righteouſneſs to the plumet," you will not be able to anſwer for one of them. O humble yourſelves deeply before God, and employ Chriſt to clear your counts for you. Put on reſolutions in his ſtrength, to improve time better for the future, and particularly the Sabbaths which God may yet allow you, for ſecuring an intereſt in Chriſt, and making proviſion for long laſting eternity. Have you not great need for it? Alas! there are many old perſons who have all yet to do. Their glaſs is near run, and their ſun is at the ſetting; and yet they have their work to begin, and their journey to ſet out for, though they have lived threeſcore years in God's world, yet they never ſpent three hours of all that time in ſincere ſerving of God, or providing for endleſs eternity. They never communed with their hearts, thought on their ways, ſhed a tear for ſin, or fell on their knees to cry, "Lord, what ſhall I do to be ſaved?" What hope ſhall I have in a dying hour? Where will I take up my lodging through eternity? How many old perſons are groſsly ignorant of the firſt principles of religion? Yea, many children of five or ſix years old will far outſtrip them. O what is the reaſon of all this, but the neglect and miſpending of the Sabbath day, and the contempt of the means of grace and knowledge which you might have enjoyed thereupon? Well then, what reſolve you to do for the time to come? Have you not forgotten God and Chriſt, and neglected your ſouls and heaven long enough? Or, will you do it to your dying hour? Are you content to go to the grave without Chriſt, and without hope? O what a ſad ſight is it,

to

to ſee grey hairs and graceleſsneſs meeting together! to ſee men put to look through their ſpectacles, but never minding to look to their Saviour! to ſee them leaning on their ſtaves, but never thinking of relying on Chriſt for ſalvation! to ſee age forcing them to bow and bend their bodies to the earth, but yet never bowing a knee in ſecret to beg repentance! O what a ſhame is it to live fifty or ſixty years in the world, without a fervent prayer, or penitent tear for ſin! to live without God, without Chriſt, and without faith! O what will you anſwer for the fearful abuſe of God's long-ſuffering patience! Old ſinner, better thou hadſt died when a child, or when firſt born, than to have lived ſo long, and go to hell at laſt. If thou dieſt old in age, and old in ſin, what a hot and fiery hell mayſt thou look for at laſt! O how many Sabbaths and ſermons! how many calls, counſels, and exhortations, have you to anſwer for! Remember, you will be called to an account for every year, month, day, and hour, you have lived: And, what account can you give of fifty years ſpent in ſin, ſixty years lived in a Chriſtleſs and prayerleſs ſtate, or three thouſand Sabbaths trifled away? Will you be perſuaded then to flee to Chriſt, as thy Surety and Cautioner, to clear thy counts, and pay thy debts before the door be ſhut; and improve the time and Sabbaths which remain, for God's glory and your precious ſoul's advantage. And to him, who can effectually perſuade and enable you ſo to do, be praiſe for ever. *Amen.*

APPENDIX.

APPENDIX.

MEDITATIONS

FOR THE

SABBATH-DAY.

(Not publiſhed in the former Editions of Williſon's Works.)

MEDITATION I.

On the Burial of CHRIST, from John xix. 40. &c.

ON our Friday Chriſt was crucified and laid in the grave; on our Saturday, which was the Jewiſh Sabbath, Chriſt lay dead and buried all that day in the grave; on the Sunday, or firſt day of the week, Chriſt roſe from the grave.

Obſerve, 1. How low Chriſt did humble himſelf for us; he was content not only to become a man, but a poor man of ſorrows for us, yea, a deſerted man, a condemned man, a dead man, and lie as a dead corps in the earth for us. This is the loweſt ſtep he could deſcend. Pſal. xxii. 15. "Thou haſt brought me into the duſt of death.

2. Obſerve how he humbled himſelf in his burial: 1. He was not buried by friends, but ſtrangers. 2. Not with heralds, eſcutcheons, hearſe, and other ſolemnities, as became the prince of the kings of the earth, but in a very private, haſty manner. 3. Not in the ſepulchre of the kings, and of his father David, not in the burying-place of his anceſtors, but in the ſepulchre of a ſtranger. Behold! how poor was the heir of all things! While he lived, he had not a houſe of his own where to lay his head; and when he was dead, he had not where to lay his body. O deep humiliation! Was he who lay in

in the Father's bosom from all eternity, now laid in the bosom of the earth? O wonder at it, that he was willing to stoop so low, to ransom our souls that were sunk as low as hell by sin! O! men and angels can never enough admire this love of Jesus! that he who wore the keys of hell and death at his girdle, should be content to be locked up in the prison of the grave, and to be arrested there this whole day, for our debt by divine justice.

3. Observe how long Christ the Lord of life continued death's prisoner, the grave's captive; how long death had power and dominion over him, even to the third day. O how did devils triumph this day! We have not only bruised his heel, but his heart also, and behold he lieth in dust. How did wicked men rejoice! how did death domineer over him! Men have brought him into my territories, and there I hold him bound with my fetters. Now would his enemies say, Is this the light of the world, that lies so low in the land of darkness? Is this the teacher of the way to heaven, that cannot now move his tongue, or speak a word? Is this he that raised others from the dead, that lies himself among the dead? Well, but the triumph of these wicked ones was but short. Christ rose and put them all to silence.

4. Observe Christ's love, that was content to let devils insult and triumph over him for a while, that they might not triumph over you, O believer, for ever. He was humbled to lie in the grave for a while, that you might not lodge in hell for ever.

5. Observe, Christ lay buried this day, that he might bury all the elect's sins for ever out of God's sight, that they might never rise against them in judgment. O what comfort is this, O believer, thy sins are buried, and shall never appear against thee to thy condemnation.

6. Observe, Christ lay buried this day, that he might bury the Jewish seventh day Sabbath, with all the rest of their levitical types and ceremonies. Christ has taken off that yoke from our necks, glory to his name.

7. Observe

7. Obſerve how Chriſt lay buried this day, that he might ſweeten the grave, warm and perfume that cold unpleaſant bed for believers to lie in. The grave was once a part of the curſe denounced againſt fallen mankind, and it is ſo ſtill to ſinners out of Chriſt, Gen. iii. "Duſt thou art, and to duſt thou ſhalt return." The grave had the nature and uſe of a priſon, to keep the bodies of ſinners againſt the great aſſizes, and then to deliver them up to the hands of a great and terrible judge: But Chriſt, by lying in it all this day, has turned it from a priſon to a bed of reſt, Iſa. lvii. 2. "He ſhall enter into peace; they ſhall reſt in their beds, each one walking in his righteouſneſs." Why? as Chriſt there did reſt in hope, ſo ſhall believers be partakers of his hope. See Pſal. xvi. 10. "My fleſh ſhall reſt in hope." So Proverbs xiv. 32. "The righteous hath hope in his death."

Exhortation. As ye would partake of the virtue of Chriſt's lying in the grave, ſee that ye get union with Chriſt now by a true faith; death nor the grave will not looſe this union, it is indiſſolvable. O believer, the grave ſhall be a ſweet privileged place to you; ſin nor guilt ſhall not lie down there with you. Sin is a bad bed-fellow, but a worſe grave-fellow. That is a terrible word, Job xx. 11. "His bones are full of the ſins of his youth, which ſhall lie down with him in the duſt." It ſhall not be ſo with you. No, Chriſt has freed you of guilt, and has made your bed to ſleep in; it is like a ſoft bed in a quiet room, where the weary ſhall be at reſt. Chriſt himſelf keeps the keys of the room, and watches by you while you lie ſleeping there, and will be ready to open the door to let you out again. "I have the keys of death," Rev. i. 18. None can take them out of his hand.

MEDITATION II.

On the Reſurrection of JESUS CHRIST, from Theſſ. i. 10.

"Whom God hath raiſed from the dead."

THE reſurrection of Chriſt from the dead is a fundamental article of our religion, and ſerves to ſupport all the reſt: For,

1. If Chriſt roſe from the dead, then he was a perſon ſent from God, to do that work in the world which he gave out; becauſe the majeſty of heaven would never have given an impoſtor ſuch glorious credentials as a reſurrection from the dead; a work which nothing but omnipotency could accompliſh.

2. If Chriſt roſe from the dead, all the promiſes of the goſpel, relating to the enjoyments and bleſſings of a future life, will certainly be fulfilled to them; and whatever Chriſt has ſaid, may be depended on, and truſted to, as certainly to come to paſs.

3. 'Tis true indeed, the Chriſtian religion is ſo framed, as in all reſpects to be admirably ſerviceable to the ends and purpoſes of a temporal felicity; for the devout and awful regard to God, and a future life, and thoſe principles of generous love and charity, which it tends to inſpire mankind with, contribute highly to the good order and peace of the world. If pride and envy, if covetouſneſs and ambition, if malice and revenge, if falſehood and deceit; if ſuch paſſions as theſe are the true cauſes of all thoſe calamities and misfortunes which men groan under, then the goſpel, which ſtrikes ſo directly at all theſe, even in men's tempers and hearts, as well as in their outward converſation, doth lay the ſureſt foundations poſſible for a quiet and comfortable life in the preſent world

Yea, the goſpel of Chriſt ſtrengthens the obligations of the law of nature; it furniſhes men with far nobler motives to perform all the duties of that law, and threatens ſeverer puiſhments for the breach of it; and thus

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it highly conduceth to the welfare of ſociety and government.

4. The true foundation and origin of atheiſm or deiſm is a man's coming under a ſtated reſolution to endure no curb or reſtraint in the proſecution of his deſign of being happy in this world, by the enjoyment of its pleaſures; and therefore the ſcripture or the goſpel, which pretend to abridge men of this liberty, and would oblige them to a ſtrictly abſtemious and ſelf-denying life, and a ready ſubmiſſion to all ſufferings which the power and malice of the world may at any time inflict for the profeſſion of it, muſt of courſe be rejected as any divine revelation, and made the mere invention of a ſet of crafty deſigning men, who were fond to be the heads of a new religion, and of bringing the world to ſubmit to their impoſitions.

5. As for the religion of Mahomet, he was a man of a vicious profligate life; and he framed it to ſerve a carnal worldly intereſt; it was planted in the world by force and violence, and never offered any other arguments to perſuade men of the truth of it, but the ſword and heavy taxes and exactions. But, with reſpect to the Chriſtian religion, nothing of this kind can be pretended.

5. The law of nature is a divine impreſſion on the reaſonable nature of man, by which he is informed what is good and evil, and directed how to behave himſelf, as a rational creature ought to do. Now, the goſpel adopts and enforces this law with the ſtrongeſt arguments and conſiderations.

7. Many who are baptized into the name of Jeſus Chriſt, do treat him in ſuch a manner, as Mahometans, who are his profeſſed enemies, would abhor to do. The Mahometans do honour him with the venerable titles of *the Word* and *Power of God*. And though they will not allow him to be ſo great a prophet as Mahomet, yet their prophet has taught them ſo much reſpect, and ſo high an eſteem for ours, that, ſhould they be witneſſes to the affronts ſome offer him here, they would be ready to revenge them upon them.

8. Some matters of fact may be ſo convincingly made out by the teſtimony of others, as to bring men to a per-

fect assurance of the truth of them, so as there can be no room left to suspect any fraud or deceit therein. For if we must not thus believe the testimony of others, there could be no administration of justice in the world; for legislators and governors cannot be in every place to observe what is done by every person, but must depend on the testimony of others in dispensing rewards and punishments to good and bad, according to their several merits. Again, all our civil interests and privileges depend on this kind of testimony; for how can we justify our claim to houses, lands, goods, or effects, which we come to possess by virtue of birth or parentage, will or testament, disposition or sale, but by the testimony of others? Again, the refusal of this testimony would cut off all kind of history, geography, or chronology, as useless, or as mere fable and romance. We should not believe there was ever any such thing as the Roman empire, or Roman emperors; we should not believe there is any kingdom or city in the world, but such as we have seen with our eyes.

9. All sects and parties of men since Christ's days have granted, that there was such a person as Jesus Christ, who was born at Bethlehem in Judea, in the reign of Augustus Cæsar, and crucified at Jerusalem in the reign of Tiberius, Pontius Pilate being then the Roman governor in Judea. The Mahometans acknowledge all this frankly except the last part, out of an excess of respect to Jesus Christ; they will by no means allow of his infamous crucifixion and death, but affirm, that he was taken up into heaven, and some image of him only left upon the cross in his room, by which the Jews, as well as his own followers, who pretended to be witnesses of the fact, were imposed on, and made to believe that he suffered, when in reality he did not. But this is a groundless fiction, contrary to all sense and reason, like many others in their Alcoran. But however, they all own that there was such an excellent person, who lived such a life, taught such doctrine, and wrought such miracles as Christians give out.

10. The Jews freely own there was such a person who died such a death at Jerusalem: And hence they bestow the

the reproachful name on Him, of *Talus*, or a person that was hanged, and call the Christians, the servants of *Talus*. Though they disown him to be the Messiah, yet they never refuse there being such a Person. Their learned countryman Josephus (no christian) his testimony concerning him is well known to all the learned world, *Antiq. Jud. lib.* xviii. *cap.* 4. *p.* 261. *Edit. Genev.* 1935. where he plainly testifies of the life, miracles, crucifixion and resurrection of Jesus Christ, and of the fulfilling of the prophecies in him, and of the wonderful conversion both of Jews and Gentiles to the faith of his gospel. Some indeed question the genuineness of this passage of Josephus, but without just ground; for we find this testimony taken notice of as his by very ancient writers, as Eusebius in Hist Eccles. lib. I. *cap* ii. *pag.* 30. *Edit. Paris.* 1659, *in vita Tiberii*; also by *Nicephorus Calistus*, by *Sozomen*, by *Jerom*, by *Isidorus Pelusiota*, &c.

Object. This passage is not taken notice of by the ancient defenders of Christianity, as Justin Martyr, Origen, Tertullian, &c. *Ans.* The reason of this might be, the copies of Josephus they chanced to make use of might want this testimony, which, in all likelihood, was razed out of as many copies as the malicious Jews could come at: For this testimony of such a famous man as Josephus, one of their own country and religion, against the Jews, for treating such an excellent Person so barbarously, could not but expose them as an execrable generation through all the world. So that it is not to be doubted but they would use all possible artifices to take out this testimony of Josephus, wherever they had the management of the copies, either by themselves, or others, their emissaries for that purpose. But it was not possible for them to compass the razing it out of all the copies dispersed up and down the world. Besides, this famous testimony hath the manifest stamp of Josephus his style and diction. Again, we have certain evidence of other testimonies being razed out of Josephus: For Eusebius (we find) quotes Josephus as recording how just and righteous a man James was, called the brother of Christ, and saying, that the sober and

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more conſiderate men among the Jews believed the deſtruction of Jeruſalem to be a puniſhment inflicted on them for murdering of him. Likewiſe we have Origen, and Jerom, and Suidas, quoting Joſephus for the ſame paſſage. And yet in our days there is no ſuch paſſage to be found in Joſephus. Now, would ſo many authors have agreed in appealing to Joſephus for ſuch a paſſage, if they had not really found it in him? Would it not have expoſed their cauſe to the contempt of all the world, to have aſſerted a thing which every body could have refuted as falſe?

11. Ancient pagan writers have owned the ſame thing concerning Chriſt, as Suetonius, Tacitus, Pliny, &c. Yea, Lucian expreſsly owns the crucifixion of Chriſt, though he jeers both him, and the Chriſtians his worſhippers, on that account: So doth Julian the apoſtate; he owns the truth of facts concerning Chriſt, though he endeavours what he can to leſſen the reputation of his life and miracles, and alledges, that all he did was no great matter, but only to open the eyes of the blind, reſtore limbs to the lame, and deliver perſons poſſeſſed from the power and enchantments of devils, which he ſeemed to make little account of. It is true, he doth not notice his raiſing the dead, but paſſes that by in ſilence, being what he could not pretend to anſwer. The Jews alſo owned the miracles; but alledged that he did all his wonderful works by virtue of the ſacred tetragrammaton. Alſo Celſus, that enemy of Chriſtianity, confeſſes the truth of Chriſt's nativity, his journey into Egypt his paſſing from place to place with his diſciples, the fact of his miracles, his being betrayed, and, laſtly, his death and paſſion. I grant they make all theſe conceſſions, in order to their ſcoff and ridicule: However, it ſhews the things were ſo evident, they could not be denied; but Origen ſufficiently chaſtiſes and expoſes him for railing.

12. It is certain, that the writings of Matth., Mark, Luke, and John, concerning the life and actions of Chriſt and his apoſtles, were their genuine compoſitions, and not the writings of any other. To confirm this, conſider that there is no reaſon to doubt, that the firſt teachers of the Chriſtian

Chriſtian faith would uſe the moſt effectual means for propagating a doctrine they ſo zealouſly eſpouſed themſelves, and they would not on that ſcore neglect ſo direct and neceſſary a method for obtaining their end, as that of committing their doctrines to writing. This is what may be rationally expected from the policy and care of the firſt founders of any ſect, as being a ſtep ſo neceſſary, in order to the preſervation and progreſs thereof. All the ſects who have made any figure in the world, have taken this courſe, and ſo have the founders of Chriſtianity too. While the *autographa*, or original manuſcripts of theſe penmen were preſerved in the church, there was no acceſs to impoſe doctrines or facts on the world in their names, contrary to what they had written. And Tertullian, who flouriſhed at the latter end of the ſecond century, or the very beginning of the third, intimates, that theſe venerable writings were preſerved till his time. Again, no particular ſect of Chriſtians could ever get the writings of the new teſtament ſo forged or adulterate, but all the other ſects of Chriſtians would have proclaimed the impoſture to the world. The enmity and quarrels among different parties, were a ſtrong guard on theſe ſacred books, that no deſigning party could ever foiſt into theſe books their own notions, ſeeing the copies were diſperſed among all the ſects.

MEDITATION III.

Of the certainty of CHRIST'S *Reſurrection.*

WE have many undeniable evidences of it: 1. The teſtimony of many eye-witneſſes; for, beſides the apoſtles, who were witneſſes of it in an eminent manner, there were many others: For Paul tells us, that in his time there were ſtill remaining the greater part of more than 500, who did all at one time ſee Jeſus after his riſing again. Now, an impoſture may lie concealed for a while in a few hands, but it is next

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to impoſſible that it ſhould lie long undiſcovered in the hands of a great many. It ſhocks a man to think, that ſo many perſons ſhould agree in all the punctilios of a notorious lie, and that they ſhould agree to ſtand by it in ſo peremptory a manner as theſe perſons did, and never clash together in any inſtance whatſoever. It is commonly obſerved, that plots never thrive ſo well as when there are few let into the ſecret; and large cabals of knaves and liars ſeldom fail to tell tales of one another.

2. Theſe witneſſes had perſonal knowledge of what they teſtified: Yea, they not only declared that they ſaw Chriſt, but many of them, that they ſaw him frequently and familiarly, and that for a conſiderable tract of time. They converſed with him for forty days; they eat and drank with him; they ſaw him do ſeveral wondrous works; they received orders and inſtructions from him about the government of his church; he bid them, "Go, teach and baptize all nations;" he promiſed them his peace and bleſſing in ſo doing, to the end of the world; he commanded them to tarry in Jeruſalem, till they were endued with power from on high; and a great many other things are recorded, that he ſaid to them; and after all, they ſaw him taken up from them, and aſcend into heaven, angels ſtanding by. Now, it never could be a dream or imagination in ſo many men, men, for ſo many weeks, to fancy all theſe things alike, without the leaſt variation.

3 Conſider the manner of the teſtimony, and how they delivered it. They invoked God's tremendous name, and begged his aſſiſtance and bleſſing. They appealed to him as the omniſcient judge of the world, concerning the ſincerity and integrity of their hearts. They declared they did not this of themſelves, but by God's order and appointment; and that he gave them power of working ſigns and wonders for the confirmation of all they ſaid, and accordingly wrought them before all men.

4. They did not teſtify of a matter that was tranſacted at a diſtance from the place where they gave their teſtimony, nor a long time after the thing was done. No,

No, there is no ground of objection on any of theſe accounts: For thoſe men appeared upon the very ſpot that was the ſcene of the action, at Jeruſalem, where Chriſt was crucified, and where they affirmed he alſo roſe. They neither ſent people a great way to enquire, nor did they defer the publication of it till Jeſus Chriſt was forgotten, and the ſtory of his reſurrection worn out of mind. No, inſtead of that, they did it while it was freſh in the minds and mouths of all men, and while thoſe perſons who could have confuted them were alive, and ready to be produced, if they had any thing to have advanced againſt it.

5. They did not make a ſecret of this matter, but declared it in the moſt public and open manner that poſſibly could be. It was not a ſtory whiſpered among thoſe of their own party, but proclaimed in the ears of all people, and at a time when Jeruſalem was crowded with foreigners of all nations, and where was no want of perſons able and curious enough to enquire into the truth of all the ſtrange reports they made. They went into the temple and into the ſynagogues, and preached the reſurrection of Chriſt; yea, in the moſt auguſt councils of the Jews, they teſtified it to the rulers and high-prieſts who had condemned Chriſt. Peter's bold ſpeech is moſt remarkable, Acts iv. 8. 9. 10. 11. 12. And we ſee how confounded the whole council was with their teſtimony; and not one of them had the confidence to tell them that they were publiſhing a notorious lie.

6. Theſe perſons were men of ſuch probity and virtue, that none of their adverſaries could ever call in queſtion, nor ſhew to the world that they were ill men.

7. They were perſons not bred up in courts, nor inſtructed in the arts and intrigues of the world, able to perſuade people by elegant diſcourſes, &c. No, they were generally mean, though plain and honeſt men, and their diſcourſes plain and homely: And though Paul was a man of polite learning, yet he would make no uſe of human learning in the propagation of Chriſtianity.

8. They could not poſſibly have any ſecular view, by preaching ſuch a doctrine to the world: Nay, in preaching it, they acted againſt all the rules of worldly intereſt and policy, and could have no proſpect from the world, but what was frightful and diſcouraging; their doctrine being to the Jews a ſtumbling block, and to the Greeks fooliſhneſs. They could not propoſe to themſelves either to gain reputation and eſteem, or to advance their fortunes in the world; nay, ſuffering the greateſt hardſhips was all they had in view.

9. Conſider how ſevere the laws were which they publiſhed againſt lying, forgery, and a falſe teſtimony: And if they themſelves were guilty of it, they were condemned to everlaſting puniſhments for doing what they did, by the very doctrine which they preached. Yet in this doctrine they perſiſted to the laſt, and if it were a lie, they went out of the world with a horrible lie in their mouths, which is horrid to think; for ſo they could have no hope of finding mercy and forgiveneſs at God's hands; and thus you would make them the moſt depraved wretches in the world.

10. Now, had they been men who had no religious awe or ſenſe of God themſelves, how is it credible that they would have been ſo very zealous and induſtrious to impreſs it upon the minds of others, and to preſs them to love and fear him, as the ſcope of all their writings and ſermons do ſhew? How oft do they tell us of a judgment-day, and of God his being the ſearcher of the thoughts and counſels of the heart.

11. It is plain to a demonſtration, that theſe perſons heartily believed the doctrines they preached to the world: otherways, how would they have expoſed themſelves to ſuch dangers and ſufferings upon that ſcore?

12. The Jews who lived at that time were infallibly convinced of the reſurrection of Jeſus Chriſt: Which appears from this, that the writers of the goſpel-hiſtory did in expreſs terms publiſh to the world, that the Jews bribed the ſoldiers to report that the body of Jeſus Chriſt was ſtolen out of the grave by his diſciples. Now, this was a home charge on the Jews, and ſhews them to be the moſt degenerate wretches, that they would

would ſtick at nothing to carry on their deſigns, even the moſt abominable piece of forgery and bribery. Nay, their prieſts and rulers would be guilty of this villany, to tamper with ſoldiers in this manner. Well, if theſe chief prieſts and fathers of Iſrael had been unjuſtly calumniated in this manner, it might have been expected that they would have exerted themſelves in ſome extraordinary manner to clear themſelves of this aſperſion, and that the whole nation would have been in a tumult about it: For they would ſee that their religion, as well as their credit, was at the ſtake; this account of their proceedings was like to be publiſhed through the world, and tranſmitted to the lateſt poſterity. Now, ſurely one would think the Chriſtians would have been ſolemnly called to account for this provoking piece of hiſtory, and challenged to make it good, and that with the greateſt zeal and concern. Well, but there is nothing like this; the Jews content themſelves with private whiſpers, to ſet the ſtory about, which the bribed ſoldiers had reported, and make no reſentment of the charge. From all which we may warrantably conclude, that they were conſcious to themſelves of the truth of the charge, and knew that they had bribed the ſoldiers to make the report; and conſequently that they knew Chriſt was riſen, otherways they had not bribed the ſoldiers.

13. Although the diſciples of Chriſt had been ſo wicked as to have contrived the ſtealing away the body of Jeſus, it was impoſſible for them to have accompliſhed it. The Jews were extraordinary intent and watchful about this event; for they came to Pilate, and told him, that Jeſus had foretold, while alive, that he would riſe again the third day; and it was proper that a guard ſhould be ſet upon the ſepulchre till that day was over, leſt his diſciples ſhould come and ſteal him away, and ſay, that he was riſen, and ſo the latter error would be worſe than the firſt. They were ſufficiently aware of the conſequences of this event, that it would overturn their religion, and eſtabliſh Chriſtianity, and therefore they take all neceſſary precautions, and this was ordered by God's wiſe providence for aſcertaining the truth of the event.

14. The coined ſtory of carrying off the body of Jeſus, while the guard ſlept, is ſo very groſs, that it will ſcarce bear a telling. For if the diſciples did this while the ſoldiers ſlept, how could the trick be known? Did the diſciples tell it themſelves, or were the guard conſcious of what paſſed in their ſleep? Were not their ſenſes locked up during their ſleep?

15. If the diſciples had been concerned in ſo vile a piece of impoſture, with what courage or confidence could they have entered on their miniſtery, and preached ſalvation in Chriſt's name? Could they have ever hoped for any countenance from heaven, or for aſſiſtance from the Spirit to work miracles, while they were propagating a notorious cheat. They might have expected that both heaven and earth would be engaged againſt them in every ſtep of their undertaking, and ſo would have dropped their deſign of propagating the Chriſtian faith. But being perfectly aſſured of the truth of Chriſt's reſurrection, and of all they preached, they undertook and went through their work with that indefatigable zeal and induſtry, with that life and ſpirit far tranſcending all that ever was known in human nature before, that no ſtorms nor difficulties, dangers nor deaths could in the leaſt ſhake them; yea, were animated the more by the greateſt of trials and perſecutions.

For confirming the truth of the witneſſes teſtimony concerning our Lord's reſurrection, conſider the horrid and intolerable abſurdities that would follow on queſtioning or denying the truth of it.

1. A deiſt, who denies it, muſt believe that a deſpicable company of wilful impoſtors and deceivers, men of a hated nation and religion, without power or force, without learning or experience, without wit or policy, ſhould be able to run down all wit, learning, power and policy of the world; and by preaching a moſt deſpiſed, incredible, and ſeemingly ridiculous doctrine, directly contrary to all the worldly intereſts and humours of men, and to their religions and cuſtoms, yea, and to their reaſon and philoſophy too, ſhould propagate the belief of it far and wide through the earth, ſo that there was ſcarce a nation in the whole compaſs of the globe

globe, but what in whole or in part received this fiction, as the moſt ſacred truth of God, and accordingly laid the whole ſtreſs of their ſalvation upon it! Or if deiſts will ſuppoſe that the apoſtles and their companions were a company of brain-ſick enthuſiaſts, or of lunatics and madmen: then they muſt own that ſuch pitiful weak perſons did argue with ſo much art and force, as to overpower all the learning and wiſdom of the world: That all the ſages, philoſophers, and ſtateſmen, who embraced Chriſtianity in great numbers, as well as the poor and illiterate, were convinced and perſuaded by mere enthuſiaſm; that they miſtook downright raving for the ſtrongeſt reaſon, and a chain of incoherent falſities for bright and evident demonſtrations of truth!

2. The deiſts muſt believe that twelve poor fiſhermen were not only able to compaſs that vaſt deſign of making the world ſtoop to the laws they impoſed: but alſo that they laid their plots ſo deep, that the effects of it ſhould be permanent and laſting, and no ſucceeding age or generation ever be able to fathom it, and ſhew where the cheat lay. Strange! that a company of illiterate men outdid the profoundeſt wiſdom and ſagacity of mankind, and concerted matters ſo artfully, that none of all the penetrating wits of the world ſhould, for ſo many centuries, after the ſtricteſt examination, find it poſſible to diſcover the leaſt failure or flaw in the contrivance.

3. They muſt believe that theſe perſons abſolutely diveſted themſelves of all regard to their own preſervation or happineſs; that they deſpiſed all the comforts and enjoyments of life, and ventured upon poverty and miſery, upon torments, upon death, yea, upon damnation itſelf in the next world, and all for nothing, but the propagating of a cheat, which is moſt abſurd to ſuppoſe.

4. They muſt believe that theſe very perſons, who but a few hours before had ſo little ſpirit and courage left them, that they forſook their maſter in his extremity, and durſt not own themſelves his diſciples, nor ſhew themſelves openly for fear of the Jews, ſhould all of a ſudden grow ſo reſolute, as to venture on that bold and hazardous undertaking, of forcing the ſepulchre, and carrying

carrying off his body; and that they effectuated the deſign without being challenged by one of the guard.

5. They muſt believe that theſe timorous men would, in an enterpriſe that required ſo much expedition and diſpatch, ſpend ſo much of their time in diveſting a dead body of its burial-clothes, and wrap them up by themſelves; and not rather chuſe to carry off all together in haſte, leſt the next minute the guard might awake, and come upon them.

6. They muſt believe that a ſet of the greateſt cheats that ever the world ſaw, did, notwithſtanding, furniſh mankind with the moſt exact ſyſtem of morality that ever was, and lay the beſt foundations and ſcheme for the peace and happineſs of the world, that could be laid! That the vileſt hypocrites would ſpend all their time and lives too in indefatigable labours to make other men upright and ſincere, and denounce damnation againſt lying, diſſimulation, &c. That the ſyſtem they compiled of religion was a ſtanding comment of their own ſhame; and that all their ſermons and writings were but ſo many ſatires and lampoons upon themſelves.

Object. Chriſt's reſurrection is atteſted only by his own friends and diſciples. Why did he not converſe as publicly with men as he did before? Why did he not appear to the chief prieſts and elders of the Jews, to have convinced them of the truth of this fact?

Anſ. 1. We are not to preſcribe rules to the Divine Majeſty; all his works are done in infinite wiſdom, and he is not obliged to account to us for his actings; he himſelf knows beſt what makes moſt for his own glory and the happineſs of his creatures.

2. It was not to a few that Chriſt appeared, but to the twelve appoſtles, to the ſeventy diſciples; yea, to five hundred brethren at once, to whom he gave the moſt convincing proofs of his reſurrection.

3. It was a ſufficient demonſtration to the Jews of Chriſt's reſurrection, Pilate's ſecuring the ſepulchre with a guard of ſoldiers, and Chriſt's body not being found therein. They might have been aſſured that a handful of timorous men would never adventure on ſtealing it; and they had a ſufficient confirmation from the ſoldiers,

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who came into the city, and ſhewed to the chief prieſts all the things that were done, viz. The earthquake, angel's deſcent, &c. Mat. xxviii. 11.

4. Chriſt had given ſufficient proof of his divine miſſion to the Jews before, by the miracles he wrought, which they blaſphemouſly oppoſed, and maliciouſly proſecute him to death as a traitor; and therefore, becauſe of their malice and obſtinacy, they were unworthy of ſuch a privilege as his converſing with them.

5. Though he had appeared to them, thoſe malicious men would not have acknowledged him to be the perſon that was crucified, but would have alledged he was an impoſtor, ſet up by the Chriſtians to perſonate the true Jeſus, and been more enraged againſt his followers than ever.

6. Though Chriſt had riſen and appeared in ſuch a manner, yet Deiſts would have quarrelled the teſtimony of witneſſes the ſame way they do now, ſaying, "How ſhould we believe the report of others, and credit what we ſee not with our own eyes," &c. Chriſt's miracles were as publicly tranſacted as could have been deſired; all men, and the greateſt enemies, were allowed to witneſs the ſame; yet Deiſts now treat them as mere forgeries, and ſo would they have done Chriſt's appearing even to the whole Jewiſh ſanhedrim.

Improvement. From the reſurrection of Chriſt, we may infer, that death is fairly overcome, and ſwallowed up in victory. Chriſt went into the very den of this dragon, and ſoiled it. Now, though it retains its dart, yet it hath left its ſting in Chriſt's ſide, ſo that the believer may triumph, as 1 Cor. xv. 55. 56. 57. "O death where is thy ſting! O grave where is thy victory. The ſting of death is ſin; and the ſtrength of ſin is the law. But thanks be to God which giveth us the victory through our Lord Jeſus Chriſt." The true believer need not have any ſlaviſh fear of death, though it frighten, yet it cannot hurt him. 2. Let believers diſpoſe and employ their bodies, as thoſe who know what is prepared for them at the reſurrection. 3. Let us all ſecure to ourſelves an intereſt in Chriſt and his bleſſed reſurrection. 'Tis this hope that ſupports under all the troubles of this life.

MEDITATION

MEDITATION IV.

From Eph. vi. 16. *Redeem the time.*

1. TIME is one of the moſt precious bleſſings which man enjoys in this world, a jewel of ineſtimable worth: It is a golden ſtream continually running down by us, yea, carrying us all alongſt with it: It is a ſtream running from one ocean to another, from an eternity behind us, to an eternity before us.

2. That which makes time ſo precious mainly, is, that the ſalvation of our precious and immortal ſouls, through all eternity, depends thereupon. Upon the improvement of this ſhort moment of time, depends a long-laſting, and never ending eternity.

3. The expence which God the author of time is at, to create and beget it for us, ſhews the preciouſneſs of it. Why? God, by his almighty power, doth continually wheel about theſe great luminaries of ſun, moon, and ſtars, in their annual and diurnal revolutions, to beget and furniſh time to us; and theſe do never halt nor ſtop, nor come ſhort of their appointed times of riſing and ſetting, and all for the ſervice of man, that he may have time for the ſervice of his Maker, and the ſaving of his ſoul.

4. The haſte that time doth make, and the conſideration of its ſhortneſs, that it will quickly be gone, and that a minute of it can never be recalled, ſhews forth its preciouſneſs.

5. Alſo the important buſineſs we have for every moment of our time, although each of us had a thouſand years to live, the ſervice of God, and ſaving of our ſouls, is ſuch a vaſt work, as would require every minute of it.

6. We are ready to paſs into another world, an eternal ſtate, where every minute of our time muſt be accounted for, and then it muſt fare with us eternally, as we have ſpent and improven this ſhort time here.

7. For

7. For as precious as time is, it is undervalued and laviſhed away more than any thing is. It is ſeldom taken notice of, until it is quite paſt away from us; we never conſider its worth and uſefulneſs, till it is juſt ending. Hence Solomon ſaith, Eccl. ix. 12. "Man knoweth not his time."

8. 'Tis moſt juſt, that he who hath the ordering and diſpoſing of all things elſe concerning us, ſhould be alſo the ſupreme Lord and diſpoſer of our time, and therefore hath right to determine what time is to be allotted for our work, and what for his: And moſt juſt it is, that he, from whom we have all our time, ſhould have his choice of it.

9. Of all time Sabbath-time is the moſt precious and valuable; it being the time God has allotted and ſet apart for himſelf, and upon the improvement whereof, the glory of God and ſalvation of our ſouls depend in a moſt peculiar manner, it being the day of ſpecial acceſs to God, and of free commerce and correſpondence between heaven and earth. It is heaven's weekly market day, or God's deal-day to the poor and needy; the day of acceſs to God's preſence-chamber. Time by ſome is compared to a gold ring, and the Sabbath to the ſparkling diamond, which gives it its luſtre, and heightens its value. Wherefore, if we be wiſe, we will ſhew a peculiar eſteem for the Sabbath above all the days of the week; we'll reckon every moment of Sabbath-time moſt precious, and deſire that none of it may be miſ-ſpent. What Chriſt ſaid to his diſciples concerning the loaves and the fiſhes, the like he ſeems to ſpeak to us concerning his holy day, "Gather up the fragments," gather up all the parcels, the ſpare hours and minutes of it; account them as precious as the goldſmith doth the ſmalleſt filings of his gold, and let nothing of Sabbath time be loſt.

Exhortation. Above all time redeem carefully Sabbath time, and improve it diligently. Conſider what a bleſſing the Sabbath is to you, if rightly improven; 1. An inn for refreſhing the weary traveller, that hath been toiled and toſſed with ſtorms through the week. 2. It is Chriſt's weekly market-day, wherein Chriſt ſets

forth the richeſt wares and commodities for us to buy "without money and without price," Rev. iii. 18. 3. It is the king of heaven's public deal-day, wherein he deals his bread to the hungry, and gives alms to the poor and needy. 4. It is the day of converſion, of inbringing and gathering the elect. Multitudes have been brought in to Chriſt this day. 5. It is a day of acceſs to God, and correſpondence with heaven; a day when Chriſt is to be ſeen and converſed with. You may not only have correſpondence with Chriſt at a diſtance, but immediate acceſs. You may be taken into the palace, the preſence-chamber, and ſee the king in his beauty, hear his voice, get the kiſſes of his mouth, the embraces of his arms; and ſhould not this time be redeemed? 6. It is the day of heaven's feſtival, wherein Chriſt uſeth to feaſt his ſaints with the fatneſs of his houſe. 7. It is a day of reaping and gathering, and for laying up in ſtore for the time to come. 8. A day for aſcending the mount of transfiguration, to ſee Chriſt transfigured, a day of aſcending to mount Piſgah, to ſee the land that is afar off.

2. Redeem Sabbath time, for it is flying faſt away; you may have but a few more Sabbaths to enjoy. The Sabbath is faſt approaching that will be your laſt Sabbath, after which you ſhall ſee no more in this world.

3. Redeem Sabbath-time, for much depends on it, the glory of God, and ſalvation of your immortal ſouls through eternity. So important is the buſineſs that depends on the improvement of your Sabbath time, that it would call for the improvement of every moment: Yea, though each of you had ten thouſand Sabbaths to ſpend, the ſervice of God, and ſaving of your ſouls, is ſuch a vaſt work, as would require every minute of them.

4. Redeem Sabbath-time, for we cannot recall one Sabbath that is paſt; no, though we had a world to give for one Sabbath, we could not recall it. O many will be put one day to wiſh and cry in vain, O to recover one of theſe loſt Sabbaths, wherein I had the free rich offer of a crucified Chriſt.

5 Redeem

5. Redeem Sabbath-time, for you are juſt ready to paſs into another world, where you muſt give a ſtrict account of every Sabbath you have enjoyed, and anſwer for every minute of precious Sabbath-time. How will you anſwer for all the Sabbtahs you have miſimproven, for the Sabbaths of threeſcore years, which are above three thouſand: O that will be a terrible *Item* in the accounts of old graceleſs ſinners.

Directions in redeeming Sabbath-time. 1. Carefully avoid whatever hinders it; as, 1. Atheiſm, or miſbelief of the truth, and of the great end and deſign of the Sabbath. 2. Ignorance. Many are ſo ignorant, that they think if they paſs away the Sabbath without any groſs breach of it, they do well enough. 3. Sloth and lazineſs. Up and be doing.

2. If you would redeem Sabbath-time, repent of former miſimprovements, and humble yourſelves for loſt Sabbaths, and cry for mercy through Chriſt's atoning blood.

3. Study to recompence former miſmanagements by your future diligence; as a traveller who finds himſelf like to be benighted by his former lazineſs, mends his pace, and goes as many miles now in one hour, as formerly he did in two.

4. Spend every Sabbath now as it were your laſt; and this approaching Sabbath be as diligent on it, as if it were your laſt; prepare for it in the evening; get up early next morning, pray, read, meditate, examine yourſelf, and wreſtle for God's preſence with you in the ordinances.

5. Hearken preſently to Chriſt's calls in the word; believe and embrace Chriſt's doctrine, and his righteouſneſs, and cloſe with him as your only help and remedy.

MEDITATION V.

Upon John xx. 20. *And when he ſo ſaid, he ſhewed them his hands and his feet. Then were the diſciples glad, when they ſaw the Lord.*

THIS was the firſt Chriſtian Sabbath, and upon it the diſciples met for the work and duties of the day, prayer and Godly conference. Well, did the diſciples meet for this work? Chriſt will not let them part without his peace and bleſſing. He comes in the midſt of them, when the doors were ſhut, no doors nor bands can ſhut out Chriſt's preſence from his diſciples; and what is his ſalutation to them? "Peace be unto you." A moſt comprehenſive bleſſing! This was the legacy he had left them a few days before, and now he makes prompt and ready payment of it to them, he will not be long owing it. *Queſt.* What ſort of peace is it? *Anſ.* Peace with God, peace of conſcience, and peace with one another. This was a bleſſing moſt ſuitable to them, who were ſo full of fears and diſorders.

After this ſalutation, he gives them a moſt comfortable diſcovery of his pierced hands and ſide, to convince them of the truth of his reſurrection, which they were ſtill in doubt of, by the marks and ſcars of the wounds which had been made a few days before by the nails and ſpear: he ſhews them that the body they now ſaw alive, was the ſame individual body they and many others had ſeen dead on the croſs a few days before. From this,

Obſerve 1. That Chriſt retained the ſcars of his wounds after his reſurrection. He was not aſhamed of them, but gloried in them, as conquerors glory in the marks of their wounds after bloody battles. Moreover, Chriſt had uſe for them; 1. They were to ſpeak on earth, and demonſtrate the truth of his reſurrection to the world, particularly to convince unbelieving Thomas. 2. They were to ſpeak in heaven, by the interceſſion that he makes for his people there, in doing whereof he ſhews

shews his wounds, and therefore he ascended with them, and now appears in midst of the throne as a lamb slain, with his wounds as it were bleeding afresh, Rev. v. 6. 3. Nay, he retains them, that he may come back with them, for it seems they will be then visible, that enemies may look on him whom they pierced, Rev. i. 7. "Behold he cometh with clouds: And every eye shall see him, and they also which pierced him."

2. Observe the condescension and pains of a crucified Jesus to satisfy his disciples: he shewed them his hands, he is at pains first to open his hands, to let them see the marks of the wounds he got by the nails driven therein. Next he opens his breast, to let them see the wound he got in his side by the spear that was thrust into it. O the condescension of our Lord, to confirm the faith of his poor staggering and doubting disciples.

3. Observe the effect and impression of this sight upon the disciples, "they were glad when they saw the Lord." It revived their drooping spirits, it convinced their doubting hearts, and strengthened their faith, and faith produces joy, Rom. xv. 13. 1 Pet i. 8. Now Christ fulfilled what he said, John xvi. 22. "I will see you again, and your heart shall rejoice."

Doctrine. A believing and appropriating view of the wounds of a crucified and risen Jesus, is a most joyful sight.

Quest. What grounds of joy have we in this sight?

Ans. 1. This sight shews that Christ hath loved us, and given himself for us, who were objects of wrath.

2. This tells us, our debt is paid, justice is satisfied, our surety is risen, and let out of prison.

3. We have ground of joy, that we see a shelter against all the challenges of the law and justice of God; for Christ has wrought a law bidding and justice satisfying righteousness. Here is our city of refuge against the avenger of blood. How glad was the manslayer at this sight!

4. Thou art sure of access and acceptance with God. Why? Here is a powerful ground of intercession, the wounds and blood of the Son of God, "which speaketh better things than that of Abel." The wounds are

like

like a mouth ſtill open for thee; the blood like a tongue ſtill ſpeaking for thee.

5. The fifth ground of joy is, that the covenant is confirmed, whereby thou art ſafe from the deluge, the rainbow appearing, even the ſcarlet-coloured wounds and blood of Chriſt, which is a ſure token of God's covenant.

Inference. Then we have reaſon to bleſs God for the approach of the Sabbath; and more eſpecially for the news of a communion Sabbath approaching, wherein we may ſee, in a remarkable manner, the wounds of a crucified Jeſus diſcovered to us. O that is the moſt joyful ſight the world ever ſaw! Let us welcome the Sabbath, and eſpecially a communion Sabbath, which brings us ſuch a ſight. Every Lord's day is lovely and deſireable; but a communion Sabbath is in a ſpecial manner a day of the Son of man, a ſolemn and high day, a day to be remarked and remembered, by all the diſciples of Jeſus. As the Sabbath is the moſt excellent of all the days of the week, ſo a communion Sabbath is the moſt deſireable of all the Sabbaths of the year: For, upon ſuch a day, a crucified Jeſus is moſt evidently ſet forth before our eyes; then he appears in his dyed garments, glorious and red in his apparel, a moſt lovely ſight to the eye of faith. Theſe are days in God's courts indeed, far better than a thouſand elſewhere.

MEDITATION VI.

On the Sabbath its being a delight, from Iſaiah lviii. 13. "Call the Sabbath a delight."

GREAT ſtreſs was always laid upon the due obſervation of the Sabbath-day; and it was particularly required from the Jews, when they were captives at Babylon, that by keeping this day they might diſtinguiſh themſelves from the worſhippers of the Gods, which have

have not made the heavens and the earth, Isa. lvi. 1. 2. We must put all honour and respect upon it, and call it a delight, not a task or burden. We must not only count it a delight, but call it so, by openly professing the complacency we take in the day and duties of it. We must call it a delight, 1. To God, in a way of thanksgiving to God for it, and earnest desire of his grace to enable us to do the work of the day, because we delight in it. 2. We must call it so to others, to invite them to come and share with us in the pleasure of it. 3. We must call it so to ourselves, that we may not entertain the least thought of wishing the Sabbath gone, that we may sell corn and wine.

Quest. 1. What is imported in calling the Sabbath, a delight? *Ans.* 1. A belief that God is the author and institutor of it. 2. A knowledge of the ends and designs of it; that it is in honour of God the Creator, and of Christ the Redeemer, and for our good. 3. A thankful sense of God's goodness in instituting the Sabbath, it being a day of communion with God. 4. A high esteem of the Sabbath, as the best day of the week. 5. A chearful compliance with the work and duties of the Sabbath. 6. A thinking on the Sabbath, looking, longing, and preparing for it, before it come. 7. A conscientious and willing performance of all the Sabbath-duties. 8. A hating and avoiding all those evils and practices that are contrary to Sabbath-sanctification.

Quest. When may it be said that the Sabbath is our delight? *Ans.* 1. It is our delight, when we esteem it a privilege and favour from God to have the Sabbath; when we say, O what a favour from God is this to me, that when I have been wearying myself six days for the world, God hath appointed this day, that we may refresh ourselves from such labours, mind our souls, and seek after heaven. If we value God above the world, and the joys of heaven above the pleasures on earth, so we will certainly value this day above all other days.

2. It is our delight, when we make it a day of visiting God, and keeping communion with him in his ordinances.

dinances. The people of the world find delight in visiting their friends, and converſing and holding ſociety with them; but much more may we have in viſiting God, and ſeeing him in the ſanctuary, and holding ſweet fellowſhip with him there.

3. When we are not ſatisfied this day with a bare approach to God; but when we go to God this day as our exceeding joy, Pſal. xliii. 4. and place our happineſs in the ſerving of God, and enjoying of him; and when we go with joy to draw water out of the wells of ſalvation.

4. When we draw forth our graces into holy actings and vigorous exerciſe: the more we are employed this day in the actings of faith and love, and hope of heaven, it will be the more delight to us.

5. When the work and duties of the Sabbath are our element and recreation; when we are in David's frame, Pſal. cxxii. 1. "I was glad when they ſaid unto me, let us go up into the houſe of the Lord." This is propheſied of believers under the goſpel, that they flock to ordinances on the wings of delight, "as doves to their windows," Iſa. lx. 8. How great was David's delight in them, when he "deſires it as one thing, that he might dwell all his days in God's houſe, to behold the beauty of the Lord," Pſal. xxvii. 4. that is, that he might always have free acceſs to God's houſe, and enjoy communion with God there. Hence he counts "a day in God's courts better than a thouſand elſewhere." David had many earthly things to delight in, ſuch as, 1. Great victories over enemies, which generals and warriors do greatly delight in. 2. He had palaces and gardens, which great men do delight in. 3. He had inſtruments of muſic of all ſorts, which great muſicians (ſuch as David the ſweet ſinger of Iſrael was) do delight much in: Yea, he invented to himſelf all ſorts of muſical inſtruments, Amos vi. 5. Well, but though David knew as much of theſe earthly delights as moſt men, yet he delighted moſt of all in the Sabbath, "a day in God's courts."

6. It is a delight, when we find increaſe and growth of grace in and by the ordinances. We ſee men delight

in

in a market-day on which they gain much of the world; and much more will they delight in the Lord's day, who find their love to God on it more inflamed, their desires after him more enlarged, and their hope of heaven more confirmed.

7. It is a delight when we come thereon, to discover our interest in the Lord Jesus, and are made to see that it was he who died and rose from the dead this day for us. O, how delightful to think, this is the day my Redeemer lived again. Do others delight in the day of their birth, and shall not I delight in the day on which my Lord did live again?

8. It is a delight when we come on the Sabbath to get assurance, that we shall keep an everlasting Sabbath with God above: And if a transient enjoyment of God in a Sabbath here be so pleasant, how much more to have the full enjoyment of God on that Sabbath above to all eternity!

Quest. 3. Do not the special delights of the Sabbath excel all other delights, and wherein do they excel?

Ans. 1. They transcend them in their foundation; they are well founded, not on mistakes and delusions, as carnal delights and pleasures are, but on the sure word of God, that is unalterable, his well ordered covenant. Carnal men rejoice in fancies and delusions, but know not how matters are with them. If they knew how near hell and damnation they are; if they knew the shortness of their pleasures, and the length of their sorrows, they would have little heart to sport or laugh; nay, it would soon turn their laughter into mourning and lamentation.

2. Spiritual delights surpass them in reality; the pleasures of the wicked are but seeming and outward, but believers delights are real, hearty, and inward. In the midst of the laughter of the wicked, their hearts are sad; though their senses be someway tickled and affected, yet the heart is not. But with believers it is otherwise, Psal. iv. 7. "Thou hast put more gladness in my heart," &c. Spiritual delight goes to the heart.

3. They are suitable delights, seeing they are intellectual. Carnal delights in drinking, sporting, &c.

make men more like beaſts than men. Thebeaſts have pain and pleaſure by their ſenſes, but not ſorrow nor delight, becauſe theſe are intellectual. So the joy of carnal men is rather pleaſure than delight; but the more intellectual and chaſte our delights are, the more pure and ſuitable are they to the human nature: Yea, the more our delights are in loving, praiſing, and worſhipping God on the Sabbath, they make us more like angels than men.

4. They ſurpaſs them in innocency. Carnal delights, the more we uſe them, the more we are enſnared by them; they pervert the heart, diſorder the mind, and indiſpoſe for duty: But ſpiritual delights have no ſuch effect; they are ſo far from perverting or diſordering, that they corroborate and ſtrengthen the graces; they compoſe and purify the mind; they make ſin the more odious, and fortify us the more againſt the baits of ſenſe.

5. They excel them in ſecurity. Spiritual delights are pure like cryſtal ſtreams, whereas carnal delights are imbittered with fear, ſtings of conſcience, and ſenſe of guilt.

6. They excel them in ſtrength and ſweetneſs. There is delight in thinking on our temporal intereſts, but much more in thinking on Chriſt, and our intereſt in him, and the well ordered covenant: Yea, there is more delight in the hardeſt part of Sabbath-work, viz. in mortifying one ſin or luſt, than carnal men have in ſatisfying a thouſand.

7. They are more profitable delights. There is more profit in one day, yea, one hour's communion with God, than in the worldly gains of a thouſand market-day's. Oh! do men toil hard in labouring ſix days of the week for gains of the world, and will we not labour one day for that which endureth to everlaſting life?

8. They are more ſatisfying than all worldly delights. Surely there is more ſatisfaction in the ſpiritual recreations of this day, than in all carnal ſports and paſtimes whatſoever. O what ſatisfaction is there in thinking on the work of redemption, and of all that Chriſt did and ſuffered for the accompliſhment of it? What a pleaſant recreation is it to find and feel the actings of love

love and desire to God, and to have a sense of God's love unto the soul; to meditate on the eternal Sabbath of rest from sin, sickness, temptation, and all evil whatsoever, and of joining in the perfect love and praises of that blessed company above to all eternity?

9. They surpass them in this, that they end well, whereas carnal delights do not. Carnal delights are like the crackling of thorns under a pot; they make a great blaze and noise for a little, but then they go out in darkness; or, like the light of a candle, that doth shine for a little, but then goes out in a stinking snuff. So with carnal delights, they make way for sorrow, "for the end of that mirth is heaviness," according to Prov. xiv. 13. Carnal delight and recreations, especially on the Sabbath, leave a sting behind them, whenever conscience is awakened, and these are the forerunners of hell.

Quest. 4. What are those things in the Sabbath we ought to delight in?

Ans. 1. In the restraints which the Sabbath lays on us, in hindering us from our worldly employments and recreations, and from all the pleasures of sin; this we should delight in.

2. In the duties and services which the Sabbath obligeth us unto.

Quest. 5. What are those duties and services of the Sabbath, which we ought to delight in?

Ans. 1. There are public services and duties which we should delight in; as in the hearing of the word, prayer, praises, and receiving of the sacraments.

2. Private duties, as reading of the word, prayer, meditation, Christian conference, mourning for sin, &c.

A

FAIR AND IMPARTIAL TESTIMONY,

ESSAYED IN NAME OF A NUMBER OF

MINISTERS, ELDERS, and CHRISTIAN PEOPLE of the CHURCH of SCOTLAND, unto the laudable Principles, Wreſtlings, and Attainments of that CHURCH; and againſt the Backſlidings, Corruptions, Diviſions, and prevailing Evils, both of former and preſent Times.

AND NAMELY,

The Defections of the ESTABLISHED CHURCH; of the NOBILITY, GENTRY, COMMONS, SECEDERS, EPISCOPALIANS, &c.

CONTAINING

A brief HISTORICAL DEDUCTION of the chief OCCURRENCES in this CHURCH from her beginning to the Year 1744, with REMARKS: And HUMBLE PLEADINGS with our Mother CHURCH, to exert herſelf to ſtop DEFECTION, and promote REFORMATION.

ATTESTED AND ADHERED UNTO BY SUNDRY MEMBERS.

PSAL. ci. 3. I hate the work of them that turn aſide, it ſhall not cleave to me.

ISA. xliii. 10. Ye are my witneſſes, ſaith the Lord.

EZEK. xliii. 11. Shew them the form of the houſe, and write it in their ſight.

ISA. lviii. 1. Shew the houſe of Jacob their ſins.

PREFACE.

THOUGH I be far leſs fit for framing a TESTIMONY to the principles, wreſtlings, and attainments of this church, and againſt the corruptions, defections, and evils of the times, than many of my brethren; yet, being encouraged by ſome whom I highly value to undertake it, and finding none elſe inclined to it, I have eſſayed it through Divine ſtrength, hoping to ſee a *Witneſſing Body* appear within this church, as well as without it, at leaſt ſome who would deſire to teſtify againſt the evils of the day with juſt zeal, impartiality, and meekneſs.

No ſooner ſet I my face to it, but I ſaw it to be a matter of great difficulty to ſteer a ſtraight courſe, without ſwerving to the right or left hand, in theſe reeling and ſhaking times, when ſuch different opinions are vented, provocations are given, calumnies are ſpread, and mens paſſions are ſtirred on each ſide, ſo that even the meekeſt and wiſeſt are ready to ſtagger: I found alſo the difficulty increaſe, from the divided ſentiment of godly miniſters with reſpect to ſome particular occurrences, and the ſtrong inclination of many to live at eaſe, enjoy quiet, and even to ſit down, Iſſachar-like, and couch under the burden, when hopes of relief do not appear. Theſe things greatly diſcouraged me to proceed in the deſign.

But when I duly weighed and conſidered the growing dangers of the church, the backſliding diſpoſition that ſtill prevailed, and the unſucceſsfulneſs of all other methods to recover her from it, ſuch as *Diſſents*, *Proteſts*, *Inſtructions*, *Repreſentations*, *Petitions*, *Separations*, *Seceſſions*, &c. and that the only mean now left to be tried, for giving check to corruption, and exciting reformation, ſeemed to be that of an honeſt Teſtimony of ſome within the church: I determined at length to go on through all difficulties and diſcouragements, to prepare and publiſh the following Eſſay, with a ſincere intention to preſerve the Mother-church, and promote her intereſts; looking to Heaven for a bleſſing on it, that it may be of uſe to excite judicatories to put a ſtop to ſome evils, and reform ſome things amiſs: And though it ſhould have little effect on the preſent backſliding age, yet hoping it may be uſeful to the riſing gene-

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nation, when God shall send a general revival of true Christianity in the land; at such a time the subscribers of this testimony will continue, when dead, thus to speak, to the glory of the ever living Redeemer.

I considered also within myself that our old suffering ministers were all gone off the stage, and many other worthy brethren were going off from time to time, and that I myself got frequent warnings to prepare for going t and at the same time, that numbers of eminent good men drop into the silent grave, without leaving any testimony behind them; so that in a short time it may be called in question what their mind was concerning the principles and attainments of our fathers, and the corruptions of present and former times; and, if I continued to linger a little longer, this would be my own fate also. Wherefore I resolved to expose this Essay, and myself likewise, to the censure of the world; and though I should be charged with mean and selfish views in it, as affecting singularity, a name, applause from some, &c. if the Lord call me to bear reproach in carrying on a good design, why should I not submit to it? Surely it may be thought that one of my age should be dead to these vanities, and that it is high time for me to be seeking the approbation of my great Judge, more than that of all the world. May I ever mind this!

Quest. It is like it may be asked, What warrant have ye for emitting such a Testimony?

Ans. The reasons and grounds of it seem so plain both from scripture and sound reason, that we may adventure to submit them to all thinking persons to judge of them.

1. The servants of God, and especially ministers of the gospel, are frequently in Scripture called his Witnesses; in regard they are called to give testimony to his truths and ways, and to bear witness against what is prejudicial or contrary thereunto, Rev. xi. 3, 7. Luke xxiv. 48. John v. 33. and xv. 27. Acts i. 8. and xxii. 15, 18. and xxvi. 19. It is by such witness-bearing that we must hold fast the truths of God when ready to be plucked from us, and to contend for the faith which he hath delivered to his saints, Rev. iii. 11. Jude verse 3. And in this way we are to wrestle with and overcome truth's adversaries, Rev. xii. 11. 'They overcame by the blood of the Lamb, and the word of their testimony.' The character which God gives his servants three times in the compass of a

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few verſes ſhould make very deep impreſſion upon us, Iſa. xliii. 10, 12. and xliv. 8. 'Ye are my witneſſes, ſaith the Lord.' And it is in that capacity he calls and requires us to 'confeſs Chriſt before men,' to 'bear witneſs to Chriſt and to his truths,' to 'ſtand faſt in the faith,' to 'quit ourſelves like men,' to 'be ſtrong,' to 'be ſtedfaſt,' to 'be zealous and valiant for the truth,' to 'be faithful unto death,' to 'contend earneſtly for the faith, and ſet ourſelves for the defence of the goſpel,' to 'plead with our mother,' to 'keep the charge of the Lord, and the charge of his ſanctuary,' to 'keep that which is committed to our truſt,' to 'be clean who bear the veſſels of the Lord, and not to touch the unclean thing,' to 'ſave ourſelves from an untoward generation,' to 'keep our garments clean and unſpotted from the world,' to 'hate the work of them that turn aſide, that it may not cleave to us,' to 'keep ourſelves pure, and not to be partakers of other mens ſins,' to 'flee from ſin, and deliver every man his own ſoul,' to 'abhor what is evil,' to 'cleave unto the Lord, and to that which is good,' to 'keep ourſelves from the accurſed thing,' to 'be watchmen to the houſe of Iſrael, and give them warning from God,' to 'cry aloud and not ſpare, to ſhew the houſe of Jacob their ſins,' to 'reprove the works of darkneſs; not to ſuffer ſin upon our brother,' to 'be pure from the blood of all men, and not to ſhun to declare all the counſel of God.' Now theſe multiplied Scripture texts and Divine precepts afford us clear and plain warrant to make an open appearance and declaration for our Lord Jeſus Chriſt, and for his truths and ways when injured; and againſt the evils and corruptions of the times, eſpecially when they are avowed and infectious, and like to infect more and more.

II. Writing and leaving a teſtimony behind us to true religion, and againſt error and corruption, is neceſſary and uſeful for the inſtruction, conviction, and confirmation both of the preſent and future generations, and a very proper mean for handing down God's truths and inſtitutions pure from age to age; which is a debt that one generation owes to another, as God declares in his word, Pſal. lxxviii. 5. 6. 7. 'He eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael, which he commanded our fathers that they ſhould make them known to their children; that the generation to come might know them, even the children which ſhould be born, who ſhould ariſe

and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments.' Psal. cxlv. 4. 'One generation shall praise thy works to another, and shall declare thy mighty acts.' And, according to Psal. cii. 18. God's works of grace and mercy are to be 'written for the generations to come, that the people which are to be created may praise the Lord.' And we are injoined, Psal. xlviii. 13. to 'walk about Zion, to tell her towers, mark her bulwarks and palaces,' viz. the institutions and ornaments of the gospel-church, 'that we may shew them to the generation following.' And we are appointed, Ezek. xliii. 11. to 'shew to the house of Israel the form and fashion of the house of God, with the ordinances and laws thereof, and to write it in their sight, that they may keep them and do them.' All these do plainly demonstrate our Scripture warrant for leaving such written testimonies behind us.

III. Writing and emitting faithful testimonies for God and his ways, is necessary and seasonable, especially in times of corruption and backsliding, even when true religion is in danger. In such times Christ doth kindly accept and reward our open 'confessing of him' and his truths before men, Rev. ii. 2. Matth. x. 32. And, on the other hand, he severely threatens our conniving at error and impiety, and not bearing testimony against them when they abound, Rev. ii. 14. 15. 16. Now, is not the backsliding day in which we live a proper season for such open confessions and faithful testimonies, when errors of all kinds are tolerate, approven truths are run down, and manifold corruptions prevail, to the dishonour of God and our holy religion; and when applications to judicatories for redress are unsuccessful? Surely it must be in such a time as this, that God calls his servants and witnesses to 'rise up for him (by faithful testimonies) against the evil-doers, and stand up for him against the workers of iniquity,' Psal. xciv. 16.

Object. Some perhaps will say, The corruptions and grievances of the times are not so great as some are ready to make them.

Ans. No doubt some do aggravate them beyond what is true and just. But, if what these say be fact, who use to speak within bounds, viz. 1. That a spirit of infidelity and error greatly prevails in the land, and open attacks

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are made upon the holy Scriptures and the Christian religion. 2. That a free toleration is given to all kinds of error, Arminian, Socinian, Arian, Popish, Deistical, &c. which are spreading more and more. 3. That sundry of the clergy are suspected of, and changed more than formerly, not only with looseness and immoralities in their lives, but also with laxness and unsoundness in their principles; and some of these are allowed to possess eminent posts in colleges, and even to teach divinity, and train up young men for the holy ministry. 4. That many of these have no regard to act 7th assembly 1736, with respect to evangelical preaching, but take up with legal doctrine, and a sort of heathenish morality, instead of preaching Christ to sinners, which ought to be the main business of every gospel minister. 5. That many of them give great encouragement to patronage, that woful usurpation over the church of God, when they are under no necessity from the law to do it. 6. That gross intrusions are continued upon Christian congregations, who are thereby spoiled of their right to call their own pastors, contrary to the word of God and our known principles. 7. That there are now most unreasonable divisions, ill grounded and unscriptural separations, among sound and godly Presbyterians; contrary to Christ's royal law of love, and precepts of keeping the unity of the Spirit in the bond of peace. 8. That there are strange liberties taken by many (of whom better things might have been expected) in reproaching the work of God's holy Spirit, in awakening, convincing, and bringing lost sinners home to himself. 9. That the Episcopal clergy are forsaking the Protestant cause, licking up old Popish errors and superstitions which their fathers cast out, and sliding gradually back again to Rome. Now, if these things be true (as many alledge with too much ground) Christ's witnesses have a plain call from him to stand up against these defections by faithful testimonies, and to give free warning of the evil and danger of them before it be too late.

IV. A written subscribed testimony seems necessary in obedience to the Ninth Commandment, for preserving and clearing the names and characters of honest ministers and elders, in times of defection, and for vindicating them from the common charge of the corruptions and wrong steps of the societies whereof they are members. As they are often loaded unjustly with these evils, so their giving a

ſubſcribed teſtimony againſt them is a proper way to wipe off aſperſions from their names while they live, to prevent blacking of their memories when dead, and alſo to yield them much inward peace when dying. Wherefore, in my humble opinion, the call ſeems to be pretty clear to them who deſire to *keep their garments unſpotted, and to hate the work of them that turn aſide, that it may not cleave to them*, and who would embalm their names to poſterity as witneſſes for God in an evil time, to declare their minds, by joining in ſuch a teſtimony as this, and thereby exoner their conſciences with reſpect to the backſliding and defections under which they have been long groaning. And whatſoever their hand finds to do in this matter, it is fit they do it without loſs of time, ſeeing their ſtanding is ſo ſlippery every day upon the brink of the grave.

V. Emitting teſtimonies in time of defection hath been the approven practice of God's worthies in former times. They judged their giving written teſtimonies againſt growing errors and corruptions, to be the lifting up a banner for truth, and the proper means to ſtop the current of defection, and to excite and plead with their Mother to uſe her beſt endeavours for that effect. We have ſtill extant ſuch faithful teſtimonies given by ſundry miniſters in the years 1658 and 1659, when a toleration was granted by law to the ſectaries and errors which then prevailed; and namely; that famous teſtimony drawn up againſt theſe errors, and to the doctrine, worſhip, diſcipline, and government of this church, ſubſcribed by Mr Samuel Rutherford, Mr James Wedderburn, Mr James Guthrie, Mr Alexander Moncrieff, Mr Thomas Lundie, and many others. Likewiſe a teſtimony againſt toleration by the preſbytery of Edinburgh, 5th October 1659. One by the miniſters of Lancaſhire, 3d March 1648. One by Mr George Gilleſpie, two days before his death. One by the miniſters of London, 14th December 1647. One by Mr Rutherford on his death-bed, February 1661. One by Dr Horneck againſt ſtage-plays, &c. And, *laſtly*, What are all the dying ſpeeches which our martyrs have left written behind them, but ſo many teſtimonies to the truths and ways of God, and againſt the errors and corruptions of their times? And theſe teſtimonies, however much deſpiſed by the world, God hath bleſſed as means for continuing truth and goſpel purity among us to this day. And who knows but the Teſtimony now eſſayed, in imi-

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tation of the foreſaid worthies, may likewiſe be of uſe for preſerving truth, and exciting reformation, when many of the preſent backſliding generation are laid in the duſt? A new turn of affairs, and general revival, may yet come: (The Lord himſelf haſten it!) Now it will be highly uſeful at ſuch a time, for the generation to know ſomething of the ſentiments and practices of ancient wreſtlers againſt corruption. Were there no teſtimonies of this kind; both the knowledge of truth, and the ſenſe of duty and of ſin, in ſundry caſes, would be loſt to the riſing ages, towards whom we of the preſent age are indiſpenſibly bound to act a kind and faithful part, *viz.* to give them juſt information.

Object. It may be alleged, "That the diſſents and contendings of honeſt miniſters, recorded in the books of ſynods and preſbyteries, and other judicatories, are ſufficient to inform after ages."

Anſ. Theſe teſtimonies commonly ly dormant in church-records, and are little known in the world: and frequently theſe regiſters are quite loſt, by their going from hand to hand, or by the death of their keepers; which indeed is a very great loſs to after ages. Were all the teſtimonies of miniſters and judicatories, relating to patronages and accepting of preſentations, publiſhed, they might be of very great uſe; and particularly the acts of ſynods thereanent, mentioned p. 54. of the Teſtimony. The ſynods of Aberdeen, Roſs, Angus, Perth, Fife, &c. they made acts of that kind, ſeverals of which I have ſeen, which well deſerve to be publiſhed. The ſubſtance of them being comprehended in the act of the ſynod of Fife, I ſhall inſert it here.

"At Coupar, April 2d 1735. The ſynod of Fife taking into their ſerious conſideration, that patronages, with power of preſenting men to take the overſight of ſouls, is a manifeſt encroachment upon the rights and liberties of the church of Chriſt, which the judicatories and faithful members of this church from its reformation have always complained of, and ſtruggled againſt, as what deprives Chriſtian congregations of that intereſt they ought to have in calling their own paſtors, and which is claimed and aſſerted by the aſſemblies of this church: And further conſidering, that ſome do accept of preſentations before any call from the vacant congregations, and without the advice and conſent of the preſbytery of the bounds, and

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flood that he brought upon a world of ſinners at once. The accepter makes himſelf directly a partner with the patron in his ſinful uſurpation over the church of God, and becomes in ſome reſpects more guilty than he; as is evident from the Teſtimony, p. 51. and 52. Now, if this practice be ſinful (as certainly it is) the commonneſs of it will not at all looſe us from obedience to God's command, that injoins us to "hate and abhor that which is evil," and as God's witneſſes to bear our teſtimony againſt it. Surely the commonneſs of this evil is one ground of the Lord's controverſy with this church and land, for which we ought to faſt and mourn.

3. As to the church's conniving at theſe acceptances, I heartily bewail it: Alas! the fear of men hath brought them into this ſnare, as is obſerved in the Teſtimony, p. 51. But, whatever be the temptation, the word of God holds it as a ſin in any church to bear with thoſe who are evil, or do evil, without duly teſtifying againſt the evil, yea, and cenſuring thoſe who are impenitent and obſtinate in an evil courſe. Wherefore I am afraid that our keeping ſilence ſo much at this ſinful connivance, may come to involve us into the guilt of it. O what need have we to be humbled under a ſenſe of this and other ſhort-comings, and to cry with the Pſalmiſt, 'Who can underſtand his errors? Cleanſe thou me from ſecret faults.' May the Lord bring the whole church, and every member of it, to a ſenſe of what is ſin, and what is duty, in this matter! As for my part, I muſt declare my opinion, That all thoſe who are erroneous, immoral, intruders, ſupporters of patronage, and ſpoilers of Chriſtian congregations of the rights which Chriſt hath purchaſed for them, ought to be teſtified againſt, and dealt with to bring them to repentance; and, if they remain impenitent and obſtinate, they ought to be purged out of the church. And, if they ſtill be connived at in the church, notwithſtanding of impenitence, I cannot but look upon the ſociety as dangerous, infectious and hurtful. Likewiſe I muſt own, that the word of God makes it the duty of thoſe who would keep their garments clean, to mark them, avoid them, and turn away from them, at leaſt as to intimate fellowſhip and familiarity; for, if we ſhould continue familiar with them, we will be ready to loſe that abhorrence of their evil courſes which God commands, and alſo to encourage and harden them in them. Wherefore it ſeems

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needful for those who would keep conscience pure while attending judicatories where such members are, that they protest or declare that their presence with them ought not to be constructed as giving any sort of countenance or encouragement to their evil courses, but rather as designed to testify against them, stop and prevent them, and to excite and promote reformation as much as in their power.

I make no question but sundry will be offended with this plain dealing, and especially those who would fain be 'at ease in Zion,' though in a time of grievous provocations and backslidings, and of the Lord's judgments both inflicted and impending: but, if I know my own heart, it is truly conscience not humour, love to the church not hatred, that prompt me to this plainness. I see no way to put an end to the Lord's controversy with us, but by a sincere turning to God in Christ, in the way of faith, repentance and reformation. Now, if we would behave as true penitents, and make peace with an offended God, we must fall in with the revealed will of God in every thing: we must be so far from pleading for sin, bearing with or conniving at it; that we must forsake sin, yea, hate and abhor what is evil, reprove the works of darkness, and have no fellowship with them. This being the express will of God to us, how can we think he will be at peace with us until we sincerely fall in with it! I acknowledge it is not easy to keep up the impressions of sin's evil, and a due abhorrence of it, when sin turns common and fashionable; it is not easy to keep clean garments, when the examples of sin are always before our eyes, and especially when we see those who are reputed pious drawn into it: but these things should weigh but little with us, when we see it is the express will of God, that they 'who bear the vessels of the Lord must be clean, must keep themselves pure,' and not so much as 'touch the unclean thing;' and those who would take the kingdom, must do violence to their carnal ease and interest, when they interfere with the will and glory of God. These considerations have moved me to use this plainness, and to join in the following Testimony against sin; and that not only to keep myself pure, but also to preserve others, if possible, from the prevailing sins and evils of the day, which are more infectious and dangerous than any plague whatsomever: and this I think is the greatest act of charity that can be done to the precious souls of men.

The common *Objection* againſt emitting this or the like Teſtimony is, 'That it may have bad conſequences. make new diviſions and diſtinctions in the church, give advantage to her adverſaries,' &c.

Anſ. 1. The ſubſcribers of this Teſtimony teſtify againſt the ill grounded diviſions and unſcriptural ſeparations among Preſbyterians which now prevail; and they deſign not to alter their reſpects or conduct towards other godly miniſters, who may not be clear about every thing contained in this Teſtimony, ſeeing they never intended it as the badge of a party, or a term of communion either miniſterial or Chriſtian, but only to be an exoneration to conſcience, a witneſs againſt corruption, and a prompter to reformation.

2. This argument, taken from the fear of diviſion, ſtrikes equally againſt all teſtimonies whatſoever, againſt thoſe emitted by our antient worthies in times of defection, againſt the repreſentation of the 42 miniſters in the year 1732, and againſt all diſſents and proteſtations in judicatories: for it may be pretended, that theſe teſtimonies or public appearances tend alſo to make diviſions in the church: nay, the ſame argument may be made uſe of againſt our giving a teſtimony againſt Prelacy, or the Engliſh ſervice, or any groſs error, were they coming into the church.

3. We muſt not neglect preſent duty for fear of bad conſequences which poſſibly may never happen; eſpecially when we evidently ſee that the neglect will have far worſe conſequences. In my view, by our omitting to give a teſtimony againſt error and corruption, when it is called for, and all to prevent the evil of diviſion which is uncertain; we bring on evils far greater and more certain, viz. 'the loſs of truth and purity, and the ſinful neglect of duty,' both to God, and the generations preſent and to come. We ſee that great man, Luther, reckoned the loſs of any of God's truths to be the greateſt of evils; *Ruat coelum* (ſaid he) *potius quam una mica veritatis pereat.* And holy David ſays, Pſal. cxix. 72. 'The law of thy mouth is better to me than thouſands of gold and ſilver.'

4. We ought to obſerve the order laid down in that Divine precept, Ezek. viii. 19. 'Love the truth and peace;' where the Spirit of God gives truth to the precedence of peace. Peace indeed is a thing very lovely in itſelf, but truth is far more amiable and precious, and muſt never

never be ſacrificed to preſerve peace. Union or peace is no real bleſſing to a church, if ſhe be in a ſtate of lukewarmneſs, or ſliding back into corruption or error. Peace, in ſuch a ſtate, is rather a judgment than a mercy.

5. A moſt lamentable diviſion and ſchiſm broke in amongſt us a few years ago, when no teſtimony was in the field. Nay, in all probability, if a free and faithful teſtimony had been eſſayed by a great body of miniſters ſometime before it happened, inſtead of making a ſchiſm, it had prevented one, and might alſo have ſtopt judicatories from going ſuch lengths as they have done.

6. As to adverſaries getting advantage by this Teſtimony; the ſubſcribers, as they had no ſuch view, ſo they expect no ſuch event, but rather the contrary, viz. that they will loſe by it. But, whatever happen, if truth and holineſs get any advantage by it, as is honeſtly deſigned; that gain will countervail any other damage.

But it is in vain to multiply anſwers to ſome, who will by no arguments be reconciled to a fair and honeſt teſtimony to truth, when the ſtream of oppoſition is ſtrong againſt it. I now ſee, by the diſcouragements I have met with in this attempt, that thoſe who will be faithful to the truth, muſt be valiant for it alſo, and not daunted by the fear or faces, power or numbers of thoſe who oppoſe it, or who ſhift appearing for it. It is one of the characters of God's ſervants, which he takes pleaſure in, to be valiant for the truth upon the earth, especially when it is run down, Jer. ix. 3. And indeed it is ſometimes run down with such violence, that there is no lifting up a teſtimony for it, without ſomething of this chriſtian valour. It is truely afflicting to me, to find that there are ſo many of my brethren whom I love and eſteem, who privately own they are of the ſame mind with the following Teſtimony, concerning the defections and corruptions of the times, and yet have not the reſolution to declare this under their hand to the world. I would be very loth to ſay they are of thoſe whom the Scripture calls the FEARFUL, becauſe of the ſociety I ſee them claſſed with, Rev. xxi. 8. But I have freedom to ſay, that the preſent dangerous ſtate of this church, of the truths of God, and true Chriſtianity, in this day of backſliding, is ſuch, as requires more courage and reſolution for preſerving true religion, and reviving a work of reformation, than what the moſt part of good men appear at this time to be poſſeſſed of. May

the Lord himſelf ſpirit and qualify men for his own work!

As I join with the *Teſtimony* in other things, ſo eſpecially in the humble *Pleadings with our Mother*, with which it concludes; intreating that ſhe would call all ranks to lay to heart the ſins abounding, and the judgments impending, and to ſet about extraordinary faſting, humiliation, prayer, repentance, and reformation. The preſent dangerous ſituation theſe nations are in from the combination of cruel Popiſh adverſaries, who have deſtroyed other Proteſtant churches, and multitudes of their fellow-creatures, doth loudly call upon us to theſe duties. Very lately we were like to have been ſurpriſed with a formidable invaſion from France, when unprovided for it; but the Lord of hoſts, in his aſtoniſhing mercy, pitied our naked, defenceleſs condition, ſtept in himſelf, and fought for us; he cauſed his winds and ſtormy ſeas to oppoſe the enemy, and daſh many of them in pieces, and ſo brake the attempt for that time: Surely our deliverance about the end of February laſt 1744, by God's own immediate hand, together with others of the ſame kind, ſhould not be forgot by us. But though he hath hereby allowed us a further breathing time, and ſpace to repent, our danger is not over: for now France as well as Spain have declared war againſt us. Now the 'kings of the earth do ſet themſelves, and the princes take counſel together, againſt the Lord,' and theſe Proteſtant nations. Now there is a more formidable conjunction of Popiſh powers againſt us than ever we ſaw before. Now France, Spain, Rome, Naples, Sicily, &c. theſe cruel and bloody nations, ſeem all to be combined againſt our Proteſtant king, and his royal family (whom God long preſerve) ſeeking and plotting how to deſtroy them, together with our religion, laws, and liberties; and, inſtead thereof, to ſet up among us a Popiſh Pretender, an arbitrary government, and a blaſphemous, idolatrous, and bloody religion. And may not the numerous hoſts of theſe nations, and the cruelty of a Popiſh party, wherever they get the upper hand of Proteſtants, as manifeſted in the dreadful burnings in queen Mary's reign, the inquiſition in Spain and Italy, the maſſacres in Ireland, in Paris, and other towns of France; I ſay, may not theſe alarm us, and ſufficiently convince us of our danger, if the Lord permit them, for our ſins, to plot and effectuate a new invaſion upon us? Theſe days wherein

wherein we live, are ſurely perilous times upon ſundry accounts, and call us not only to join in fervent prayer to God for mercy and help for Chriſt's ſake, and to be deeply humbled for, and to mourn over, the procuring cauſes of God's wrath; but alſo to bear free and open teſtimony againſt theſe evils which are the Achans in our camp, and Jonahs under deck, that raiſe ſuch terrible ſtorms againſt this poor church and land. It cannot but make deep impreſſion, when ſometimes we call to mind the fore-thoughts and predictions of ſeveral of God's worthies in this land, from ſcaffolds, and alſo from the pulpit and preſs, that 'God would at length proceed to terrible judgments, in reſentment of his controverſy with covenant-breaking Scotland, before the return of his wonted glory and preſence in the ſanctuary; yea, that our land ſhould be made to ſwim with blood for the blood of God's ſaints that hath been ſhed therein." Now, the oftener that God delivers us from Popiſh enemies, and the longer we unthankfully abuſe and miſimprove God's mercies and deliverances, our guilt and danger ſtill become the greater. As the cup of our inquity fills up, ſo doth the cup of God's wrath proportionably.

Ought not then theſe awful diſpenſations to move and quicken us to act a faithful part, both for God's glory and our own ſafety, even to pray, diſſent, declare, and teſtify againſt theſe evils which we cannot ſtop? Were we helped to do this ſincerely, we might hope, through our Redeemer's mediation, that they would not be charged upon us in the day of count and reckoning, and that we ſhould even be hid in the day of the Lord's anger. For we find the angel of the covenant doth hold the winds, until the ſervants of the living God be ſealed for preſervation in a time of danger: nay, an upright witneſſing remnant might, through Divine mercy, be the happy means of preſerving the whole land from the invaſion of cruel and bloody enemies, and of getting the poor decayed church of Scotland intereſted in that promiſe, Jer. xxx. 11. 'I am with thee, to ſave thee: and though I make a full end of all nations about thee, yet will I not make a full end of thee; but I will correct thee in meaſure, and not leave thee altogether unpuniſhed.' May the Lord himſelf direct miniſters and others to proper meaſures for turning away the fierceneſs of God's anger from us; and open the eyes of men to diſcern the true grounds and cauſes of God's controverſy with

with the land! And if it ſhould pleaſe the Lord to bleſs the following teſtimony for promoting theſe ends in any meaſure, yea, though it were but to convince one miniſter or preacher of the evil of intruſions, of ſupporting patronage, and of the neglect of preaching Chriſt, it would contribute to ſupport me under all the diſcouragements I have met with in making the Eſſay to lift up a teſtimony againſt theſe evils. That the mighty Lord, who can accompliſh great things by ſmall means, may ſucceed this honeſt deſign, is the prayer of

JOHN WILLISON.

A FAIR

A

FAIR AND IMPARTIAL

TESTIMONY,

ESSAYED IN NAME OF

A Number of MINISTERS, ELDERS, and CHRISTIAN PEOPLE of the CHURCH of SCOTLAND, &c.

ACCORDING to ancient hiſtorians, our gracious God was pleaſed to viſit Scotland very early with his glorious goſpel, by means of ſome preachers and other Chriſtians, who were forced to flee to Scotland to be out of the reach of Roman cruelty under the ſecond perſecution raiſed by the emperor Domitian about the year of our Lord 95, which was before the death of the apoſtle John; where they propagated the knowledge of Jeſus Chriſt, which at length conquered Pagan darkneſs and idolatry ſo far, that in the beginning of the third century, about the year 203, king Donald I. did publicly profeſs the faith of Jeſus Chriſt; and he himſelf, his queen, his family, and divers of the nobles, were ſolemnly baptized. After which, the king uſed his beſt endeavours to root out idolatry and heatheniſh ſuperſtition from his dominions, and to ſettle a goſpel miniſtry in every corner thereof.

But, this religious king being much hindered in his good deſigns by his continual wars with the Romans under the emperor Severus, this bleſſed work was afterwards greatly neglected by following princes until the reign of king Crathilinth, who about the year 277 ſet about the glorious work of advancing Chriſtianity after the example of king Donald the firſt Chriſtian king, but was greatly hindered by the heatheniſh prieſts named Druids,

Druids, called ſo (as ſome think) becauſe of their ſacrificing in groves under oaks. Theſe idolatrous prieſts had got great intereſt and credit among the people, by reaſon of their ſenſe-pleaſing worſhip, and of their having drawn into their hands the determining of civil affairs; wherefore the people reckoned them ſo neceſſary, that they knew not how to live without them. But the Lord in mercy ſeconded the intentions of the good king, by ſeveral worthy men, both miniſters and private Chriſtians, from the ſouth parts of Britain, and other parts of the Roman empire, who were obliged to flee in the time of the ninth perſecution under Aurelius, and of the tenth under Diocleſian, from the terrible ſlaughter then made among the Chriſtians. And theſe retiring to Scotland for refuge, as others had done long before them, were very helpful in turning the people from idolatry.

King Crathilinth finding among theſe refugees many men of eminent piety and learning, did kindly entertain them, and employ them in oppoſing the Druids, and further ſettling of Chriſtianity through his kingdom. Theſe holy men being ſettled in ſeveral places of the land, and chooſing retirement from all civil and worldly affairs, and giving up themſelves wholly to the ſervice of God in the miniſterial work, were called *Culdees*, or *Cultores Dei*. Theſe Culdees, through the divine bleſſing, got the better of the Druids, and were great inſtruments of advancing true piety and Chriſtianity in Scotland; ſo that "from theſe uttermoſt parts of the earth were ſongs heard, even glory to Jeſus Chriſt the righteous:" and thus were accompliſhed in part the ancient promiſes made to our Redeemer, that "the heathen ſhould be given to him as his inheritance, and the uttermoſt parts of the earth for his poſſeſſion; that the iſles ſhould wait for his law, and their kings bring preſents to him: that he ſhould be the confidence of the ends of the earth, and of them that are afar off upon the ſea."

Theſe bleſſed inſtruments, the Culdees, were ſtrict in their lives, and in governing the church of Chriſt. They allowed no higher order among them than preſbyters or parochial biſhops, and ſo continued for many years, until Palladius was ſent thither by pope Celeſtine about

about the year 452, who by his subtile insinuations did gain so far upon the simple people, as to bring them to consent to a change of the government of the church into prelacy, and he himself became the chief prelate, among them. Both the historians of our own and other nations, such as Fordun, Boethius, John Major, Buchanan, Sir Thomas Craig, Prosper, Baronius, Beda, Baleus, &c. do all agree that the Scots for several hundred years after Christ were taught and governed by priests and monks without bishops, and that Palladius was the first bishop or prelate that ever Scotland saw. John of Fordun, in his Scots Chronicle, *lib.* 3. *cap.* 8 saith, "Before the incoming of Palladius, the Scots had for teachers of the faith, and ministers of the sacraments, presbyters only, or monks, following the rites and customs of the primitive church." And who questioned but the Scots were as sincere Christians, their ministers as real ministers, and their sacraments as true sacraments, all these 400 years, as they were in after-ages? Yea, Baleus in his history of the Britains, *cent.* 14. *cap.* 5. saith more, *Ante Palladium Scoti*, &c. "Before Palladius came, the Scots had their bishops and ministers, according to the ministry of the word of God, chosen by the suffrage of the people, after the custom of those of Asia; but these things did not please the Romans who hated the Asiatics." So that we see the ancient Scots maintained presbytery, without either prelacy or patronage, till the Romans or church of Rome introduced both. And surely the Scots have still good reason to be zealous for their ancient church government and privileges, which they long enjoyed, in opposition to the Roman corruptions.

But Palladius having got our government changed, and our acquintance made with Rome, then the mistress of the world, the church fell into a decaying condition, and popish corruptions increased more and more, till at length gross darkness overspread this whole land, as well as other nations; under which she lay for many ages (for what we read) until the year 1494, in the reign of king James IV. when the Lollards of Kyle, to the number of thirty persons, were summoned before the king

and his council for holding many of the proteſtant articles of faith, though they were diſmiſſed at that time. So that God had his witneſſes in Scotland, who bore teſtimony to his truths, againſt the errors and idolatries of Rome, even in the darkeſt times.

Not many years after, that eminent man, Mr Patrick Hamilton abbot of Fern, went abroad to the univerſity of Wittemberg, where he became acquainted with Luther and Melanchton, and made great progreſs in learning and in knowledge of Chriſt; and, being filled with zeal to propagate the ſame in his native country, he returned, and openly inveighed againſt the Romiſh errors and corruptions, upon which account he was burnt at St Andrews in the year 1527. This, by the wiſdom of God, tended much to the ſpreading of the truth: for many enquiring into the cauſe of this burning, came afterwards to the knowledge and profeſſion of the truth; ſo that it ſpread more and more through the land, in ſpite of all that enemies could do againſt it. Likewiſe Paul Craw was condemned to be burnt at St Andrews, in the year 1431, for maintaining the doctrine of John Wickliff and John Huſs.

It is moſt remakable, that, after the burning of Mr Hamilton, the favourers of the truth increaſed to many thouſands; and God was pleaſed to raiſe up other famous inſtruments for ſpreading the light, and carrying on his work; ſuch as Meſſrs George Wiſhart, John Rough, John Knox, John Willock, Mr Craig, John Erſkine of Dun, and many others. Theſe poliſhed ſhafts God was pleaſed ſo to endow and furniſh with gifts, graces, and zeal for God and his truths, and ſome of them with a prophetical ſpirit, that their adverſaries were not able to reſiſt the wiſdom and ſpirit by which they ſpake; and multitudes of all ranks were by them converted to the Lord: ſo that, in ſpite of all the power and policy of the popiſh clergy, aſſiſted by our our rulers, and all the fiery perſecutions which they raiſed againſt the profeſſors of the goſpel, the Lord was pleaſed with a high hand to ranſom this land from popiſh tyranny, idolatry and ſuperſtition; ſo that the pope's authority was aboliſhed in Scotland by the parliament, the reformation

mation eſtabliſhed, and a ſound Confeſſion of Faith approven in the year 1560. "This was the doing of the Lord, and moſt wondrous in our eyes!"

The great rule and pattern of reformation, which our reformers obſerved, was the word of God, and the practice of the apoſtolic churches therein recorded, into which they made very narrow and impartial enquiry, their ſearches being attended with earneſt prayers to God for the light and teaching of his Spirit, and communication of counſels with divines of other nations. After all which travel, they came to agree upon a platform of church government and diſcipline, in a due ſubordination of kirk ſeſſions, preſbyteries and ſynods unto general aſſemblies; as appears from our books of diſcipline, which were very early received and approven by the general aſſemblies of this church.

Though the civil powers, after the year 1560, were favourable to the reformation; yet our reformers had great and long ſtruggling with many who were addicted to prelacy, and ſeveral popiſh errors and ſuperſtitions: but it pleaſed the Lord ſo far to countenance and help them, that a National Covenant was framed and entered into for the ſupport of the reformation. This covenant was at firſt ſubſcribed by the king and his houſehold in the year 1580, and afterwards by perſons of all ranks in the year 1581, and again by all ſorts of perſons in the year 1590; and afterwards preſbyterian government, and all the pieces of reformation then attained unto, were ſolemnly ratified by king and parliament in the year 1592. Only the grievance of patronage, under which the church was groaning, was not yet removed.

Here we muſt take occaſion to adore the diſtinguiſhing goodneſs of God to this poor nation of Scotland, in bowing and inclining the hearts of the whole nation, as the heart of one man, to enter into a ſolemn national covenant with God: even the hearts of our king, our nobles, barons, gentlemen, citizens, miniſters, and profeſſors of all ranks, to make a national ſurrender of themſelves and their poſterity to the Lord; and to bind both themſelves, and them, to cleave to his truths and ordinances, and promote religion and reformation in

their ſtations. Our hiſtories inform us how this national covenant was afterwards renewed in this early period by our general aſſemblies, ſynods, preſbytries and particular pariſhes, and remarkably attended with much of the Lord's preſence and countenance, and great outpourings of his Spirit; at which occaſions there were to be ſeen floods of tears flowing from melting hearts and weeping eyes. Calderwood, in his hiſtory, tells us of a wonderful day of this ſort at the renewing of the covenant by the general Aſſembly at Edinburgh, in the little kirk, upon the 30th March 1596, Mr John Davidſon miniſter of Salt Preſtoun preſiding as the chief actor; likewiſe of another ſuch day at the renewing of the covenant by the Synod of Fife at Dunfermline that ſame year, where Mr James Melvil miniſter at Kilrenny was moderator and chief actor. Alſo ſynods and preſbyteries elſewhere had precious melting ſeaſons, when about this work, which proved a ſpecial time of reviving to the work of God through the whole land. In this period the church of Scotland enjoyed very glorious days of the Son of man, and was honoured with large teſtimonies from divines of other churches: For the great pitch of reformation ſhe had attained unto, ſhe was called Philadelphia, and the morning ſtar of the reformation.

But theſe bright times did not long continue, clouds did ſoon ariſe: For king James VI. having the view of ſucceeding to the crown of England, and deſirous to gratify the prelatiſts there, did, contrary to his ſolemn declarations and engagements, begin to make encroachments upon the church and her liberties, about the years 1597 and 1598; and, continuing ſo to do, there followed a long courſe of defection in this church, for about the ſpace of forty years; during which time, prelacy that bitter weed was introduced into the government, ſuperſtition and popiſh ceremonies into the worſhip, and Arminian and Popiſh errors crept into the doctrine. The king, for accompliſhing his deſigns, got ſeveral packt aſſemblies convened, as theſe at Linlithgow in the years 1606 and 1608, that at Glaſgow 1610, that at Aberdeen 1616, that at St Andrews 1617, and that at Perth 1618, wherein, one way or other, he got ſeveral corruptions

corruptions approven, and particularly the Five Articles of Perth: prelates were set up, unlawful oaths enacted of intrants into the ministry; several popish ceremonies, with a service book, and book of canons, were imposed upon the church, and many sinfully complied therewith; whereby the church's beauty was miserably sullied, and the land greatly polluted.

Yet, during this time of grievous backsliding from a covenanted reformation, it pleased the Lord to raise up several worthies, ministers and professors of religion, to bear testimony to the doctrine, worship, government and discipline of this church, and to Christ's right of headship over her and her judicatories, and to his power to institute her laws and ordinances, in opposition to the encroachments then made upon the same: upon which account divers pastors were arraigned before the council, the high commission, and diocesan synods; some were deprived of their churches and benefices, some were banished, some confined, and others imprisoned, and some were sentenced to death: likewise, several gentlemen and magistrates were sorely persecuted by the domineering prelates, for not conforming to the courses of defection. As for these faithful witnesses, who were suffered to live in their own land, several of them went up and down in much poverty and affliction, teaching and confirming the people of God, waiting for God's returning in mercy to his oppressed church and people. Nevertheless, in this dark hour, the Lord gave testimony to his word in the mouths of his persecuted servants, through several corners of the land, by accompanying it with more than ordinary power and success; particularly in the year 1625 and afterwards, at Stewarton, Irvine, and many other places of the west of Scotland. A famous instance of that power was given at the solemn communion celebrated at the kirk of Shots the 20th June 1630, which proved a most remarkable sowing of seed through Cyldesdale, to the glory of free grace.

Afterwards, when the night seemed to be darkest, and the prelates in the height of their power and pride, competing with the nobles for all kinds of civil offices and

and honours, and when corruptions in doctrine, worſhip and government, were like to advance more and more; the Lord was pleaſed to look through the cloud with pity to this diſtreſſed church, in the year 1637, and to appear for her relief, firſt by animating ſeverals of the common people of Edinburgh to oppoſe the reading of the new ſervice-book there; and alſo at the ſame time exciting ſeveral honeſt miniſters and profeſſors in other parts of the nation to preſent ſupplications to the council, in September 1637, againſt preſſing the Liturgy and canons upon them. But theſe, after ſeveral expreſſes to and from court, being at laſt refuſed, and new orders given for the uſe of the foreſaid books; a great number of all ranks, nobility, gentry, miniſters, &c. convened at Edinburgh in February 1638, where, after ſerious deliberation and prayer to God, they reſolved upon reviving and renewing of the national covenant, which had almoſt been buried for forty years before. This they drew up and ſubſcribed, with ſome additions and explications ſuitable to their preſent circumſtances, and ſent copies thereof through the land, which, being read in churches, was heartily embraced, ſworn, and ſubſcribed by all ranks, with many tears and great joy: ſo that the whole land, great and ſmall (a very few excepted) without any compulſion from church or ſtate, did in a few months voluntarily and chearfully return to their antient principles, and ſubject themſelves to the oath of God for reformation; and this they did when both the court and prelates were enraged againſt them for it. But the Lord from heaven did remarkably countenance them with the extraordinary manifeſtations of his preſence, and downpowring of his Spirit, both upon Judicatories and the worſhipping Aſſemblies of his people, which proved as life from the dead to a poor, withered, backſlidden church.

Nay (which is wonderful) things ripened ſo faſt for reformation, that, in November 1638, a free and lawful general aſſembly, indicted by the king, convened at Glaſgow, the very place where prelacy was reſtored in the year 1610. There the general aſſembly, (notwithſtanding of the former backſlidings of the Miniſtry) came

came to agree with wonderful harmony, to condemn and annul ſix pretended corrupt aſſemblies who had changed the government and corrupted the worſhip of this church, together with the high commiſſion court, the ſervice book, the book of canons, and the book of ordination, as alſo the unlawful oaths impoſed upon entrants into the miniſtry: they likewiſe depoſed and excommunicated the Prelates (except two) for oppreſſion and groſs ſcandals. They approved the national covenant, and declared Prelacy, with the Five Articles of Perth to be adjured by it; and made ſundry other worthy acts for purging the church, and promoting reformation; and appointed the time of their next meeting, for carrying on what was ſo happily begun. And though the Prelates with their abettors made great oppoſition to their godly intentions, yea, run to court, and ſtirred up the king to make war againſt Scotland; yet the Lord was pleaſed ſo to countenance his ſervants and people, that the begun reformation was carried on, and at laſt ratified both by king and parliament in July 1641. Thereby Prelacy was aboliſhed, and Preſbytery eſtabliſhed by law; and the king being perſonally preſent, he for himſelf and his ſucceſſors promiſed *in verbo principis* never to come on the contrary of that ſettlement; which occaſioned great joy through all the land, and was followed with much of the Lord's power and preſence in his ordinance: So that the land, that formerly was like a wilderneſs, was now by the divine bleſſing turned into a fruitful field.

The Lord having thus proſpered the nation of Scotland in her reforming work, her neighbours in England profeſſed a deſire to join with them for carrying on the like work of reformation through the whole three kingdoms; and the Engliſh parliament ſent their commiſſioners to Scotland for that effect. And accordingly here was a ſolemn league and covenant agreed upon, and ſworn in the year 1643, for maintaining, advancing and carrying on a work of reformation in the three kingdoms of Scotland, England, and Ireland. In this covenant, all ranks engaging bound themſelves, to perſonal reformation, and in their ſeveral ſtations to endeavour

endeavour national reformation; to preserve the Protestant religion, abolish Popery, Prelacy, superstition, schism, profaneness, and whatsoever shall be found contrary to sound doctrine and the power of godliness; and to endeavour to bring the three kingdoms to the nearest conjunction and uniformity in religion, as to doctrine, worship, and government, according to the word of God, and the example of the best reformed churches; that so they and their posterity after them might as brethren, live in faith and love, that the Lord might be one, and his name one, through the three kingdoms. This indeed was a glorious design, had the English parliament and people been truly and heartily sincere in it, as the Scots nation both Parliament and General Assembly were, who with one voice approved and swore this covenant themselves, and did recommend it to all others through the land, who generally received it with great enlargements of heart, and expressions of gladness, as they had done the national covenant in the year 1638. It is true, the Parliament of England took the covenant, as did the city of London, the Westminster Assembly, and many others in England, though there were but few of them who seemed to mind it much afterwards. Some good things, indeed, were thereupon done; for, in consequence of this covenant, and the uniformity in religion engaged unto therein, the English hierarchy and liturgy were laid aside for a time, our present confession of faith was agreed upon by the assembly of divines at Westminster with commissioners from this church, together with the larger and shorter catechisms, the directory for worship, with a directory for church government, church censures, and ordination of ministers. As all these were agreed upon by the Westminster Assembly, as a part of the covenanted uniformity in religion which was to be settled through the three kingdoms, so they were received after examination, and approven by our General Assemblies and Parliaments in Scotland. It is true, there were several acts and ordinances of the English Parliament for establishing these in England: but they took little effect, because of the opposition which was made

to

to the form of Preſbyterial government by the Independents and Sectaries there.

Notwithſtanding of this defection in England, the nation and church of Scotland purſued reformation according to their covenant engagements, and got ſeveral laws enacted both by church and ſtate, for carrying on the ſame; and particularly, they got an excellent Act paſt by the Parliament, for aboliſhing the patronages of kirks, which is worthy to be written in letters of gold, a part whereof we ſhall here tranſcribe. "At Edinburgh, March 9th 1649. The Eſtates of Parliament being ſenſible of the great obligation that lyes upon them by the national covenant, and by the ſolemn league and covenant, and by many deliverances and mercies from God, and by the late ſolemn engagement unto duties, to preſerve the doctrine, and maintain and vindicate the liberties of the kirk of Scotland; and to advance the work of reformation therein to the utmoſt of their power: and conſidering that patronages and preſentations of kirks, is an evil and bondage under which the Lord's people and miniſters of this land have long groaned, and that it hath no warrant in God's word, but is founded only on the common law, and is a cuſtom Popiſh, and brought into the kirk in time of ignorance and ſuperſtition; and that the ſame is contrary to the ſecond book of diſcipline, in which, upon ſolid and good ground, it is reckoned among abuſes that are deſired to be reformed, and unto the free calling and entry of miniſters unto their charge: and the ſaid eſtates, being willing and deſirous to promote and advance the reformation foreſaid, that every thing in the houſe of God may be ordered according to his word and commandment; do therefore, from the ſenſe of the former obligations, and upon the former grounds and reaſons, diſcharge for ever hereafter all patronages and preſentations of kirks, whether belonging to the king, or to any laick patron, Preſbyteries, or others within this kingdom, as being unlawful and unwarrantable by God's word, and contrary to the doctrine and liberties of this kirk." Afterwards they ſay, "And it is further declared and ordained, That if any preſentation ſhall

hereafter be given, procured or received, that the ſame is null and of none effect; and that it is lawful for Preſbyteries to reject the ſame, and to refuſe to admit any to triale thereupon; and, notwithſtanding thereof, to proceed to the planting of the kirk, upon the ſuit and calling, or with the conſent of the congregation, on whom none is to be obtruded againſt their will," &c. By which excellent act it is evident, that our reforming nobility and gentry, many whereof were patrons themſelves, looked upon themſelves as under ſtrong obligations, both from the word of God and their covenant engagements, to aboliſh patronages, and reſtore the liberty of congregations in calling of their miniſters.

Thus our reforming anceſtors were helped to many excellent things from 1638 to 1650, for promoting reformation in the land, though at the ſame time (it muſt be owned) they were not free of miſtakes and wrong ſteps in their management. There is no period here, the church can be ſaid to be without ſpot or wrinkle.

After this a mournful ſcene opened, by the breaking diviſion that entered into the church, which tended to ſtop the progreſs of reformation-work, and make way at length for reſtoring of Prelacy. This was occaſioned by ſome enſnaring queſtions put to the commiſſion in December 1650, by the king and parliament, (which they had better declined to anſwer) concerning the admiſſion of perſons into places of publie truſt, civil and military, who formerly had been oppoſers of the covenanted reformation, upon their making public profeſſion of their repentance; thoſe who were for admitting them, being called public reſolutioners, and thoſe againſt it being called proteſtors. There were many eminently good and great men upon both ſides, and ſome as eminent who joined neither ſide. The point ſeemed narrow for the church to carry the difference to ſuch a height, as to ſuſpend and depoſe one another upon it as they did, according as parties had the upper hand in Synods and Preſbyteries: for Cromwell the uſurper, would not then allow them to meet in General aſſemblies, by which the diviſion poſſibly might have been healed. But this fatal diviſion looked like a judi-

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cial stroke from heaven upon the church for their sins: the Lord's "judgments are a great deep." Possibly there might be too great compliances in this matter with court-measures, and the humours of great men, as there were afterwards in the matter of indulgences, tolerations, and other ensnaring things brought in by the court upon the church. It is certain, that the greatest number of the strict and zealous ministers were on the protestors side, who afterwards made a noble stand against Prelacy. And it appeared afterwards, the protestors fears which they expressed, that these men, when taken into places of trust, would soon act the old game, were but too well founded. It must also be acknowledged, that though the most part of the public resolutioners submitted to Prelacy, yet several worthy men among them did not, and were exposed to sufferings for it as well as others.

At the time of the breaking out of these fatal divisions among us, an army of Sectaries under Cromwell invaded and oppressed us. These Sectaries had grown to such a height in the English army, that they invaded the Parliament of England their masters, put away the House of Peers, modelled the House of Commons according to their pleasure, and erected a new court called the High Court of Justice, before which they impannelled king Charles I. and violently took away his life, January 30th 1649; against which our commissioners both from church and state in Scotland, then at London, did protest, and were therefore hardly used. Immediately thereupon, Scotland proclaimed his son Charles II. their king, and out of conscience to their covenant, sent for him, and crowned him at Scoon, where he solemnly swore the covenant, January 1st 1651. All which drew down the wrath of the Sectarian army upon us, who invaded the land, shed much blood, conquered us, and kept us in bondage ten years. During which time, a sinful toleration of Sectarian errors was granted by Cromwell and his council in Scotland, which brought in great looseness both in principle and practice; which toleration was faithfully witnessed against both by the Presbytery of Edinburgh,

and a good number of miniſters in the provinces of Perth and Fife, as appears by their teſtimonies publiſhed in the year 1659.

Soon after this, the yoke of the oppreſſor was broken, and the king peaceably reſtored in the year 1660, to the joy of the whole land, who thereupon expected good days both to church and ſtate. (And, alas, the moſt part went to dreadful exceſs in jollity and drunkenneſs upon this event.) But, ah! ſoon was their joy turned to mourning, ſoon was their oppreſſion in conſcience doubled, the late glorious work of reformation razed, and all its carved work broke down with axes and hammers, as it were, all at once. For king Charles II. after his reſtoration, having called a Parliament in England, they reſtored abjured Prelacy with the ſervice book and ceremonies, which had been laid aſide: whereupon about two thouſand miniſters there, who could not in conſcience conform thereunto, were caſt out at Bartholomew day, Auguſt 24th 1662. He likewiſe called a Parliament in Scotland, who in the years 1661 and 1662, removed all the legal ſecurities of the Church of Scotland, and work of reformation therein. By that unparalleled act reciſſory, they annulled all the Parliaments which had met from 1640 to 1654; they aſſerted the king's ſupremacy in all cauſes, civil and eccleſiaſtic, and declared all meetings and aſſemblies, leagues and covenants, without the king's authority, to be unlawful and unwarrantable, and devolved the power of ſettling the government of the church upon the king; they declared the national covenant, as ſworn in the year 1638, and the ſolemn league and covenant to be unlawful oaths, and all men to be free from the obligation of them; and they declared all that was done from 1638 to 1650, in proſecution of a covenanted reformation, to be rebellious and treaſonable.

The king's prerogative and ſupremacy in church-affairs being thus ſcrewed up, he by a proclamation declared his royal pleaſure to be for reſtoring the government of the church by archbiſhops and biſhops, as it was exerciſed in the year 1637. In the mean time Mr James Sharp, miniſter at Crail (who had formerly been entruſted

truſted to act for the church, but now betrayed her) went to London with other three miniſters, and were conſecrated biſhops in the Prelatic ſenſe, having firſt been ordained deacons, and after that Preſbyters, according to the form of the church of England. (This the Prelates ſet up by king James VI. would not ſubmit to). Thereafter theſe, returning from London to Edinburgh, conſecrated the reſt of the biſhops. Then they all took their ſeats in parliament, where they got new acts made in their favours, commanding all miniſters to obey them, and attend their Dioceſan meetings. A little before this, the meetings of Synods, Preſbyteries, and Kirk-ſeſſions, had been diſcharged by the privy council, until they ſhould be authoriſed by the biſhops, who were ſoon to enter upon the government of their reſpective ſees: Whereupon, at the time of the meeting of provincial ſynods in April thereafter, ſeveral noblemen and gentlemen were ſent to raiſe them by force. It is to be regretted, that ſynods at this time ſo readily diſmiſſed, and that Preſbyteries and kirk-ſeſſions were deſerted alſo, without any ſuitable teſtimony or remonſtrance againſt theſe fearful encroachments and alterations.

One thing that contributed much to hinder any joint teſtimony, and to ſtrike terror into many, was the ſevere treatment which ſome faithful miniſters met with, when eſſaying a teſtimony of this ſort: For Mr James Guthrie, miniſter at Stirling, with ſome few other miniſters, having met in a private houſe in Edinburgh, ſoon after the king's return, to draw up a ſupplication to him, wherein, after congratulating his return, they humbly put him in mind of his oaths unto and covenants with God, for maintaining the true Proteſtant religion, as eſtabliſhed by acts of parliament and general aſſembly, &c. for this they were apprehended and impriſoned 23d Auguſt 1660, and all ſuch meetings and petitions were diſcharged as ſeditious. And, to ſtrike the greater terror, Mr James Guthrie was indicted before the parliament of high treaſon; and, being ſingularly faithful and zealous for carrying on reformation, he was condemned to die, and his head to be ſet upon

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one of the ports of the city of Edinburgh. He was accordingly execute the 1ſt of June 1661, and his head ſet up on the Nether-bow port, which continued there till the revolution, as a public witneſs againſt the woeful defections of a cruel perfidious generation. Likewiſe the worthy and renowned marquis of Argyle was five days before executed upon the ſame account, and his head ſet up upon the tolbooth of Edinburgh, to the great reproach of the nation; and ſometime after Lord Wariſtoun ſuffered in the ſame manner; three eminently great and good men, who died with the reſolution and Chriſtianity of the ancient martyrs. Now, what could be expected from a reign and a government whoſe foundation was laid in cruelty, and ſoaked with the precious blood of God's ſaints?

After this the parliament and council went on in their cruel and perſecuting deſigns againſt faithful miniſters who would not conform to antiſcriptural Prelacy, take preſentations from patrons, and collations from biſhops, and alſo take an oath to the king, which they called an oath of allegiance, wherein they behoved to own his ſupremacy in all caſes civil and eccleſiaſtic: ſome of theſe miniſters they baniſhed out of all his Majeſty's dominions: theſe generally went to Holland, and were kindly received there. Beſides theſe, ſeveral hundreds were ſummarily ordered to leave their churches, and remove from their congregations: With which orders (it muſt be owned) they did too eaſily comply, merely upon proclamations by the council, before they were thruſt out by force; thereby leaving their poor flocks to corrupt teachers that were afterwards thruſt in upon them, and not giving a due teſtimony againſt ſuch a tyrannical act and incroachment upon the ſpiritual kingly power and headſhip of our Lord Jeſus Chriſt, who is the only Lord of our miniſtry, and of the exerciſe thereof. Likewiſe, by act of parliament, all the ſubjects were required to attend thoſe who were thruſt into their pariſhes, and other conformiſts, in their meetings for worſhip, and that in acknowledgment of, and hearty compliance with his Majeſty's government eccleſiaſtic; which indeed the far greateſt

greateſt part did, whereby all degrees of perſons through the land were miſerably involved in the breach of covenant, and defections of the time. Nay, the wickedneſs of this period came to ſuch a pitch, that our national covenant, and the ſolemn league, were ordered by public authority to be moſt ignominiouſly burnt at ſeveral market-croſſes, to the fearful diſhonouring of the great tremenduous God, with whom theſe covenants were made.

After ſome time's ſilence, the ejected miniſters began to be convinced it was their duty to preach the goſpel, at the earneſt deſire of their people, who declined to hear the curates who were thruſt in upon them, though ſorely harraſſed for it; and that they ought to preach, notwithſtanding the prohibitions of the magiſtrate, eſpecially when they ſaw what ſort of men were thruſt in upon the people. At firſt they had worſhip only in private houſes in the moſt peaceable and harmleſs manner; but the cruel prelates and rulers would not bear with any ſuch meetings; ſo that at length, by their ſeverities, they were driven from houſes to the fields for more ſafety. But ſtill ſeverer laws were made againſt all ſuch meetings, whether in the houſes or fields. Nay, they came even to that height to enact, Charl. II. Parl. 2. Seſſ. 2. 1670, "That if any man ſhall preach or pray in the fields, or in any houſe, where there ſhall be more hearers than the houſe contains, ſo as ſome of them be without doors, he ſhall be puniſhed with death and confiſcation of goods." So that, by this terrible law, two or three hearkening at honeſt men's doors or windows in time of family-worſhip, though poſted there out of malice or mere curioſity, did expoſe the worſhippers of God to a cruel death. Theſe and ſuch like laws tended to baniſh family worſhip out of the land, and were too ſucceſsful that way. Likewiſe ſevere puniſhments were enacted againſt the hearers of ejected miniſters, and theſe who did not hear the pariſh miniſters, or employed others to baptiſe their children. And they proceeded to incredible barbarities againſt non conformiſts, both miniſters and people. Yet, in theſe cruel perſecuting times, the Lord gave teſtimony

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to the word of his grace, and bleſſed his ordinances (though prohibited by men) with very remarkable ſucceſs; and the more pains the perſecuting Prelates and their inſtruments were at to ſuppreſs theſe aſſemblies, the more numerous they grew, and the pariſh-churches were the more deſerted.

When methods of force and cruelty could not prevail to ſtop theſe aſſemblies, they fell upon more crafty ways, by granting indulgence to ſome of the ejected miniſters to preach in vacant churches, under certain limitations: ſuch as, Their being confined within their pariſhes, and not encouraging thoſe of other congregations to reſort to them; their forbearing to lecture before ſermon; their not preaching in church yards; their not admitting miniſters who were not indulged to aſſiſt them, &c. This indulgence, and preſcribing rules to miniſters, being ordered by the king and his counſel, by virtue of his eccleſiaſtic ſupremacy, now eſtabliſhed by law, was on the magiſtrates part a ſinful encroachment upon Chriſt's headſhip over his church. And though poor haraſſed miniſters might be glad of any little breathing time for the exerciſe of their miniſtry in the midſt of heavy ſufferings, yet, if any of them did accept of the magiſtrate's indulgence upon the conditions and reſtrictions preſcribed, they cannot be juſtified therein; but for thoſe worthy miniſters who left all for Chriſt and their conſcience, and ſuffered greatly for not complying with Prelacy, and other defections of their time, and who always refuſed that they accepted the indulgence upon the terms of the king and council (though they preached in the churches they aſſigned) neither did obſerve theſe terms while they enjoyed the benefit, and were afterwards turned out again upon that account; it were hard to charge them with approving of the king's uſurped ſupremacy: Though, at the ſame time, we wiſh they had given a more full and explicit teſtimony againſt the Eraſtian encroachments of the magiſtrate, than we can learn they did. Yet, notwithſtanding hereof, God was pleaſed to glorify his ſovereign grace, in giving remarkable ſucceſs to the labours and miniſtry of thoſe indulged in churches,

churches, as well as those who preached in the fields, betwixt whom there continued much love and peace for many years; until once some began to condemn the indulged so far, as to preach up separation from them; upon which followed very sad and mournful divisions among the people of God, even while under violent persecution, the fruits whereof continue to this very day.

At this time, many conscience-debauching oaths, declarations, and bonds, were imposed upon the people of this land, for engaging them to own the king's supremacy over all persons, and in all causes; to renounce our covenants, with defensive arms, and all the former steps taken for carrying on reformation. Among others, that self-contradictory oath of the Test was imposed, and made a handle for persecuting many of all ranks and stations. They who refused these oaths, and did not conform to Prelacy as required, were exposed to the greatest cruelties, being put to wander about in desarts and mountains, and to lodge in dens and caves of the earth. Multitudes were banished their native country; many suffered long imprisonment, and that in the most miserable and unhealthful places; others were fined and spoiled of their goods, and many pillaged and plundered by merciless soldiers and barbarous Highlanders let loose upon them; husbands were exhorbitantly fined, and entirely ruined, for their wives absenting from the parish churches, though it was not in their power to help it; preaching, praying, or even hearing, at meetings not authorised by law, was made death: Yea, refusing to witness against those guilty of the crimes of preaching, praying, or hearing, was also punishable with death. Simple conversing with persons forfeited or intercommuned, though our nearest relations, husbands, wives, parents, children, &c. or the giving them any supply when starving, or the not revealing the giving or demanding of it, was declared treason; so that men were exposed to a cruel death for pure acts of charity.

The privy council in thoſe days aſſumed a parliamentary power, and made acts and laws even more bloody than thoſe of the parliament: And though theſe were moſt cruel and barbarous in themſelves, yet they were often more barbarouſly put in execution: ſo that this poor land became a miſerable field of blood, cruelty and defection. Many of all ranks, noblemen, gentlemen, miniſters, citizens, and commons, had their blood ſhed on ſcaffolds, as if they had been the greateſt malefactors, and their heads and members ſet up on pinnacles to the view of the world. Many were tortured with boots, thumbkins, fire matches, &c. to force them to diſcover their ſecret thoughts of ſtate matters, accuſe themſelves or others, and anſwer ſuch queſtions as judges pleaſed to aſk at them. To ſuch a height of cruelty and tyranny were things carried, that full power was given to mercileſs ſoldiers both to be judges and executioners of innocent people; ſo that in time of peace, without any witneſſes or form of law, they cut off many in the open fields and highways, and dragged ſeverals out of their houſes, and murdered them, if they did not take ſuch oaths or anſwer ſuch queſtions as they put to them; and ſometimes would not give them ſo much time, before killing them, as to pray to God for mercy. Thus was the land ſoaked with blood, for the planting and growth of the bitter root of Prelacy therein. Ah! have we not cauſe to fear that the Lord plead a controverſy with us, as he did with Judah many years after, for the ſins of Manaſſeh, and the innocent blood that he ſhed, which (it is ſaid) "the Lord would not pardon?" 2 Kings xxiv. 3, 4. O that the land were purged from it!

After king Charles's death, king James, a profeſſed Papiſt, ſucceeded to him in the year 1685, when, not only our civil liberties, but the Proteſtant religion, was ready to be ſacrificed: for he was admitted to the government without taking the coronation oath, which binds the king to maintain it: And our parliament when they met, made an offer of duty to the king, wherein they openly declare for the king's abſolute power and authority, and promiſe to give him entire obedience without reſerve. This engagement ſurely was blaſphemous

blaſphemous, being only proper to the ſovereign majeſty of God. Upon ſuch encouragement, the king took upon him, by virtue of his abſolute power and prerogative-royal, to diſpenſe with laws at his pleaſure, and particularly to ſuſpend all penal laws againſt Papiſts, and to allow them the free exerciſe of their religion. Sometime after, viz. 28th June 1687, he by his proclamation ſuſpended all penal and ſanguinary laws made againſt other Nonconformiſts, viz. Preſbyterians: and gave them leave to worſhip God in their own way in houſes, injoining them to take care that nothing be preached or taught among them that might any wiſe tend to alienate the hearts of his people from him or his government; and to ſignify to the next magiſtrate what places they make uſe of, with the names of the preachers. Preſbyterian miniſters did generally accept of this liberty, and thoſe who were abroad returned home, and got meeting houſes fitted up for them, and multitudes flocked to attend their miniſtry, and found it remarkably bleſſed to them. This toleration indeed proceeded from a vile ſpring, viz. the king's abſolute diſpenſing power; yet Divine Providence made uſe of it, contrary to the deſign of the granter, as a mean to bring home the baniſhed, and prepare the way for the happy revolution that ſoon followed upon it. There is in the proclamation an injunction upon miniſters to preach nothing that tended to alienate the hearts of the ſubjects from the king and his government. If the meaning of that was, that in their ſermons they ſhould give no teſtimony againſt Popery or the toleration of it, it was ſinful in any miniſter to comply with it: But we ought in charity to believe that theſe faithful miniſters, who had long given proof, by their ſufferings, of their zeal for Chriſt and his cauſe, had no regard to the injunction in that ſenſe, but exonered their conſciences in teſtifying againſt the errors and corruptions of the day, and for which ſome were impriſoned at that time. No doubt thoſe who had been long oppreſſed in their conſciences, had their blood mingled with their ſacrifices, and wanted ordinances, would be glad of a breathing time to ſerve the Lord. But, alas, we have it to

regret, that " in every thing we offend, and come ſhort of the glory of God. Ah! we and our fathers have ſinned," and we have great cauſe to be deeply humbled both for their ſins and our own.

But behold how the mercy of God appeared for us, after innumerable provocations, and when all ranks had made fearful defections from God and their engagements to him. And after this church had lien under ſad oppreſſion for near twenty eight years, and Popery was far advanced, and the civil power in the hands of Papiſts, and there was but little wanting to accompliſh the ruin both of our civil and religious liberties; the mighty Lord ſtept in, and made a wonderful appearance for us, by ſending over the Prince of Orange (afterwards proclaimed king in November 1688, to reſcue us from Popery and tyranny, and that at a time after ſeveral attempts for our relief had miſgiven, and the hearts of all true Proteſtants were beginning to faint within them, and the Popiſh faction had a numerous army to ſupport them. Yet, now, when God's time was come, our deliverance was brought about with great facility, through the wonderful working and concurrence of Divine Providence: So that " it was not our own arm, but the Lord's right hand, that wrought this ſalvation" for us; a ſalvation never to be forgotten by the friends of religion and liberty. In particular, the church of Scotland ought always to commemorate the glorious deliverance and revolution in 1688, whereby ſhe was raiſed out of the duſt, and to be thankful to the great God the Author thereof, and to have a ſavoury remembrance of the name of king William, the happy inſtrument of it under God. Since which time the Lord has granted her fifty five years freedom from perſecution, and peaceable enjoyment of goſpel ordinances and church judicatories, ſuch as ſhe never had ſince the reformation. Though, alas! we muſt acknowledge with ſhame, that we have not improven ſuch noble opportunities for God and his glory, as we ought to have done.

The Prince of Orange having, in his declaration for Scotland, ſhewn a great concern for our religious and civil

civil liberties, and for the perſecuted Preſbyterians in Scotland, whoſe ſufferings he was well informed of by our refugees in Holland from time to time; the Preſbyterian miniſters met and addreſſed him, congratulating his arrival in Britain, and thanking him for his declaration; wherein they complain of the overturning of Preſbyterian government, which was generally received as of divine right, andof the eſtabliſhing of Prelacy contrary to ſolemn engagements. When the prince came to the throne, and had the government in his hands, he acted agreeably to his declaration: And though he did not all for us we could have wiſhed, yet we have good ground to be aſſured of king William's hearty inclinations to ſerve the church of Scotland, and his willingneſs to have done much more for her than he did. But it was our unhappineſs, as well as his, that he had a Prelatic church in England to manage and gratify, among whom the Scots Prelatiſts wanted not abundance of friends to agent daily for them; Theſe proved great clogs and hindrances to the king's gracious intentions: yet notwithſtanding he did a great deal to raiſe up a poor ſinking church from imminent ruin, which we ought never to forget.

Through the encouragement of his declaration, and call to our ſtates, a convention of ſtates met at Edinburgh in April 1689, who formed a claim of right, ſetting forth the grievances and privileges of the nation, and among the reſt declaring, that "Prelacy, and the ſuperiority of any office in the church above Preſbyters, is and hath been a great and inſupportable grievance and trouble to this nation, and contrary to the inclinations of the generality of the people ever ſince the reformation (they having reformed from Popery by Preſbyters) and therefore ought to be aboliſhed." And the ſaid convention being afterward turned into a parliament, the king and queen, with their advice and conſent in July 1689, did formally aboliſh Prelacy, and reſcind all acts and ſtatutes formerly paſt in favours of it. There was alſo the draught of an act brought in, and twice read in parliament, for excluding all thoſe from places of public truſt, who had a ſhare in the oppreſſions of the

the former reigns: but the more zealous part in the parliament had not ſtrength to carry it, and therefore it was dropt, to the great prejudice of both church and ſtate. The earls Melvil, Crawfurd, and ſeveral others, were very friendly to Preſbyterians: yet they could not this ſeſſion of Parliament carry an act for reſtoring Preſbyterian government, partly becauſe ſeveral leading members were either inclined to Epiſcopcy, or pretended to dread the tyranny of Preſbytery; and partly becauſe the enemies of this church had ſo much intereſt in ſeverals about the king to caſt *remora's* in the way. Yet a good many Epiſcopical miniſters were by the council turned out of their churches, for not praying for king William and queen Mary, and for other acts of diſloyalty.

Next year, April 1690, an act of parliament was paſt for reſtoring all the ſurviving Preſbyterian miniſters to their churches, who had been thruſt from them ſince January 1661, for not conforming to Prelacy and the courſes of the time. Likewiſe, they reſcinded the act for the king's ſupremacy in eccleſiaſtic cauſes. June 7th 1690, they paſt an act for ratifying the Confeſſion of Faith, now received among us, after it was read in their preſence: alſo they eſtabliſhed Preſbyterian government and diſcipline, as it was ſettled by 14th act, James VI. Parl. 12. 1592. except that part of it relating to patronages; they reſcinded many acts which were made againſt Preſbytery, and for Prelacy, and for the five articles of Perth, the teſt, &c. and appointed the firſt meeting of the general aſſembly to be in October 1690. It is to be obſerved, that, in the act eſtabliſhing Preſbyterian government, they eſtabliſh it, not only as agreeable to the inclinations of the people as in the claim of right, but alſo as agreeable to the word of God, and moſt conducive to the advancement of true piety and godlineſs. And by that act they expreſsly reſcind all other acts, laws, ſtatutes and proclamations, in ſo far as they are contrary to, or inconſiſtent with, the Proteſtant religion and Preſbyterian government now eſtabliſhed; which includes all the unrighteous acts of the late reigns againſt the church.

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By their 23d act they aboliſhed patronages, and gave liberty to pariſhes to call their own miniſters. By act 27th and 28th, they reſcinded the perſecuting laws of the former period; whereby mens conſciences were delivered from the thraldom of enſnaring oaths, and of attending any worſhip againſt their light. Likewiſe, they paſt an act for reſcinding the fines and forfeitures of the former reigns; which was a public condemnation of the oppreſſion and cruelty thereof. Surely then we muſt owa that theſe were not ſmall things which king William and his parliament did for this poor church when lying in the duſt. Some at a diſtance may make light of them, becauſe every thing was not done they would have had; but ſurely Chriſtians of ſolid judgment, and thoſe who groaned ſo long under the heavy bondage and ſufferings of thoſe times, were made to acknowledge with thankfulneſs, that it was the Lord's right hand that turned again the captivity of our Zion. Our reſtored captives were then ſurpriſed with their liberty; they were like men that dreamed, amazed at the works of the Lord, and obliged to ſay, "The Lord hath done great things for us."

In conſequence of the act of parliament, the firſt general aſſembly met at Edinburgh October 16th 1690, after about forty years interruption, where was a great gathering of old baniſhed ſuffering miniſters, who had ſurvived the long ſtorm of perſecution that lay upon this toſſed and afflicted church. Theſe miniſters had ſeveral general meetings before this: In one of them they agreed that the firſt day of the Aſſembly's meeting ſhould be kept as a day of ſolemn faſting and humiliation, which was obſerved accordingly by prayer and preaching both before and afternoon, their majeſties high commiſſioner Lord Carmichael joining with them in that good work. Afterwards king William's letter to the Aſſembly was preſented, in which he expreſſes his affection to them, but preſſes calmneſs and moderation in their proceedings in very ſtrong terms; yea, tells them, that his authority ſhould never be a tool to their irregular paſſions. In anſwer to this letter, the Aſſembly ſay, "They received this letter with all the joy

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and thankfulneſs that the riſing and ſhining again of the royal favour upon this long afflicted and diſtreſſed church could poſſibly inſpire. The God of love, the Prince of peace, with all the providences that have gone over us, and circumſtances that we are under, as well as your majeſty's obliging pleaſure, require of us a calm and peaceable procedure. And if, after the violence for conſcience ſake, that we have ſuffered and ſo much deteſted, and thoſe grievous abuſes of authority in the late reigne, (whereby, through ſome mens irregular paſſions, we have ſo ſadly ſmarted) we ourſelves ſhould lapſe into the ſame errors, we ſhould certainly prove the moſt unjuſt towards God, fooliſh towards ourſelves, and ungrate towards your majeſty, of all men upon earth." Afterwards they ſay, "Deſiring in all things to approve ourſelves unto God, as the true diſciples of Jeſus Chriſt, who, though moſt zealous againſt all corruptions in his church, was moſt gentle towards the perſons of men." But, notwithſtanding of all this moderation of the Aſſembly, the Prelatical party raiſed great clamours againſt them at court, and through England, for their ſeverity. But, as the aſſembly obſerve in their foreſaid anſwer to the king, "Great revolutions of this nature muſt be attended with occaſions of complaint; and even the worſt of men are ready to cry out of wrong for their juſteſt deſervings."

This aſſembly was much concerned to get Preſbyterians united among themſelves, who under the late perſecution had been wofully divided by means of the indulgences and toleration granted by the civil government; and, to compaſs this deſign, they received into fellowſhip with this church and her judicatories, three miniſters, Maſters Linning, Shields, and Boyd, who had carried the point of ſeparation on the foreſaid accounts to too great a height; but now promiſed to live in union with, and ſubjection to the judicatories of the church for the future; having at the ſame time given in a long paper for the exoneration of their conſciences, bearing teſtimony to what they judged right, and againſt what they took to be wrong. Theſe three miniſters afterwards proved eminently uſeful in the church and

and in the judicatories, and contributed greatly to heal the ſchiſm that was among us.

This church having been long overwhelmed with ruins, this Aſſembly 1690 had much work to do, to remove ſome of the rubbiſh, and eſtabliſh ſome order: They had multitudes of curates remaining in the churches ſtill to deal with; they had civil rulers urging a coalition with, or comprehenſion of, many of them; they had rents among themſelves to heal, and many other difficulties to grapple with. Amidſt all theſe they did a great many good things, ſuch as appointing all miniſters, elders, and probationers, to ſubſcribe the Confeſſion of Faith; making acts for keeping the Lord's day, and for applying the Parliament to alter markets from Saturdays and Mondays, for erecting ſchools in the Highlands, providing them with Iriſh Bibles, for reſcinding the ſentences paſt by the public reſolutioners and proteſtors againſt one another. They appointed large committees or commiſſions for viſiting ſeveral parts of the national church, with inſtructions how to manage; they alſo appointed two of their number to repair to London, to wait upon the king concerning the affairs of this church. And for further healing of their rents, turning away the wrath of God, and imploring his mercy, they appointed a national faſt to be obſerved on the ſecond Thurſday of January thereafter: In the cauſes whereof, they enumerate a great many ſins of the land, both in the former and preſent times; ſuch as, "Ingratitude for mercies, treacherous dealing with God, unſtedfaſtneſs in his covenant, falling from their firſt love, open defection of all ranks from the ways of God, by horrid immoralities, and ſacrificing the intereſt of Chriſt and privileges of his church to the will and luſts of men, introducing Prelacy, impoſing and taking unlawful oaths, ſhedding innocent blood, the general fainting under the late perſecutions, and even of eminent miniſters, by either yielding to the defections and evils of time, or not giving ſeaſonable and neceſſary teſtimony againſt them; ignorance and neglect of Chriſt, and of living by faith on him; contempt of the goſpel, and barrenneſs under it; want of holineſs and piety

towards God, and of love and charity towards men; the moſt part being more ready to cenſure the ſins of others, than to repent of their own." Theſe, and a great many other evils, they mention as a ground of faſting. It has indeed been complained of, that the hints given of ſome of theſe evils are too general. No doubt, if the drawing of the act had been put in ſome hands, theſe had been more particularly and fully expreſſed, and the Aſſembly would not have ſcrupled to have approven the act in that ſhape. It is wiſhed the act had been more full and explicit, with reſpect to the ſhedding of the blood of God's ſaints and martyrs under prelacy, the king's eccleſiaſtic ſupremacy then advanced to a moſt blaſphemous height, the ſelf-contradictory oath of the abominable teſt, and the fearful indignities done to our covenants, which we find mentioned by ſubſequent aſſemblies, and for which there is cauſe of mourning and humiliation to this day. Likewiſe we wiſh they had done more to retrieve the honour of theſe broken and burnt Covenants, by openly aſſerting the lawfulneſs and obligation of them, and applying to the civil powers for their concurrence to renew them, or rather of one made up of both, with accommodation to their times and circumſtances. No doubt they were well appriſed of the oppoſition that would be made to ſuch a motion, as they found made to other ſuch deſigns, and particularly to that of purging the church, and keeping out of judicatories thoſe who were enemies to it; in which they met with ſtrenuous oppoſition from ſtateſmen and great men in power, and even from the throne itſelf; as appears from the king to the Commiſſion of Aſſembly 1690, and his letter to Aſſembly 1692, wherein he preſſes ſtrongly their uniting with the Epiſcopal miniſters then in churches. His commiſſioner, the Earl of Lothian, ſeconded the king's letter; and, becauſe they fell not in with it, he ſaid he had orders to diſſolve the Aſſembly, which he did, without naming a diet for another.

And here we cannot but obſerve the noble ſpirit and diſpoſition of the Aſſembly 1692, which they ſhewed upon that occaſion. The moderator, Mr William Crichton,

Crichton, in his ſpeech to the Commiſſioner, delivered himſelf as follows: "May it pleaſe your Grace, this Aſſembly, and all the members of this national church, are under the greateſt obligations poſſible to his Majeſty: and, if his Majeſty's commands to us had been in any or all our concerns in the world, we would have laid our hands upon our mouth and been ſilent; but they being for a diſſolution of this Aſſembly, without indicting another to a certain day, therefore, having been moderator to this Aſſembly, I in their name, they adhering to me, humbly crave leave to declare, that the office-bearers in the houſe of God have a ſpiritual intrinſic power from Jeſus Chriſt, the only Head of his church, to meet in Aſſembly about the affairs thereof, the neceſſity of the ſame being firſt repreſented to the magiſtrate; and further, I humbly crave, that the diſſolution of this Aſſembly, without indicting a new one to a certain day, may not be to the prejudice of our yearly General Aſſemblies granted us by the laws of the kingdom." Here the members roſe up, and with one voice declared their adherence to what the moderator had ſaid. Whereupon, the moderator turning himſelf to the Aſſembly, as if he was to pray, the members, by a general cry, preſſed to name a diet for the next General Aſſembly. The moderator thereupon ſaid, That, if they pleaſed, the next General Aſſembly might meet here at Edinburgh, upon the third Wedneſday of Auguſt 1693 years. And the members did again with one voice declare their approbation thereof. Wherefore thoſe who knew the difficulties our anceſtors had then to ſtruggle with, will rather be inclined to pity than cenſure them, and to bleſs God that helped them to do ſo well; though ſtill it muſt be owned, it would have been much for the church's exoneration, that matters had been more plainly and cloſely laid to the door of the ſtate, that the world might have ſeen where the ſtop was.

Nevertheleſs, by that wonderful Revolution, all perſecution was ſtopt, and the church enjoyed the freedom of goſpel-ordinances; the Lord gave large teſtimony to the word of his grace, and there were great days of

the "Son of man" in many places of the land, and multitudes of ſouls were brought in to Jeſus Chriſt their Saviour. Likewiſe judicatories did many good things, ſome of which we ſhall inſtance.

The General Aſſembly, in the years 1694, 1697, 1698, and ſubſequent years, ſhewed great zeal for ſuppreſſing profaneneſs and immorality, by making many acts to that purpoſe, and by applying to the Parliament to concur with them by the civil authority; who were pleaſed to revive former acts, and make ſeveral excellent new acts for that end, which the Aſſembly appointed to be read, together with their own acts, frequently from the pulpits. Likewiſe, it was the care and buſineſs of the General Aſſembly, for many years, to get the North and Highlands ſupplied and planted with proper miniſters; they ſent diverſe committees of the moſt experienced miniſters to purge and plant the North, and tranſported many of the beſt miniſters of the South to that country.

Theſe firſt Aſſemblies, and ſeverals ſince, have made ſtrict laws with reſpect to licenſing preachers, not only about their learning, orthodoxy, and prudence; but have appointed preſbyteries "to make narrow enquiry into their moral character and piety, and what ſenſe and impreſſions they have of religion upon their own ſouls; and they declare that ſuch as are eſteemed to be vain, imprudent, proud, or worldly-minded, by the generality of ſober intelligent perſons who converſe with them, ſhall be kept back from that ſacred work." Happy were it for the church, if theſe excellent rules were ſtrictly obſerved by all the preſbyteries of this church!

They made acts againſt the Atheiſtical opinions of the Deiſts and others. They condemned the errors of Madam Bourignon, and depoſed Dr Garden for eſpouſing them. They ſtrictly appointed all miniſters and preachers to ſubſcribe the Confeſſion of Faith. And for preſerving of truth, and for preventing the corrupting of youth with error and immorality, they appointed all ſchoolmaſters, chaplains, and governors of youth, to ſubſcribe the Confeſſion of Faith; and

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thoſe who do not ſo, or are guilty of negligence, error or immorality, they appointed preſbyteries to apply to magiſtrates, heritors, &c. to get them removed from their offices. They alſo enacted, That thoſe who ſhould receive licence or ordination from any of the late prelates, ſhould be incapable of miniſterial communion with this church, till they give evidence of their repentance.

They made excellent barrier acts, for preventing all innovations in our doctrine, worſhip, or government, by appointing that all theſe acts which are to be binding rules and conſtitutions to the church, ſhall firſt be propoſed as overtures to the Aſſembly, and be tranſmitted by them to the ſeveral preſbyteries of this church, that they may ſend their opinions or conſent to the next Aſſembly, who may then paſs the ſame into acts, if the more general opinion of the church, thus had, agreed thereunto. They made many acts and frequent applications to the government, for ſuppreſſing and preventing the growth of popery; and encouraged ſtudents and preachers having Iriſh, that they might be uſeful in thoſe parts; and do ſtill continue to ſend ſuch to aſſiſt the miniſters where popery abounds, by preaching, catechiſing, and inſtructing of the people, for counteracting the trafficking prieſts among them: In which deſign our Sovereign now concurs, by the yearly bounty of a thouſand pounds Sterling. Alſo the Aſſembly have been at great pains to get ſchools erected in every pariſh throughout the land, and appoint miniſters to ſee that none be ſuffered to neglect the teaching of their children to read, and that the poor be taught upon charity.

The commiſſion of Aſſembly 1699, according to their inſtructions, ſent four worthy miniſters, Meſſrs Shields, Boreland, Stobo, and Dalglieſh, with the Scots colony to America; and one great deſign was for propagating the goſpel, and converting the Heathen in thoſe parts. The Aſſembly 1700 appointed a national faſt, and one ſpecial ground was for their ſucceſs. Of which they acquainted them by a letter, in which they directed them, upon their landing and ſettling in America,

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" to keep a day with all the people for ſolemn prayer and faſting, bewailing former ſins, renewing baptiſmal engagements, and, with the greateſt ſerioufneſs, dedicating themſelves and the land unto the Lord." The Aſſembly 1704 ſet on foot that noble project of propagating Chriſtian Knowledge in the Highlands, Iſlands, and foreign parts of the world, by erecting charity-ſchools and otherwiſe, which they began by a voluntary ſubſcription and contribution through the nation, inſtructing their commiſſioner to encourage and carry on the ſaid deſign, which was done from time to time, until they obtained letters patent from the ſovereign, anno 1709, for erecting the ſubſcribers into a ſociety and corporation for managing that affair; and many collections have our Aſſemblies appointed for that bleſſed deſign, whereby, and by donations from pious perſons both at home and abroad to the ſociety, their ſtock is greatly increaſed, and they are now enabled to maintain above 130 charity-ſchools in our Highlands and Iſlands at home, beſides ſeveral miſſionary in America, for propagating Chriſtianity among the Heathen. And we have certain information of the happy ſucceſs of theſe ſchools at home; thouſands of ignorant and barbarous people have been civilized and reformed, and many of them, we hope, have become truly religious. Likewiſe, the Aſſembly have been at great pains to get new impreſſions of the Bible in Iriſh, and alſo to get the Pſalms, Confeſſion of Faith, Larger and Shorter Catechiſms, tranſlated into Iriſh, and diſperſed through the Highlands; and by the help of piouſly diſpoſed perſons, both in this and our neighbour nation, they have got to the number of 80 libraries ſettled in particular places through the Highlands and Iſlands. And what reaſon have we and all Scotſmen to give thanks to God for directing, countenancing, and proſpering this noble deſign ſo far in our land? They alſo eſtabliſhed an excellent form of proceſs in church judicatories with relation to ſcandals and cenſures, by act 11. Aſſ. 1707; likewiſe an uſeful method for miniſterial viſitation of families, by act 10. Aſſ. 1708.

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Theſe, and many other good things, have our old ſuffering miniſters and our General Aſſembly been inſtruments, under God, to ſet on foot and promote, ſince the Revolution; for which we deſire always to offer up our hearty thankſgiving and praiſes to Almighty God, for helping them ſo far in advancing our holy religion.

It has been indeed complained by ſome, that after the Revolution they did not paſs diſtinct reciſſory acts, for Chriſt's Headſhip after his Church, the Divine right of Preſbytery, the Church's Intrinſic Power, the Obligation of our Covenants, &c. No doubt it might be ſome ſtop to them, that the magiſtrate entertained a jealous eye then upon the church, with reſpect to theſe points, leſt they ſhould have carried matters to too great heights againſt thoſe who differed from them; and therefore the king and Parliament, Parl. 1. ſeſſ. 2. reſcinded all the old acts in favours of the church, which enjoined civil pains upon their ſentences of excommunication. Yet, notwithſtanding, we wiſh they had done more, if poſſible, for aſſerting theſe principles which they held, than they did, immediately after the Revolution. Had they foreſeen what a handle their not doing it would have given to ſome to promote a ſeparation from this church, we perſuade ourſelves they would have eſſayed to have done more. Thoſe old ſufferers indeed might reckon that the world was ſufficiently appriſed of their principles with reſpect to foreſaid points, and that no man would queſtion them, ſeeing they had hazarded the loſs of all things for adhering to them; for it was upon that very account they were caſt out of their houſes and benefices, impriſoned, fined, baniſhed, and hunted as partridges on the mountains. And although they paſt not diſtinct Aſſertory Acts with reſpect to theſe points, yet we have plain declarations of their mind about them in ſeveral public acts and deeds. It was upon their ſolicitation that the Parliament, June 7. 1690, paſt an act for eſtabliſhing Preſbyterian government among us, as being agreeable to the word of God; and at the ſame time ratified our Confeſſion of Faith, and inſerted it *verbatim* in their public records, in which Confeſſion

Confeſſion it is expreſsly aſſerted, chap. 30. ſect. 1, 2. "The Lord Jeſus, as King and Head of his Church, hath therein appointed a government in the hand of church-officers, diſtinct from the civil magiſtrate. To thoſe officers the keys of the kingdom of heaven are committed," &c. And, chap. 26. ſect. 6. "There is no Head of the Church but the Lord Jeſus Chriſt." And, chap. 23. ſect. 3. "The civil magiſtrate may not aſſume to himſelf the adminiſtration of the word and ſacraments, or the power of the keys of the kingdom of heaven," &c. Likewiſe they reſcinded the act for the king's ſupremacy in church affairs. Our firſt Aſſembly, by many acts, have approven our Confeſſion with all aforeſaid articles, and appointed all the members of this church to adhere thereto; alſo miniſters, elders, and intrants to the miniſtry, are bound to make ſolemn profeſſion thereof, and ſubſcribe the ſame; and parents at baptiſm are daily required to train up their children according to it.

Likewiſe the moderators of all our Aſſemblies, at the cloſe of every Aſſembly, do publicly aſſert and declare before the king's high Commiſſioner, that "as the Aſſembly meet in the name of our Lord Jeſus Chriſt, the only King and Head of his church, ſo they part in the ſame name;" and alſo they name the diet of the next Aſſembly. And when the commiſſioner diſſolved the Aſſembly 1692 abruptly, without naming a diet for another, the moderator did, in his face, with conſent of the whole Aſſembly, remonſtrate againſt it, and declare, that "the office-bearers in the houſe of God have a ſpiritual intrinſic power from Jeſus Chriſt, the only Head of his Church, to meet in Aſſemblies about the affairs thereof;" and he named a diet for another Aſſembly. All this is recorded in the Aſſembly's books. In like manner did the Aſſembly remonſtrate, when diſſolved in the year 1703. And the very next Aſſembly 1704, in their anſwer to the queen's letter, do plainly tell her, that "they were now again met in a National Aſſembly in the name of our Lord Jeſus Chriſt." Alſo, they approved the ſeveral ſynod books through Scotland, which had Aſſertory Acts recorded

in

in them, for Christ's Headship, the Divine Right of Presbytery, the Church's Intrinsic Power," &c. To prevent which approbation, was the reason (as then generally believed) why the commissioner dissolved the preceding Assembly. Again, the Assembly 1705, in their 7th act concerning Mr Hepburn, do assert in plain words, that "the Lord Jesus Christ is the alone King and Head of the Church." And Ass. 1707, act 11. declare, that "our Lord Jesus Christ hath instituted a government, and governors ecclesiastical in his house; with power to meet for the order and government thereof."

And as for the Divine right of Presbytery, the assembly 1711 do expresly declare for it in their 10th act, when they appoint all entrants to the ministry, both when licensed and ordained, to subscribe and declare, not only that our Confession of Faith and purity of worship are founded upon the word of God, but also that "the Presbyterian government and discipline of this church are founded upon the word of God, and agreeable thereto;" and also solemnly to "engage that they will firmly and constantly adhere to the said doctrine and worship, and to the utmost of their power, in their station, assert, maintain and defend the discipline and Presbyterian government of this church, by kirk-sessions presbyteries, provincial synods, and general assemblies, during all the days of their lives." Whereby all ministers and preachers do plainly renew our covenants. And that ministers in former years were of the same mind, appears by the church's declaration by their commission in the year 1698, published in their Seasonable Admonition, p. 5. in which they say, "We do believe and own that Jesus Christ is the only Head and King of his church: and that he hath instituted in his church, officers and ordinances, order and government, and not left it to the will of man, magistrate or church, to alter at their pleasure. And we believe this government is neither prelatical nor congregational, but presbyterian, which now, through the mercy of God, is established amongst us; and believe we have a better foundation for this our church-government, than the

inclination of the people, or laws of men," &c. And that commiſſion's whole actings and concluſions were ratified and approven by Aſſ. 1690, act 12. Beſides all which, our aſſemblies and commiſſions have frequently owned the obligation of our covenants, by mentioning the breaches of men among our cauſes of faſting. Aſſ. 1700, act 5. they lament "our continued unfaithfulneſs to God, notwithſtanding of our ſolemn covenants and engagements to the contrary." Again, Aſſ. 1701, act 9. they ſay, "Our ſins are the more aggravated, that they are againſt ſo many ſolemn repeated vows and engagements, and covenants with our God, which have been openly violated and broken by perſons of all ranks, and treated with public contempt, indignities and affronts," &c. We bleſs God, that has determined our church to own theſe truths ſo openly, over the belly of all their difficulties and diſcouragements; and we deſire heartily to join with them in declaring for the "Headſhip of our Lord Jeſus Chriſt" over his church, in oppoſition to the pope, magiſtrate or any other; likewiſe for the "ſpiritual intrinſic power of the church" to chuſe her officers, meet in her judicatories, inflict cenſures, and govern the church, in oppoſition to all Eraſtian opinions or practices promoted by any party or perſon whatſomever; as alſo for the Divine right of Preſbyterian government in the church, in oppoſition to Prelacy, independency, &c. and for the laſting obligation of our covenants, ſeeing they bind us to nothing but what we are antecedently bound to by the Scriptures of truth.

Thus the church of Scotland continued owning and adhering to her antient principles and doctrines, and uſing means to promote religion through the land for many years after the revolution, without any viſible declenſion. But, alas! her degeneracy and defection hath of late years become too viſible; and our Union with England in 1707 may be looked upon as the chief ſource thereof, next to the corruption of our hearts. When this tranſaction came to be laid before the Scots parliament in 1706, the nation was moſt intent about it, not knowing the nature or articles, whether it was

a federal or incorporating union: but when it was ſeen to be the latter, and the majority of the houſe diſpoſed to agree to it, both the church and the body of the people were vaſtly uneaſy, great numbers of addreſſes came up againſt it, and inſurrections were much feared. The commiſſion by appointment ſat during the whole ſeſſion, and was exceeding numerous; members attending by turns. They preſented three addreſſes to the parliament, the firſt was for "an unalterable ſecurity of the eſtabliſhed religion, to the people of this land and all ſucceeding generations, ſo far as human laws can go."

To ſatisfy them, the parliament enacted, That "the eſtabliſhment of the doctrine, worſhip, diſcipline and Preſbyterian government of this church ſhould be held as an unalterable, fundamental and eſſential condition of the Union of the two kingdoms," if concluded. This ſeemed to quiet many, reckoning the ſecurity of the church not ſo precarious and uncertain, when thus eſtabliſhed by the mutual agreement of both parliaments in a ſolemn treaty of Union, than when ſettled by acts of the Scots parliament only; for the faith of the Engliſh in keeping treaties was at this time much ſpoken of. But the moſt part of the church continued ſtill averſe to an incorporating union, and their coming under the juriſdiction of a Britiſh parliament, in which the Engliſh members, being prelatical, would be ten to one of Scots members: wherefore the commiſſion preſented a ſecond addreſs, declaring this averſion. They indeed met with great oppoſition from noblemen and gentlemen, elders in the commiſſion, who had views of temporal offices and advantages from court by being for the Union: yet they repreſented the grievances the church and her members might fall under by the Union, ſuch as oaths, teſts and impoſitions inconſiſtent with their principles. And in their addreſs they plainly teſtified againſt "the ſubjecting of this nation to a Britiſh parliament, in which twenty ſix prelates would be conſtituent members and legiſlators; For (ſay they) it is contrary to our known principles and covenants, that any churchman ſhould bear civil offices, or have power in the commonwealth." To

this they got no anſwer, ſave a clauſe put in the act for ſecuring the church, that "no oath, teſt or ſubſcription, ſhall ever be impoſed within the bounds of this church and kingdom contrary to our Preſbyterian eſtabliſhment." By which (it is to be regreted) the parliament neither ſhewed regard to the principles of Scotſmen when out of the kingdom, nor to the obligation of our covenants: nay they proceeeded to worſe afterwards, by declaring that "the parliament of England might provide for the ſecurity of the church of England within the bounds of that kingdom, as they ſhould think expedient;" whereby they conſented to the ſecuring of the prelacy and ceremonies of that church as a fundamental of the union. This being both againſt the word of God and our ſolemn league, we have cauſe to mourn over it as a national breach of covenant, in ſome reſpect; though it is a mercy the church was helped to remonſtrate againſt it; for the commiſſion, when informed of it, preſently preſented a third addreſs (though greatly oppoſed) craving that "there might be no ſuch ſtipulation or conſent for the eſtabliſhment of the hierarchy and ceremonies, as they would not involve themſelves and the nation in guilt," &c. From all which it is evident, that this church did remonſtrate againſt making an union with England upon terms not conſiſtent with our ancient covenant-union with that kingdom: for the enſuing aſſembly 1707 approved the commiſſion in what they did.

But, notwithſtanding of the church's remonſtrance againſt this union and the foreſaid ſinful ſtipulation, it was concluded and ratified by both parliaments; but it doth not appear that this memorable tranſaction has been followed with the ſpecial bleſſings of heaven, ſeeing it hath brought on very much ſin, and many growing evils upon this poor land, to the diſhonour of God, and decay of true Chriſtianity among us. For after the Union, when our correſpondence and communication with the Engliſh was greatly increaſed, the Lord's day began to be profaned after their example, and other immoralities much to abound, and the ſocieties for reformation of manners to dwindle away. Likewiſe our nobility and gentry

gentry have been ſince that period giving up gradually with family-religion, and the very form of godlineſs, and falling into a looſer way of living: for many of them ſince the Union do either dwell or ſpend much time in England, whereby they learn many of their vices and evil cuſtoms; they are either reconciled to the Engliſh hierarchy and worſhip, or live much in the neglect of all public worſhip; and, being there under the inſpection of no pariſh miniſter, they and their families get leave to live as they liſt: and, when they come down to Scotland, they get many to follow their looſe examples.

Alſo, ſince the Union, public oaths are prodigiouſly multiplied, in qualifying men for offices, in collecting and paying of taxes; and manifold perjuries are thereby committed, and particularly by cuſtom-houſe oaths, and running of goods, which alſo opens a door to many other ſins. And hereby Atheiſm, Deiſm, and Infidelity, have made progreſs in the land.

Likewiſe, ſoon after the Union, the Engliſh ſervice and ceremonies were ſet up in ſeveral places, and afterwards the Parliament gave a toleration for it, and the body of the Epiſcopal clergy embraced that worſhip, though their anceſtors had always oppoſed it heretofore. Yea, by this law, almoſt all errors are tolerated; and now even the Popiſh worſhip is kept openly, and connived at. A ſuperſtitious form of ſwearing was ſoon introduced from England, by laying the hand on and kiſſing the goſpels. The ſacramental teſt, and conformity to the liturgy and ceremonies, is impoſed upon the members of this church, while ſerving the king in England and Ireland. Likewiſe many other encroachments are made upon the government, rights and privileges, of this church, by the toleration act, and by the act for reſtoring patronages, by the act for a vacation of the Lords of Seſſion, and other courts, in the end of December, whereby the keeping of holy days is encouraged; and, laſtly, by refuſing acceſs to the Houſe of Peers, unleſs the addreſs be directed to the lords ſpiritual. And all theſe grievances are brought upon us, notwithſtanding of our ſecurity by the union act,

and

and the Engliſh faith ſo much talked of. From all which we may conclude, That as our union with England was made upon ſinful terms, ſo in the event it hath proven a great judgment upon this land and church. Alas! we have been perfidious to God, and no wonder though men ſhould be left to prove perfidious to us.

Very ſoon did Scotland feel the bitter effects of the Union; for, in the view of its being concluded, ſeveral of the Epiſcopal clergy began to ſet up the Engliſh ſervice in meeting houſes, hoping to find more countenance and ſupport from England on this account. This way of worſhip was wholly new and ſtrange, and could never find place in Scotland before. Wherefore, the General Aſſembly 1707, that met ſoon after the concluſion of the Union, gave an honeſt teſtimony againſt this new worſhip, by their 15th act, intituled, Act againſt innovations in the worſhip of God; wherein they ſay, "the purity of divine worſhip, and uniformity therein, hath been the great happineſs of this church ever ſince her reformation; and that the introduction of theſe innovations was not ſo much as once attempted, even during the late prelacy; that they are dangerous to this church, and manifeſtly contrary to our known principle," viz. That nothing is to be admitted in the worſhip of God, but what is preſcribed in the Holy Scriptures: and that the Aſſembly, moved with zeal for the glory of God, and the purity and uniformity of his worſhip, doth diſcharge the practice of all ſuch innovations of divine worſhip within this church; and doth require and obteſt all the miniſters of this church, eſpecially theſe in whoſe bounds any ſuch innovations are, or may happen to be, to repreſent to their people the evil thereof, and ſeriouſly to exhort them to beware of them, &c. And they appoint the commiſſion to uſe all proper means for ſuppreſſing ſuch innovations. Which the commiſſion did, as appears by their act 5th Auguſt 1709, which they ordained to be read in all the churches through Scotland. But the more the church oppoſed this new worſhip (as they judged they were warranted

warranted to do by the laws of the land) the more forward were their enemies to set it up, and at length got the Parliament to espouse their cause.

Likewise, soon after the Union, gross profanation of the Lord's day began to abound, by travelling, carrying goods, driving cattle, and other abuses on that holy day; as appears from the 12th act of Assembly 1708. For preventing whereof, the Assembly in that act appointed each presbytery to send some of their number to attend the Lords of Justiciary at their first circuit that falls to be in their bounds, and to represent to their Lordships the profanation of the Lord's day by the foresaid wicked and sinful practices. And the General Assembly did seriously recommend to the Lords of Justiciary to take an effectual course to restrain and punish the foresaid abuses; which, the Assembly say, they will acknowledge as a singular service done to God and his church. Also they enjoin all ministers to represent to their people, among whom such practices are, the great hazard their immortal souls are in by such courses; and also to proceed not only with ecclesiastic censures against Sabbath-breakers, but also to apply to justices of peace, and other magistrates in their bounds, to execute the laws against them. But, our commerce with England still increasing, the profanation of the Lord's day among us is come to a great height, in spite of all the church hath done against it.

But, our sins and provocations against God being highly aggravated; as a just punishment upon us, God was pleased to let loose our enemies in the British Parliament to bring in a bill, which they got past into a law, for allowing those of the Episcopal clergy the use of the English liturgy in Scotland, containing some grievous clauses in it against the just and legal rights of the established church. While the bill was in dependence March 1712, the commission met and addressed the queen, in which they gave free and faithful testimony against the said bill, which the Assembly that met in May 1712 did unanimously approve; and, as a token of it, did insert their address in their books, and print it with their acts. In it, they say, "The church of Christ

Chriſt in Scotland is in hazard of ſad alterations and innovations, inconſiſtent with and contrary to that happy eſtabliſhment, ſecured to us by the laws both of God and the realm; by the ſaid bill. If the matters in queſtion did only relate to our own eaſe and better accommodation, we ſhould patiently bear the ſame: but when we ſee the glory of God, and the power and purity of our holy religion, and of the ordinances of Jeſus Chriſt in this church, ſo much concerned, we cannot but hope that your majeſty will allow us to plead our juſt right," &c. Afterwards they plead the ſeveral acts of Parliament for ſettling and ſecuring the worſhip, diſcipline, and government of this church, with her rights and privileges; all which acts were ratified by the Parliaments of both kingdoms in the treaty of Union, and declared to be a fundamental, eſſential, and unalterable condition of the ſaid treaty of Union in all time coming. It is obſervable, after their pleading the 5th act Parl. 1690, which allows the Preſbyterian miniſters and elders to have power to try and purge out all inſufficient, negligent, ſcandalous and erroneous miniſters, by due courſe of eccleſiaſtical proceſs and cenſures, and likewiſe to redreſs all other church diſorders; They add, By which act it is evident, that Preſbyterian church-government being thus eſtabliſhed, the miniſters and elders of this church have all the powers committed by our Lord and Maſter to his miniſters and officers, to watch over the flock, and to guard againſt all uſurpers and intruders. Afterwards they add, We cannot but expreſs our aſtoniſhing ſurpriſe and deep affliction, to hear of ſuch a bill, offered for ſuch a large and almoſt boundleſs toleration, not only threatening the overthrow of this church, but giving a large licence almoſt to all errors and blaſphemies, and throwing up all good diſcipline, to the diſhonour of God, and the ſcandal and ruin of the true Chriſtian religion, and the infallible diſturbance of the quiet, and to the confuſion of this church and nation. And therefore we do in all humility, but with the greateſt earneſtneſs, beſeech, nay obteſt your majeſty, by the ſame mercy of God that reſtored this church, and raiſed your majeſty to the throne,

to

to interpose for the relief of this church, and the maintenance of the present establishment, against such a manifest and ruining encroachment.

The church being most earnest to oppose this toleration, and other grievances then coming upon the church, they sent three of their number, Messrs Carstares, Blackwall, and Baillie, to London, to present this and others of their petitions, and to agent the church's cause: but, notwithstanding of all that, this and other acts were past against the church; all Episcopal ministers were allowed to preach, pray, administer the sacraments, and marry, without any other caveat that appears for their doctrine, save that they shall not deny, in their preaching or writing, the doctrine of the blessed Trinity. They are not by that act obliged to satisfy the church, or any person or society, concerning their belief of the doctrine of the Trinity: it is enough if they do not openly impugn it: so that there is a liberty given to the most erroneous or scandalous men, to preach and dispense sacraments, without being accountable to any.

We do here join with the church in testifying against such a boundless toleration, as being contrary to the word of God, and the practice of reforming magistrates and churches therein commended: as in 2 Chron. xxxiv. 33. Rev. ii. 2. and to these texts wherein such a toleration is reproved, as Rev. ii. 14, 15, 20. as also it is contrary to our Confession of Faith, chap. 23. and to our Larger Catechism upon the 2d commandment.

At the same time there was another distressing bill presented in the parliament for restoring of patronages, and repealing the act 1690, which gave liberty to parishes to call their own ministers. This also carried against the church, notwithstanding of the Commons address, which was in like manner approven by the Assembly. In this address they plead and assert, That "the act 1690, abolishing patronages, is a part of our Presbyterian constitution, ratified by the acts of parliament of both kingdoms in the treaty of Union, and declared to be unalterable: That, from our first reformation from Popery, patronages have still been reckoned a yoke and burden upon this church; and this is de-

clared by the firſt and ſecond books of Diſcipline: That the reſtoring of them will inevitably obſtruct the work of the goſpel, and create great diſorders and diſquiet in this church and nation; and that there is one known abuſe attending patronages, viz. the laying a foundation for Simoniacal pactions betwixt patrons and thoſe preſented by them." Though this did not avail to ſtop the bill, yet it was a plain teſtimony from the church againſt patronages; which we cannot but approve and adhere to.

Likewiſe, we approve of that noble teſtimony which the General Aſſembly gave againſt both the toleration and patronages, May 14. 1715, when they approved a memorial concerning them, which they appointed to be ſent to the Duke of Montroſe, principal ſecretary of ſtate, moſt humbly entreating him to lay it before the king, viz. King George I. The tenor of it is as follows:

"The church of Scotland, being reſtored at the happy revolution, was, by the claim of right, and acts of parliament following thereupon, eſtabliſhed in its doctrine, worſhip, diſcipline, and government; and, that this legal conſtitution and eſtabliſhment might be unalterably ſecured, it was declared to be a fundamental and eſſential condition of the Union, and accordingly ratified in the parliaments of both kingdoms. But the zeal of the eſtabliſhed church of Scotland for, and their ſteady adherence to, the Proteſtant ſucceſſion, did expoſe them to the reſentments of a diſaffected party. And now they account themſelves aggrieved by ſome acts paſt in the Parliament of Great Britain; as, 1. By the act granting ſuch a large and almoſt boundleſs toleration to thoſe of the Epiſcopal perſuaſion in Scotland, while the liberty allowed to Proteſtant Diſſenters in England (who had always given the moſt ſatisfying proofs of their undoubted zeal and good affection to the Proteſtant ſucceſſion) was retrenched. And though the church of Scotland hath an equal ſecurity in a legal eſtabliſhment with that of England, yet there is a vaſt inequality as to the toleration of the reſpective Diſſenters. In Scotland the toleration

ration doth not reſtrain the diſſeminating the moſt dangerous errors, by requiring a Confeſſion of Faith, or ſubſcription to the doctrinal articles of the eſtabliſhed church, as is required of Diſſenters in England: it alſo weakeneth the diſcipline of the church againſt the ſcandalous and profane; by withdrawing the concurrence of the civil magiſtrate. It is alſo an inequality and hardſhip upon the eſtabliſhed church of Scotland, that thoſe of her communion who are employed in his Majeſty's ſervice in England or Ireland, ſhould be obliged to join in communion and conformity to the church of England; whereas conformity to this church is not required (nor do we plead that it ſhould be) of members of the church of England, when called to ſerve his Majeſty in Scotland, who here enjoy the full liberty of Diſſenters without moleſtation; and the common and equal privileges of the ſubjects of the united kingdom, ſtipulated by the union, do claim the ſame liberty to the members of the church of Scotland, when employed in his Majeſty's ſervice in England or Ireland.

"2. By the act reſtoring the power of preſentation to patrons, the legally eſtabliſhed conſtitution of this church was altered in a very important point; and while it appears equitable in itſelf, and agreeable to the liberty of Chriſtians and a free people, to have intereſt in the choice of thoſe to whom they intruſt the care of their ſouls, it is an hardſhip to be impoſed upon in ſo tender a point, and that frequently by patrons who have no property nor reſidence in the pariſhes; and this beſides the ſnares of Simoniacal pactions, and the many troubles and conteſts ariſing from the power of patronages, and the abuſes thereof, by diſaffected patrons putting their power into other hands, who as effectually ſerve their purpoſes: by patrons competing for the right of preſentation in the ſame pariſh; and by frequently preſenting miniſters ſettled in eminent poſts to mean and ſmall pariſhes, to elude the planting thereof: By all which, pariſhes are oft kept long vacant, to the great hindrance of the progreſs of the goſpel."

Although the church of Scotland was brought under diſtreſs enough by the toleration and patronages, yet, to add to it, the oath of abjuration was alſo impoſed upon the miniſters thereof in the year 1712. This occaſioned a great queſtion among them, and much writing upon it, whether the conditions or qualifications required of the ſucceſſor to the Crown, in the acts of parliament ſettling the ſucceſſion, of which this is one, that "he muſt join in communion with the church of England," be underſtood as any part of the oath, or not? Thoſe who were not clear to take it, apprehended theſe conditions might be reckoned a part of the oath, becauſe in it they were to ſwear to maintain the ſucceſſion AS entailed by the acts of parliament, in which theſe conditions were contained. Others again underſtood theſe conditions as no part of the oath, ſeeing when the oath was firſt framed in the Engliſh parliament in the year 1701, and a clauſe was offered to be added to it for maintaining the church of England, it was rejected, becauſe the Diſſenters could not take it: and, at the Union, the parliament had expreſsly exeemed theſe of this church from all oaths inconſiſtent with their principles: and conſequently, that the AS in the oath was not reduplicative upon the qualifications of the ſucceſſor, but merely indicative, as only pointing out the acts wherein the ſucceſſion was ſettled, and the illuſtrious family and perſons on whom it was entailed failing the heirs of king William, queen Anne and her heirs, &c. And therefore they underſtood that the oath brought them under no other obligation, but of allegiance to the ſovereign, and to an engagement againſt a Popiſh Pretender, and to the ſucceſſion in the Proteſtant line: and, to prevent miſtakes and miſrepreſentations they might be liable to in this matter, they reſolved to give in written declarations to this purpoſe upon inſtrument, at taking of the oath, which generally they did. At this time the commiſſion addreſſed the queen (as alſo did the aſſembly) in favour of thoſe who ſtill ſcrupled at the oath, as if the AS in it did ſome way refer to the conditions required of the ſucceſſor, that ſuch might be favourably dealt with,

with, as her loyal ſubjects. As alſo they petitioned her, that their declarations of loyalty to the queen, their renouncing the Pretender, and engagements to ſupport the ſucceſſion to the crown in the Proteſtant line in the family of Hanover, as contained in their addreſs, might be accepted by her as their ſenſe of the ſaid oath, without reſpect to the condition ſcrupled at. In anſwer thereto, the queen, in her letter to the aſſembly, declared that the addreſs of the commiſſion did ſo much manifeſt their loyalty to her, and their true concern for the ſucceſſion in the Proteſtant line by law eſtabliſhed, that it could not but be acceptable. This anſwer did very much confirm thoſe who judged that the AS in the oath did not reduplicate upon the qualifications of the ſucceſſor, and gave freedom to many to take it.

After king George I. came to the throne, and underſtood our difficulties, by the repreſentation of Aſſembly 1715, and former addreſſes, he interpoſed for the relief of thoſe who ſcrupled at the oath, and got the parliament to turn the AS into WHICH, as alſo to declare that the oath was not meant to oblige his majeſty's ſubjects in Scotland to any thing inconſiſtent with their church eſtabliſhment according to law. This removed the ſcruples of many; but nevertheleſs there were not a few worthy miniſters who remained uneaſy and ſcrupulous upon account there was ſtill mention made in the oath of the act of parliament that required the conditions of the ſucceſſor, and therefore wanted to have it wholly taken out of the oath. Which, upon application, the king was ſo good as to grant, by act of parliament in the 5th year of his reign. Thus did the Lord in his mercy ſettle the great commotions that were in the church by reaſon of that oath, and extricate her out of ſome of her difficulties; yea, ſo far, that the moſt ſtrict and zealous miniſters in Scotland were brought to declare, both from the pulpit and the preſs, that the embracing or refuſing the oath of abjuration did not afford the leaſt ground for ſeparation.

It is remarkable, that, in the midſt of all theſe grievances and preſſures which the church groaned under,

der, the Lord did not ſuffer her to ſink. The times indeed became very cloudy and dark; the church's friends were turned out of place, and her enemies were exalted in power; Jacobites were put in places of higheſt truſt, and many of them became ſo inſolent, as to maltreat and abuſe the miniſters of the goſpel, and ſometimes to cauſe burn at market croſſes the acts of ſynods for faſts, becauſe in them they appointed prayers to be made for maintaining the Proteſtant ſucceſſion, and for defeating the deſigns and plots then forming for overturning it, and for bringing in a Popiſh pretender. Yet even then the Lord inſpired the commiſſion with courage and reſolution to emit their famous ſeaſonable warning at their meeting 19th Auguſt 1713, which was read from the pulpits; wherein they obteſt all Proteſtants and lovers of their country to look to themſelves, that they be not deluded by the ſubtile devices of a Jacobite party, who would bring us under the yoke of a Popiſh Pretender. Here the commiſſion mention their articles at large; one whereof is, "They, with great appearance of zeal, eſpouſe and promote the Engliſh liturgy through the land, tho' neither they nor their fathers would receive it heretofore; and at the ſame time they omit all the prayers for queen Anne and princeſs Sophia. Likewiſe they make a great outcry, eſpecially in diſtant places, of their having ſuffered grievous perſecutions becauſe of their being of the Epiſcopal perſuaſion, though without ground. Bleſſed be God (ſay they) we can appeal to the conſciences of all who know our conduct, that we have never, ſince the late happy revolution, in the leaſt returned the ſeverities, and unparalleled cruelties, which we met with when they had the aſcendant; and which we from their preſent temper, as well as from their former behaviour, may reaſonably conclude they want nothing but power to renew againſt the miniſters and members of this church. Wherefore they ſeriouſly obteſt and deſeech all ranks of perſons to humble themſelves deeply under the many ſad cauſes and tokens of the Lord's anger, and turn to him with all their hearts, and flee to the blood of ſprinkling for reconciliation, and pray earneſtly to God to diſappoint the deſigns and hopes

hopes of a Popiſh and Jacobite party, preſerve the Proteſtant ſucceſſion in the houſe of Hanover, ſanctify the troubles which have afflicted our Zion, and turn us from all theſe ſins which have procured them, &c.

And glory be to a prayer-hearing God, who ſoon blaſted all the Jacobites plots and hopes, and made the Proteſtant ſucceſſion take place, by the acceſſion of K. George I. within leſs than a year, to the joy of this poor oppreſſed church, and of all true Proteſtants.

Towards the end of the queen's reign the Jacobites turned ſo uppiſh, that they encouraged Epiſcopal miniſters to intrude into vacant churches, and miniſters and preachers, who were ſent to preach in them, were rabbled. They and their preachers did publicly ſolemnize the Pretender's birth-day, ſet up bonfires, drink his health as king before great multitudes, and confuſion to all the Preſbyterians. But, upon the acceſſion of king George I., theſe riots and inſults were ſuppreſſed, and the laws and good order began again to take place. The church repreſented her grievances from the laws lately made; but the breaking out of the rebellion in 1715 put a ſtop to deſigns of that ſort for a time. Until then, there were a good number of Epiſcopal miniſters continued in churches through the North; but they, joining with others in that rebellion, were ſoon afterwards turned out. The Lord was pleaſed again to pity us, and work a great deliverance for us: for though the Jacobite and Popiſh party roſe of a ſudden, and gathered together in great numbers, threatening to carry all before them, to cut off our ſovereign king George and all the friends of the Proteſtant ſucceſſion, attacked the king's forces, and killed many; yet the Lord ſoon brake all their meaſures, poured ſhame upon their attempt, and made many of them flee their native country: ſo that in a wonderful manner God delivered us from the bloody ſword, and the cruel deſigns of Papiſts and Jacobites, and reſtored peace in all our borders, in the year 1716.

It might have been expected, that ſuch aſtoniſhing mercies and deliverances would have produced humility and thankfulneſs to God, have led us to repentance and

and reformation, and have animated our zeal for God and his truths, and our activity to get the church's grievances redreſſed, when ſuch a fit opportunity ſeemed to offer. But, alas! we became unthankful to God, and ſoon forgot his goodneſs; we turned ſecure and confident under king George's protection and favour, and began to loſe that zeal for preſerving the purity of doctrine and worſhip, for ſuppreſſing error and immorality, and for the advancement of religion and godlineſs, which former Aſſemblies manifeſted. Now our old zealous ſuffering miniſters were generally gone off the ſtage, and a woful lukewarmneſs and indifferency began to ſeize upon the following generation.

At this time there was a great noiſe of Mr John Simſon, Profeſſor of Divinity at Glaſgow, his venting and teaching Arminian doctrine and groſs errors. The worthy Mr James Webſter, one of the miniſters of Edinburgh, having converſed with him thereupon, was the firſt that complained of him: And he was therefore appointed to proceſs him before the preſbytery of Glaſgow; though it ſeems hard that Mr Webſter ſhould have been burdened with an affair which was the common cauſe of the church. But Mr Webſter's appeal, the libel he gave againſt Mr Simſon, and Mr Simſon's anſwer thereto, came before the aſſembly 1716, who remitted the ſame to a committee to conſider the whole proceſs, and to make a full and diſtinct report to the next aſſembly. In Mr Simſon's anſwer to this libel, and his letters to Mr Rowan, there were found ſeveral very dangerous errors, contrary to the word of God, and our Confeſſion of Faith and Catechiſms; ſuch as, "That there is nothing to be admitted in religion, but what is conſonant to reaſon. That regard to our own happineſs, in the enjoyment of God, ought to be our chief motive in ſerving him; and that our glorifying God is ſubordinate to it. That the Heathen may know, by the light of nature, that there is a remedy for ſin provided; and if they would pray ſincerely for the diſcovery of the way of ſalvation God would grant it to them. That if men would with diligence, ſincerity and faith uſe, the means for obtaining ſaving

ſaving grace, God has promiſed to grant it; and that the uſing of the means in the foreſaid manner is not above the reach of our natural powers. That there was no proper covenant made with Adam for himſelf and his poſterity; and that he was not our federal head. That it is inconſiſtent with God's juſtice and gooodneſs to create ſouls wanting original righteouſneſs; and that the ſouls of infants ſince the fall are created pure and holy. That it is probable there are more of mankind ſaved than damned; And it is more than probable that baptized infants, dying in infancy, are all ſaved. That there is no ſinning in hell after the laſt judgement," &c. All which erroneous ſcheme of doctrine is fully refuted and expoſed by the reverend Mr John Flint and Mr John M'Claren, both miniſters of Edinburgh, in two different books, the one written in Latin, and the other in Engliſh, to which Mr Simſon never offered any reply. Mr Simſon, when before the Aſſembly and their committee, declared his adherence to our Confeſſion of Faith, and ſtudied to put ſenſes upon his doctrine to make it ſeem to agree therewith, and made uſe of very ſubtile diſtinctions for that end: but ſuch hath been the zeal ſometimes of our Aſſemblies againſt error, and for purity of doctrine, that they would have had no great difficulty to have agreed that Mr Simſon, or any man that vented or taught ſuch doctrine as above, was not fit to be continued a profeſſor of divinity, to inſtruct and train up young men for the holy miniſtry. But, when his proceſs came to be finiſhed by Aſſembly 1717, there were ſo many members in it, who either had been his ſcholars, or were his relations, comrades or aquaintances, who ſtood up for ſaving him, that the Aſſembly were brought to diſmiſs him with a very gentle cenſure, by their 9th act; wherein they only ſay, "He hath given offence, and hath vented ſome opinions not neceſſary to be taught in divinity, and that hath given more occaſions to ſtrife, than to the promoting of edification: That he hath uſed ſome expreſſions that bear and are uſed by adverſaries in a bad and unſound ſenſe, though he doth diſown that unſound ſenſe. And, for anſwering more ſatisfyingly, (as he ſuppoſeth) the cavils and

objections of adverſaries, he hath adopted ſome hypotheſes different from what are commonly uſed among orthodox divines, that are not evidently founded on Scripture, and tend to atribute too much to natural reaſon, and the power of corrupt nature; which undue advancement of reaſon and nature is always to the diſparagement of revelation and efficacious free grace. The General Aſſembly, for the reaſons above-mentioned, prohibits and diſcharges the ſaid Mr John Simſon to uſe ſuch expreſſions, or to teach, preach, or otherwiſe vent ſuch opinions, propoſitions, or hypotheſes as foreſaid." But, as a juſt rebuke upon the Aſſembly for their lenity, Mr Simſon perſiſted in his unſound doctrine, contemned their ſentence, and ſtill went on in a courſe of error, till in a few years he is arraigned before the Aſſembly for Arianiſm.

About this time there aroſe debates and great noiſe, as if ſome miniſters were bringing in a new ſcheme of doctrine, becauſe in their ſermons they diſuſed and cenſured ſeveral old approven words and phraſes as too legal, and affected ſome new modes of ſpeaking; and becauſe they recommended to their people an old book called the "Marrow of modern Divinity." This book was laid before the Aſſembly 1720, as containing groſs Antinomian errors; and, ſeveral paſſages and propoſitions being excerpted from it by a committee, the Aſſembly proceeded in a hurry to paſs a commendatory act againſt them all in *in cumulo*; and, among the reſt, they condemned as erroneous two propoſitions, viz. "That believers are altogether ſet free from the law as a covenant of works; And that they are ſet free both from the commanding and condemning power of the covenant of works." Which two are ſurely ſound and orthodox propoſitions in themſelves. Likewiſe that ſame Aſſembly, by another act, recommended to miniſters to inſiſt in preaching ſeveral doctrines, and, among others, "the neceſſity of a holy life in order to the obtaining of everlaſting happineſs." This certainly was very ill worded, however ſound their meaning was.

Although there were ſeveral ſtumbling and unjuſtifiable expreſſions in that book called the *Marrow*, &c. yet

yet, before the Aſſembly had proceeded to paſs their acts concerning them, it had been their wiſdom, to have firſt remitted them (as in other caſes) to the conſideration of Preſbyteries; which happy ſtep would have prevented the overſights or miſtakes of the Aſſembly aforementioned, and conſequently the Twelve brethrens repreſentation againſt the foreſaid act, given in to the Aſſembly 1721, which was once likely to have landed in a ſchiſm. But it muſt be owned, that, when the Aſſembly 1722 came to review and explain theſe haſty acts paſt in 1720, they did juſtice to truth, and declared their minds, concerning the acts and propoſitions quarrelled, in very ſound and orthodox terms. And particularly, as to "the neceſſity of holineſs for obtaining everlaſting happineſs," they declare the expreſſion is meant of "obtaining the enjoyment and poſſeſſion of everlaſting happineſs," but not of "the right and title to it," which (they ſay) all juſtified perſons have already attained, viz. thro' the imputation of the righteouſneſs of Jeſus Chriſt. Thus peace and truth were preſerved in the church at that time.

No doubt it had been much for the intereſt of truth, as well as the honour of our Aſſemblies, that they had manifeſted as much zeal againſt other erroneous books which have been publiſhed or recommended before or ſince that time by other miniſters of this church, and ſome of them far more dangerous than the *Marrow*, ſuch as Dr Whitchcot's ſermons, &c. Oh that our antient and true zeal for truth and purity, and againſt all kind of error and corruption, were again happily revived in the land! But, alas! how little ground have we in an ordinary way to expect any national reviving or reformation in the church and land, while the floodgates of error and corruption are ſtill kept wide open by the laws for the Toleration and Patronages?

In conſeqence of applications to the king by the church, ſome amendments were made upon theſe laws by the parliament in 1719; As, 1. They diſcharged any perſon to preach or pray in any Epiſcopal meeting houſe in Scotland, that did not pray for king George, and take the abjuration oath, under the pain of ſix months

impriſonment, and having the meeting houſe ſhut up. This act, had it been execute, would have put a ſtop to many of the erroneous Jacobite preachers; but not being execute againſt them, they ſtill went on in diſſeminating many Popiſh errors through the land.

2. The Parliament enacted, That preſentations given by patrons to vacant churches ſhall be of no effect, if the perſon preſented do not accept or declare his willingneſs to accept of the preſentation given him. By which act the parliament put it (as it were) in the church's power, to eaſe herſelf of the great grievance of patronage; which was ground of joy to many: for, at that time, it was generally thought that this limitation was equivalent to plain repealing of the patronage act, and that no Preſbyterian would ever expreſsly declare his accepting of a preſentation, or go ſo far to approve or comply with patronage, which Preſbyterians had always declared a heavy yoke and burden on the church of God. And accordingly there was no man that preſumed to take, accept, or make uſe of, a preſentation to a church for ſeveral years after this act was paſt; and ſo the church was eaſy, and continued to ſettle vacant churches upon the call of congregations, without any moleſtation from patrons.

During this lucid interval, the church ſeemed to turn ſecure, as if ſhe feared no danger from the acceptance of preſentations; and therefore was at no pains to ſhut or bar the door againſt ſuch acceptances. Had this been done, the church was effectually delivered by the foreſaid favourable act from the yoke of patronage. Now was the proper juncture for our Aſſemblies to have made a new declaration, in corroboration of what former Aſſemblies had done, concerning the woful corruption and evil conſequences of patronage; and to have warned all the members of this church of the evil of encouraging or promoting the ſame, and particularly all miniſters and preachers, of the ſin and danger of complying with this corruption, by accepting of preſentations; eſpecially ſeeing there was no law requiring it as neceſſary, but, by the late act of Parliament, an open door was left for their entering into churches in a goſpel-

a gospel-way, if they pleased to chuse and accept of it. No doubt, if things had been set in such clear light by our General Assemblies, the authority of the church would have restrained these woful acceptances. But, alas! while the church slept, the enemy was busy sowing his tares, and prompting some to devise subtile conditional acceptances, wherein they might disapprove of patronages, and declare for Presbyterian principles with respect to the peoples rights; yet, in the mean time, take such hold of the stipend presented to, that another could not make a legal title to it. When this was complained of to superior judicatories, some leading men, alas! were found to patronize these acceptors, till at length they proceeded to the most open and barefaced acceptances. For these practices, indeed, some preachers were censured and silenced, but they were reponed by superior courts; whereby at length acceptances went on without controul. So that, by such defections, the yoke of patronage is faster wreathed upon the church than ever, and her condition under it more lamentable than in any former period: for in former times all honest men groaned under patronage as a burden; and though they were presented by patrons to churches, yet they neither said nor wrote any thing in favours of the patron's deed, but silently submitted the presbyteries proceeding to their settlement, when they had the parishes concurring in it: but, alas! by such active written acceptances as now in use, the whole church shall, in process of time, be involved in approving of patronages, in such a way as was never done by the church of Scotland since the reformation.

Wherefore we judge it the duty of all the lovers of truth and purity in the church of God, to bear open testimony against the yoke of patronage, and the acceptance of presentations, as we hereby desire to do, especially seeing they have been productive of such dreadful evils in this church of late years.

It is well known, that the church of Scotland hath, ever since her reformation, remonstrated against patronages, and asserts, in her 2d book of Discipline, chap. 12. That patronages have flowed from the pope, and the corrūption

corruption of the canon law; and the intruding of perſons this way into churches, hath no ground in the word of God, but is contrary thereto, &c. Likewiſe the Parliament 1649, in their act aboliſhing patronage, do ſay, It is an evil and bondage under which the Lord's people and miniſters have long groaned; and that it is a cuſtom popiſh, brought into the church in times of ignorance and ſuperſtition; and that it is contrary to the 2d book of Diſcipline, &c. Alſo the Aſſemblies 1712 and 1715, give plain teſtimonies againſt patronages to the ſame purpoſe, and aſſert, That they lay a foundation for Simoniacal pactions, and many other evils. To theſe teſtimonies we do adhere, and likewiſe ſhall add ſome further reaſons againſt patronages:

1. Patronages are neither agreeable to the rules of God's word, nor to the apoſtolical practice: ſeeing it is evident from the word, that it was only the church herſelf, with her officers, that exerciſed the power of nominating and electing miniſters and officers to the church, according to the authority derived to them from Chriſt their Head and Founder, Acts i. 15—vi. 2—viii. 14—xiii. 3.—xiv. 23.—xvi. 9—1 John iv. 1.—2 John 10. So that a patron's right of nominating the officers of the church, is nothing but a manifeſt uſurpation over the church of God.

2. Patronage is alſo contrary to the practice of the primitive and pureſt ages of the church, and was not known in the church until true religion and Chriſtianity began to decline, and then it came in gradually with other Popiſh corruptions and abuſes. We find Cyprian, Athanaſius, the apoſtolical conſtitutions, with many ancient councils and fathers, declaring in the plaineſt terms for the free liberty and power of the church to chuſe her own paſtors, without any extrinſic influence whatſomever.

3. As it is diſagreeable to ſcripture and antiquity, ſo it is contrary to reaſon, and to the intereſt and ſafety of the church, that the power of chuſing her paſtors ſhould at any time be lodged in the hands of heretics and profane men, as frequently the right of patronage is, being conveyed to them with their earthly inheritances.

tances. Can there be any thing more unreaſonable and abſurd, than that the power of chuſing officers to the church, ſhould fall into the hands of the declared enemies of the church! or that this power, which is a ſpiritual and eccleſiaſtical privilege, ſhould be conveyed, diſponed, ſold, or bought with money, like other civil rights or heritages, and ſo be lodged frequently with infidels and the worſt of men.

4. For patrons to impoſe miniſters upon Chriſtian congregations, is a plain encroachment upon the natural rights of mankind, and upon the laws of free ſocieties; as much as it would be for them to impoſe phyſicians and lawyers upon ſocieties, to take care of their bodies or eſtates. The churches of Chriſt are as free ſocieties as any in the world, having their liberties from Chriſt to chuſe their own paſtors; and ought not to be brought in bondage to any in this matter.

5. It is a cruel impoſition to oblige ſocieties of men, who duly value their immortal ſouls, and would place them under proper ſpiritual guides, to entruſt the edification, comfort, and eternal concerns of theſe precious ſouls, to the care of patrons; many whereof are indifferent about the concerns of their own ſouls, being negligent, erroneous, or profane; and ſo are not like to be much concerned to chooſe proper paſtors to take inſpection of the ſouls of others. How can ſerious Chriſtians be eaſy who it be that chooſe their paſtors, or thoſe who know that patrons cannot ſecure them againſt the bad conſequences of a wrong choice, nor be reſponſible for their ſouls at the great day?

Laſtly, Patronage, by long experience, has been found to be an open door for a corrupt miniſtry to enter into the church: and this is ſadly exemplified in thoſe churches where this corruption doth reign without controul.

Upon all which accounts, we judge it our duty to bear teſtimony againſt the uſurpation of patronage, as moſt ſinful in itſelf, and injurious to the church of God; and to pray that God may open the eyes of all patrons, that they may be convinced and repent of it, and ceaſe from oppreſſing Chriſt's church any more.

And

And as we bear teſtimony againſt patrons and their uſurpation, ſo we judge ourſelves bound to teſtify againſt all thoſe who encourage and voluntarily comply with this ſinful uſurpation, and particularly by accepting or declaring their willingneſs to accept of preſentations from patrons, which, alas! is now become the common practice; and, being ſo common and general, both preachers and people are like to loſe all ſenſe of the evil of it. But that theſe acceptances are ſinful, and provoking to a holy God, is evident from theſe conſiderations:

1. If a patron be guilty of a ſinful uſurpation over the church of God, in ſpoiling her of the right ſhe hath from Chriſt to chooſe her own officers (as certainly he is) then the accepter of a preſentation doth become partner with the patron in his ſin, by homologating his uſurped power, and ſtrengthening him in it. Now, the ſcripture expreſsly forbids us to be "partakers of other mens ſins."

2. As the law now ſtands, the accepter is more guilty of robbing the church of her right than the patron is: for the Legiſlature have been ſo tender of the church by their act 1719, as to put it abſolutely in the power of miniſters and preachers to *accept* or *reject* the uſurpation of patronage as they pleaſe; ſo that a patron can give no trouble to the church, if he be not encouraged and aſſiſted in it by an accepter. His preſentation would be but like a dead ſerpent, altogether lifeleſs and harmleſs to the church, if an accepter did not come and inſpire it with life, and put a ſting in it. Though patronage be a grievous uſurpation and burden on the church, yet it is now ſo limited and tied up in Scotland by law, that the church would not feel the burden of it, if it were not pulled down upon her by accepting preſentees; ſo that now the accepters are properly the oppreſſors of the church of Chriſt. If Chriſt condemns the Phariſees for "binding heavy burdens, grievous to be born, and laying them upon other mens ſhoulders;" how condemnable muſt accepters of preſentations be, who bind ſuch a grievous burden as patronage on the ſhoulders of Chriſt's church?

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3. The miniſter or preacher, who accepts of a preſentation doth not only bring ſin upon himſelf, by oppreſſing the church, and ſpoiling her of her juſt right; but alſo takes the ready way to encourage and harden a patron in his guilt and ſinful uſurpation, and to obſtruct his conviction, repentance, and reformation: for he will readily think that his conſcience needs not be more ſtrait-laced than their's, who ſhould inform his. Wherefore we earneſtly wiſh and pray, that God would bring accepters, with their adviſers and ſupporters, calmly to conſider what a ſinful hand they have in enſnaring patrons in a corrupt courſe, and in hardening them in their uſurpation over the church of God.

4. The way of accepting preſentations doth open a door to many ſad evils, ſuch as Simoniacal pactions and intrigues, unchriſtian contentions and diviſions in judicatories, oppreſſive concuſſions in pariſhes, vexatious proſecution and appeals, and many ſcandalous intruſions into churches, to the great diſcredit of religion, and reproach of the miniſterial character: hereby congregations are robbed of their juſt rights to call their own miniſters, and very oft Chriſt's flock is ſcattered and broken in pieces, the godly are grieved, and the wicked hardened: hereby ordinances come to be neglected, the Lord's day profaned, ignorance and vice encouraged, church-diſcipline weakened. Yea, this pernicious practice has given occaſion to many violent ſettlements, and to a woeful ſchiſm in the church, to the depoſing of ſeveral worthy miniſters, and to the diſcouragement of many pious ſtudents and preachers from ſerving the church: ſo that our accepters have need to conſider how they will anſwer for all theſe direful conſequences of their practice, and whether the commonness of it will excuſe the ſinfulneſs of it: O that we could look to God, who only can open their eyes!

5. Accepters of preſentations act contrary to the known principles of Preſbyterians, and to their own engagements; and ſo are chargeable with ſad defection and breach of faith. Our Second Book of Diſcipline, which is ſworn to in our National Covenant, declares patronages to be contrary to the word of God, chap. 12.

And it was the general opinion in the year 1719, that accepting of preſentations was inconſiſtent with Preſbyterian principles, and with the rights and rules of this church, which all miniſters and preachers oblige themſelves to maintain; upon which account, none adventured to meddle with them for a good many years thereafter. In our opinion, they act contrary to their engagements which they come under by the Aſſembly's *formula* 1711; wherein they ſubſcribe and promiſe, that they will never directly or indirectly endeavour the prejudice or ſubverſion of the diſcipline and government of this church, but that they will to the utmoſt of their power maintain and ſupport the ſame. Now, it was ſtill reckoned a branch of our diſcipline and government, for pariſhes to have the liberty of free elections, and for Preſbyteries to have acceſs to free moderations in the calling of miniſters. And it is viſible to all, that accepters of preſentations do ſtop and hinder this free liberty and acceſs, contrary to their engagements by the *formula*, and alſo by the national covenant.

6. Seeing it is notour that the deſign of accepting preſentations is to ſecure the ſtipend to the preſentee, ſo as another cannot have a title to it; it is plain that the accepter doth hereby invert the order which Chriſt hath appointed in his church, viz. that a miniſter's right to maintenance ſhould be conſequential to his ordination to the miniſtry: whereas, by the method he takes, he would make a miniſter's ordination to the miniſtry conſequential to his having a right to the maintenance; which is contrary to Chriſt's ſtated order, and the nature of things.

7. By accepting preſentations, miniſters do ſadly prejudge the ſucceſs of the goſpel and their own miniſtry, by offending and ſtumbling the pariſhes concerned, beſides many others, at their conduct. And is it any wonder though a pariſh be offended with a man for going about to ſecure a title to their ſtipend, before they have acceſs to know him, or ſhew any inclination for him; and for his binding the yoke of patronage upon them, and ſpoiling them of their juſt right of chuſing their own paſtor; and for hindering them to get another

ther worthy paſtor whom they dearly love? What muſt they think of a man that tells a reclaiming pariſh, by word or deed, "I'll be your miniſter in ſpite of your teeth, I'll have the charge of your ſouls whether ye will or not; and, if ye refuſe ordinances and means of ſalvation from me, ye ſhall have none? Nay, come of your ſouls what will, though they ſhould periſh in a ſtate of ignorance and prejudice, I'll poſſeſs the kirk, manſe, and benefice, and hold out another miniſter from you." Have they not too good ground to ſuſpect ſuch a man, of earthly-mindedneſs, greed of filthy lucre, or of being more concerned for "his own things than for the things of Jeſus Chriſt," and the ſalvation of their ſouls? Which apprehenſions are ſufficient to ſtuff the breaſts of people with prejudice againſt him at his entry, and to blaſt his miniſtrations to them for many years thereafter. For it is no wonder if they think ſuch language or practice is not like that of one who ſincerely deſigns to advance Chriſt's kingdom, and win ſouls to him, as a faithful miniſter ought to do; but rather of one that hath baſe worldly ends in view! The language of a paſtor, whom Chriſt ſends, is that in 2 Cor. xii. 14. "I ſeek not yours, but you;" whereas that of an accepter ſeems to be the very reverſe, "I ſeek not you, but yours."

8. It increaſeth the prejudice of many againſt ſuch *accepters*, when they ſee there is no neceſſity for their accepting of preſentations. Indeed, if there were no coming to a church or ſtipend but by the Patron's right, ſomething might be ſaid to alleviate the crime: but at preſent there is no neceſſity from the law to accept of them; nay, on the contrary, the law leaves an open door, by which miniſters and preachers may have an orderly goſpel acceſs both to churches and benefices, without having any dealing with Patrons at all, if they would but exerciſe a little patience till ſix months elapſe. Now, how can people think charitably of thoſe who refuſe to enter by the ſafe *goſpel-door*, and chuſe rather to climb up by the window of preſentations and violence, when they cannot but ſee their ſo doing tends to blaſt their own miniſtry, and bring a heavy yoke on

their mother-church, after she was in effect freed of it by the tenderness of the legislature in 1719? Now, seeing these acceptances were unnecessary and of most pernicious consequence to the church and the interest of the gospel, it cannot but be surprising that our General Assemblies were at so little pains to discourage or prevent them, when it might have been easily done at the beginning. We find indeed that the Assembly 1724 referred it to their commission, to think of an overture thereanent, and lay it before the next Assembly; but it doth not appear that there was any more done, notwithstanding of repeated instructions from Presbyteries concerning the same. We know no reason can be assigned for the Assembly's indolence in this matter, but their pusillanimity, or sinfulness of offending the government: but this fear of man hath brought a woful snare upon the poor church. Several synods indeed shewed a willingness to restrain these *acceptances*; but Presentees knowing where to have recourse, their acts were soon disregarded. At first one or two probationers began to mint at accepting presentations, but the outcry against them was so great, that they soon retracted, and past from them again. But some time after, when Principal George Chalmers adventured to accept a presentation to the church of Old-Machir, several young men took courage and followed his example; and though at first they qualified their acceptances with having the peoples consent, yet they would not retract them after the people shewed their aversion to them; which occasioned many intrusions and violent settlements through several places of the church, contrary to our known principles. These intrusions came gradually into the church, but were not commonly practised, nor countenanced by superior courts, till after the year 1728. For we find the Assembly 1725, after a great struggle about calling a minister to Aberdeen, appointing, that besides the voting of magistrates, town-council and elders in the call, the inclinations of heads of families shall be consulted about it. And the Assembly 1726 censured the commission for proceeding to transport Mr James Chalmers from Dyke to Aberdeen,

deen, without having due regard to the inclinations of the people of that city, who oppoſed his call. But, alas! our Aſſemblies did not continue long in ſuch a diſpoſition; for they and their commiſſion began ſoon afterwards to pay more regard to patrons and heritors in planting of churches, though few of theſe were hearers, than they did to the whole body of the people that attended ordinances. The Crown having the patronage of moſt of the churches of Scotland, this melancholy turn of affairs was thought to be brought about by ſtrong court-influence, and by the activity of ſeveral leading miniſters, who had their dependence upon or expectations from that airth. Theſe began to vent themſelves in judicatories againſt the rights of the Chriſtian people, and to aſſert that there were no ſtated rules nor directions in Scripture about the calling of miniſters, or who ſhould be the electors. Some of them wrote pamphlets againſt the peoples rights, pretending to anſwer the Scripture-arguments for them; and maintained that the clergy or judicatories were the proper electors. Theſe were ſufficiently anſwered by Mr Currie, Mr Hill and others; but their opponents had the aſcendant in judicatories, and carried things there as they pleaſed.

At this time the church of Scotland was in a moſt lamentable condition, and the wrath of the Almighty ſeemed to be kindled againſt her, in letting looſe many adverſaries at once to attack and deſtroy her: for at the ſame time we find her many ways dreadfully toſſed and ſhaken: as by patronages, and intruſions puſhed on by the court and great men; By *Independent* ſchemes and conſtitutions of churches, zealouſly promoted by Mr Glaſs and Mr Archbald; By Arian errors taught and propagated by Profeſſor Simſon; By many groſs errors vented by others, both Preſbyterian and Epiſcopal; And by legal ſermons and moral harangues (to the neglect of preaching Chriſt) introduced by many of the young clergy. All theſe evils, working and fermenting through the land at once, occaſioned dreadful ſhocks and convulſions in this national church, likely to rend her in many pieces. Yet, alas! we were not

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ſenſible of, nor ſuitably affected with our danger and miſery, not with the ſins which were the procuring cauſe of all. "Turn us, O God of our ſalvation, and cauſe thine anger towards us to ceaſe! Oh, wilt thou be angry with us forever? wilt thou draw out thine anger to all generations?" Whatever the Lord think fit to do with this backſliding church and land, we judge it incumbent upon us to bear witneſs againſt the foreſaid evils.

As to the impugning and invading the rights which congregations have to chuſe and call their own miniſters, and the intruſions made upon them, which, alas! ſtill continue to be practiſed; we ſhall give our reaſons for teſtifying againſt them, and for the rights of the people. And the firſt and great reaſon is, becauſe, by the rule and pattern of God's word, and by the dictates of ſound and ſober reaſon, the Chriſtian people have an unqueſtionable intereſt in the choice of theſe paſtors to whom they are to intruſt the care of their ſouls: and particularly, this right of the people is eſtabliſhed by ſeveral paſſages of the "Acts of the Apoſtles," a book intended to give us the apoſtolical practice and pattern in the ſettlement of the Chriſtian church.

1. In acts i. 13. 14, 15, &c. when the eleven apoſtles met for the choice of an apoſtle, the laity preſent with them were allowed a ſhare in the election of two, of which God did chuſe one to fill the vacancy of the apoſtolical college. From which we infer, That miniſters ſhould much more conſult them in the choice of ordinary paſtors, who are to have the ſtated inſpection of their ſouls; and that this condeſcenſion of the apoſtles to the people in this caſe, doth condemn their practice who violently impoſe miniſters upon Chriſtian congregations, while they are diſſenting and reclaiming a gainſt them, and willing to receive others every way as fit for them. And we find our reformers and Proteſtant divines, ſuch as Calvin, Beza, Junius, Zanchy, Chamier, Voetius, Ameſius, Turretine, Cartwright, Calderwood, Gilleſpie, Forreſter, Lauder, and many others, improving this paſſage for the peoples rights a-gainſt Papiſts, Prelatiſts and patronages,

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2. In Acts vi. the apoſtles called the multitude or body of the diſciples to the choice of the first ſtanding church officers which they appointed, viz. the deacons for taking care of the poor; from which we infer, If the diſciples have a right to chuſe theſe officers who are to diſpoſe of their charity, then much more theſe who are to overſee their ſouls. And if the apoſtles reckoned the people competent to judge who had the qualifications for deacons which they preſcribe, viz. "who were moſt eminent for honeſty, wiſdom, and the gifts of the Holy Ghoſt; why are they not competent to give their judgement of the like qualifications in thoſe who are to be their paſtors? The apoſtles being under immediate Divine direction, were abundantly capable to chooſe theſe officers without the people? yet they will needs have them concurring in it, as a patron to the church in their after chuſing of church officers, And it is obſervable, the apoſtles took this method, to ſilence the complaints among the people about providing for the poor. Which loudly calls upon judicatories with us to follow their example, in order to ſilence the peoples complaints of violent intruſions made upon them, contrary to the apoſtles practice and our acknowledged principles, to the great hinderance of the goſpel and the edification of ſouls. Likewiſe we have the forecited Proteſtant divines concurring to improve this paſſage of the deacons for the peoples rights: and it might be expected that the miniſters of the church of Scotland would not oppoſe them, or join with the Papiſts in this queſtion.

3. The apoſtles practice in the election of church-officers, being ſufficiently evident by the foreſaid two inſtances, the ſacred penman of the Acts inſiſts no more upon this ſubject, ſave that he hints at their known practice in ordinations, Acts xiv. 23. In our verſion it is, "And when they had ordained them elders in every church." Now, the word here rendered *ordained*, is but half tranſlated; for in the original it is χειροτονησαντες, which Eraſmus renders *cum ſuffragiis creaſſent*; and Beza, agreeing with him, hath it *per ſuffragia creaſſent*: So that, according to theſe learned men, and many others,

others, the paſſage ſhould have been rendered, "When they had by ſuffrages appointed to them elders in every church." So it is in all old Engliſh tranſlations, and ſo it was brought in by our laſt tranſlators, until the verſion was committed by king James to ſome of the Engliſh biſhops to be reviſed, who altered no leſs than fourteen paſſages of the New Teſtament, and this among the reſt, to make them ſpeak the language of the church of England; but the original language, being that of the Holy Ghoſt, is to be our rule. The word here is not χειροθεσια, which ſignifies the action of miniſters in ordaining; but it is χειροτονια, which is expreſſive of the peoples act in electing of paſtors, by ſtretching or lifting up the hand, as was the cuſtom: and in this ſenſe doth the apoſtle make uſe of the word χειροτονια, and aſcribe it to the people, 2 Cor. viii. 19.

4. The ſpoiling congregations of their right of calling their miniſters, and impoſing paſtors upon them, is not only againſt the example of the apoſtles, but alſo contrary to the commands of our glorious Head, to our own prayers, and to the very ſpirit of the goſpel. Doth not Chriſt enjoin us in his word to "glorify him in all things," to "do all to the glory of God," and to "do all things to the edification of his people?" to "condeſcend to men of low eſtate," and to "be gentle towards all men?" Doth he not forbid us to "exerciſe dominion over the church," to "ſet at nought our brother, and rule over his people with rigour?" doth he not command all Chriſtians to "judge of what they hear," to "try the ſpirits," to "beware of falſe prophets?" Are not all miniſters and others bound to pray, that "God's name may be hallowed," that "his kingdom may come," and that "the whole earth may be filled with his glory?" And do not they act the very reverſe of theſe commands and prayers, who would in a magiſterial way intrude miniſters upon Chriſtian congregations, and thereby ſtop the ſpreading of his goſpel, the converſion of ſouls, and the increaſe of his kingdom upon earth? Are forced ſettlements agreeable to the meekneſs and gentleneſs of Chriſt our Maſter and Pattern? Or are they like the mild diſpoſition and condeſcenſions

ſcenſions of the apoſtle Paul, who uſed the moſt tender, ſoft and condeſcending methods to advance the goſpel among men, and was willing to "become all things to all men for their ſpiritual good?" and, when he ſaw it needful for the winning of their ſouls, he laid aſide his authority, and fell to entreaties and beſeechings with them, Rom. xii. 1. 2 Cor v. 20.—x. 1. Philemon 9. 10. And obſerve what he ſays, 1 Theſſ. ii. 7. 11. "We were gentle among you, as a nurſe cheriſheth her children:" And (ſaith he) "we exhorted you as a father doth his children." Now, as a tender nurſe or father will not impoſe any upon weak children to feed them, at whom they have the greateſt averſion, nor tell them that they ſhall have no food unleſs they take it from ſuch hands; ſo neither ought judicatories to intrude paſtors upon diſſenting or reclaiming pariſhes. They pray for the ſpreading of Chriſt's glory and kingdom, and therefore ſhould not counteract their prayers, as they manifeſtly do by violent ſettlements; for thus they lay the foundations of ſtrong prejudices in peoples breaſts againſt miniſters and the ſucceſs of the glorious goſpel, and frequently drive people quite away from the goſpel net, to the great increaſe of ignorance and immorality. This courſe is directly againſt the Bible, that forbids us to give any occaſion of ſtumbling or prejudice unto others, whereby their edification may be hindered, Rom. xiv. 13. 19. 21. Alas! people have naturally ſtrong enough prejudices againſt the goſpel itſelf, be the paſtor never ſo acceptable; and what a pity is it that occaſion ſhould be given them to conceive prejudice alſo againſt the preacher of it? ſeeing thereby the ſtrong holds of Satan are rendered more impregnable. For how can it be expected that a pariſh will be free of ſtumbling or prejudice againſt a man that makes it his buſineſs to obtain a right to their ſtipend, and will not part with it when they ſhow the utmoſt averſion to him, but gets himſelf, *viis & modis*, thruſt in upon them? Will they not be ready to look upon him as "an earthly minded man, greedy of filthy lucre," that thruſts himſelf into the "prieſt's office for a piece of bread," that ſeeks the fleece more than the

flock, "and minds his own things more than the things of Jesus Christ?" Is not this the way to bring both the person and ministry of such a man into contempt among the people, to shut their ears against his admonitions, and render his labours among them unsuccessful? Whereas, should a minister come among a people by their call, he has a fair door opened to him to promote their salvation: they think themselves bound to attend his ministry, receive him into their houses, hearken to his counsels, and submit to his reproofs; and so the gospel hath free course among that people.

5. Seeing the right of Christians to judge for themselves in matters of religion is undeniably secured to them both by the light of nature and of revelation; they must consequently have an interest in the choice of their teachers. For if a man may judge for himself concerning the schemes of doctrine and ways of salvation laid before him, and may prefer one to another: it must follow, that he hath also a right to judge who is fittest to instruct him according to it; otherwise he might fall into the hands of those who would lead him into schemes quite opposite to what he hath chosen. It is evident that both Scripture and reason allow men a judgment of discretion about the pastors to whom they are to commit the instructing, guiding, and edifying of their precious souls. That text is plain for it, in 1 John iv. 1. "Beloved, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the world." Likewise that text, Mat. vii. 15. 16 "Beware of false prophets, which come to you in sheeps clothing, but inwardly are ravening wolves. Ye shall know them by their fruits." And that in 2 John, ver. 10. "If there come any to you, and bring not this doctrine, receive him not." From all which texts it is evident, that Christians have right to judge concerning those who bring them true gospel doctrine, and whom they are to receive, and whom not. The Bereans are highly commended for their using this right, Acts xvii. 11. And Christ declares it to be the privilege of his people to distinguish the voice of a stranger or hireling from the voice of a

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true shepherd, and to flee from the one, and follow the other," John x, 4. 5.

6. The consent of parishes to the settlement of a minister is requisite to constitute the pastoral relation betwixt him and his flock, and the obligation of mutual offices and duties one to another. It was anciently a received maxim among Presbyterians, That the consent of the flock is as necessary to fix the pastoral relation, as the consent of the minister; seeing the tye is mutual and reciprocal.

7. The apostles example, in ordaining pastors by the choice and consent of the people, was followed by the primitive church for many centuries after them, as Eusebius and others testify. And the learned Turretine, vol. 3. quest. 24. *De jure vocationis*, quotes many of the ancient fathers and councils as maintaining the peoples right. And Mr Petrie, in his church history, p. 63, 65. observes, That the church of Rome in the 7th century had not given up with this principle of Christianity. It hath been the fixed principle of this church, and of our reformers from the very dawning of the reformation, That congregations ought to have ministers settled among them with their own consent. This can be made evident from our books of discipline, and many acts of assemblies; and this is confirmed by assembly 1736. act 14 wherein they declare, "That it is, and hath been since the Reformation, the principle of this church, that no minister shall be intruded into any parish contrary to the will of the congregation; and therefore they seriously recommend to all the judicatories of this church, to have a due regard to the said principle in planting vacant congregations, as they regard the glory of God, and the edification of the body of Christ." But it is to be regretted, that neither the ancient principles of this church, nor the recommendation of Assembly 1736, are much regarded in the settlement of churches at this day, more than the Scriptural arguments aforementioned for the peoples right. O how great ground hath this backsliding church to imitate that famous General Assembly 1596, who made the thrusting of men into congregations one special cause

of their keeping a day for ſolemn faſting and humiliation before the Lord! Likewiſe it is to be noticed, what they obſerve of theſe intruders, "That they manifeſt thereafter, that they were not called of God." O that judicatories would keep in mind the apoſtle's warning againſt being "partakers of other mens ſins, by laying hands ſuddenly upon them;" and would conſider how far they may be accountable for theſe precious ſouls, who may periſh in an ignorant and Chriſtleſs condition, during the ſcatterings and prejudices of congregations intruded upon! Surely that text hath an alarming ſound to all concerned in intruſions, Jer. xxiii. 1 2. "Wo be unto the paſtors that deſtroy and ſcatter the ſheep of my paſtures, ſaith the Lord. Therefore, thus ſaith the Lord God of Iſrael, againſt the paſtors that feed my people, Ye have ſcattered my flock, and driven them away, and have not viſited them; behold, I will viſit upon you the evil of your doings, ſaith the Lord." Likewiſe the 34th chapter of Ezekiel hath ſome very awful things relative to this caſe. O that the Spirit of God would carry them home to the hearts of men, with ſuch power and efficacy, that their eyes may be opened in time; ſo that intruſions, ſcatterings, and contempt of Chriſt's flock, may not iſſue in the deſtruction of vital religion, and of this once famous national church!

This woful contempt and diſregarding of the flock of Chriſt, by intruding paſtors upon them, neglecting their petitions, and otherwiſe, could not but be very provoking to a holy God; wherefore he was pleaſed to viſit this church with ſevere awful rebukes, and particularly with violent attacks upon her beautiful conſtitution, running it down, and promoting Independent ſchemes of government, and ſetting up new models of congregational churches, with new improvements. This was firſt attempted by Mr John Glaſs, miniſter at Tealing, and Mr Francis Archibald, miniſter of Guthrie. After a while's more ſecret management, they came at length to vent their principles openly, and to go about preaching them in the ſtreets, fields, &c. and printed ſeveral pamphlets in favour of their new opinions.

They

They found fault with our Confeſſion of Faith and Formula, and refuſed to ſubſcribe them: They maintained, that there is no warrant for national churches under the New Teſtament, but only for congregational: That ſingle congregations are not ſubject to any ſuperior judicatory, nor cenſurable by them: That they may ordain their own paſtors, and that all the members have right to govern: That the church of Iſrael was but a typical church, and their kings were eccleſiaſtical officers: That their national covenanting with God was typical, and not to be imitated by Chriſtian nations: That our national covenanting was unwarrantable, and is not obligatory on us: That our martyrs, who ſuffered for adhering to our covenants, were ſo far unenlightened: That Chriſtian magiſtrates have no more power in religious matters than others, and ought not to employ their power to advance religion, to make laws with penalties in favours of it, nor to reſtrain or puniſh heretics or falſe teachers, nor to give encouragement to good Chriſtians more than other good ſubjects: That the Chriſtian religion ought not to be defended by arms: That the example of the reforming kings of Judah in puniſhing idolatry and falſe worſhip, or encouraging true religion, is not to be imitated. Theſe, and a great many other new and ſtrange doctrines, they ſpread; and would by no means be reclaimed, nor forbear venting them. At length the church did proceſs them both for their ſingular doctrines and practices. It was the opinion of many, that ſeeing they were both very pious men, acting according to their light, and had been and might be further uſeful in the church, they ſhould not be ſeverely dealt with, but only brought under prohibitions and reſtraints; and if they could be engaged to ſtay with their own congregations, and no more to ſpread their new opinions, they might be connived at. Likewiſe, many had greater ſympathy with Mr Archbald than with the other, in regard he was led off by him in his ſimplicity to theſe new things, neither did he vent himſelf ſo againſt our covenants as he did: but, ſeeing none of them would promiſe to forbear, they were both ſuſpended; and, upon their contemning the church's

church's ſentence, they were afterward depoſed. Yet the church ſhowed much regard to them both; for, ſometime after, they took off the ſentences, and reponed them both to the miniſtry in general, though not to their churches. They did all they could to ſhake the eſtabliſhed church government, by ſetting up Independent churches in ſeveral places of the land, and ordaining ſeveral mechanics and illiterate perſons to be their miniſters: and they preached and wrote for Independency: but their pamphlets are confuted, the Divine right of Preſbytery eſtabliſhed, and the abſurdities of the Independent ſcheme laid open, by Mr Aytone in his Original Conſtitution of the Chriſtian church, and by ſeveral others: ſo that we need add no more to what is already written, but our approbation thereof.

At the very ſame time the Lord was pleaſed to viſit this church with a far more terrible rebuke, by permitting Profeſſor Simſon to vent Arian errors among his ſtudents at Glaſgow, for which a proceſs was commenced againſt him by the Preſbytery of Glaſgow; and after ſome time it came to the Aſſembly, and continued before them, Aſſemblies 1727, 1728, and 1729. And though the proceſs was drawn out to a great length, by the extraordinary methods he took to defend himſelf; yet it muſt be acknowledged that all the three foreſaid Aſſemblies manifeſted their zeal and concern for the orthodox faith againſt any thing that tended to Arianiſm, as appears from the proceſs in print. At length the Aſſembly found it proven, that Mr Simſon had denied the neceſſary exiſtence of our Lord Jeſus Chriſt, and the numerical oneneſs of the three perſons of the Trinity in ſubſtance or eſſence; and had uttered ſeveral other words derogatory to the Supreme Deity of our Lord Jeſus Chriſt. Notwithſtanding the Profeſſor ſtill refuſed that he taught theſe opinions, as he calls them, (the Aſſembly in their act calls them groſs errors) and ſaid, they were contrary to the ſentiments of his mind; and, if he uttered ſuch words, they muſt be only a ſlip of his tongue. He likewiſe came to give it under his hand, that he diſclaimed and renounced all theſe erroneous expreſſions, and made an orthodox confeſſion of

of his faith concerning the glorious Trinity and the ſupreme Deity of our Lord Jeſus Chriſt, both before the Aſſ 1728 and 1729. And whereas he had ſaid that *Chriſtus eſt ſummus Deus*, is to be taken *cum grano ſalis*; and that *ſummus Deus*. and the only true God, may be underſtood in a ſenſe as including the Father's perſonal property, and ſo not applicable to the Son; he declared he was exceeding ſorry for giving any offence by ſuch ways of ſpeaking, and ſaid, that *ſummus Deus*, and the only true God, are equally applicable to the Father and the Son, and not in any lower ſenſe to the Son than to the Father; and that he adhered to the truth of Chriſt's neceſſary exiſtence, and the numerical oneneſs in eſſence of the bleſſed Trinity. But notwithſtanding of all theſe renunciations and declarations (which came ſo very late) many in the Aſſembly declared that he deſerved depoſition, becauſe at the beginning of the proceſs he refuſed to anſwer queſtions for clearing himſelf, and had neglected many opportunities for two years time of ſatisfaction to the judicatories as to the ſoundneſs of his faith concerning theſe important articles, when called upon to do it. But the Aſſembly 1728, becauſe of his confeſſions and orthodox declarations, and for other conſiderations, proceeded no further than to ſuſpend him from preaching and teaching, and all exerciſe of any eccleſiaſtical power or function; and delayed the finiſhing of the proceſs till next Aſſembly, that they might know the mind of Preſbyteries concerning him.

When the Aſſembly 1729 met, he made a long moving ſpeech before them, declaring his orthodoxy; which was printed. The Aſſembly finiſhed the affair, by confirming the ſentence of ſuſpenſion formerly paſt, and giving it as their judgment, "That it is not fit nor ſafe that he be further employed in teaching divinity, and inſtructing of youth deſigned for the holy miniſtry." The generality of Preſbyteries, notwithſtanding of his confeſſions and declarations, had ſent up to this Aſſembly their inſtructions for his depoſition, with which they ought to have complied; eſpecially ſeeing by a former proceſs in the year 1717, he had been

been found teaching Arminian doctrine, which the Aſſembly diſcharged him to do for the future: and yet, contrary to that prohibition, it was found proven by a committee of Aſſembly, that he perſiſted to teach the foreſaid doctrine. This the Aſſembly knew very well, and might have called for that other proceſs. Some alleged, it would be better to keep it over his head undiſcuſſed, to prevent after deſigns of reponing him to teach. And ſome ſaid, it would be ſafer for truth to bind up his pen by a ſuſpenſion, and by keeping him under it, than by a depoſition to provoke a man of his learning to make open attacks upon the moſt important truths of our holy religion. And it muſt be owned, that he replied nothing to all that was written againſt him, but continued ſilent under the ſuſpenſion for many years, until the day of his death, without any motion or mint by any to get it taken off. It is deſireable alſo to find the Aſſembly, in their laſt act concerning him, expreſſing "their thankfulneſs to God, for directing all the judicatories of this church, which had this proceſs under their conſideration (which includes all the Preſbyteries thereof) ſo happily, that there hath not appeared the leaſt difference of ſentiment; but, on the contrary, there hath been the moſt perfect and unanimous agreenent among them, as to the doctrine of the glorious Trinity, and the proper ſupreme Deity of our Lord and Saviour Jeſus Chriſt, according as the ſame is revealed in the holy Scriptures, and contained in our Confeſſion of Faith and Catechiſms." It was much feared that the ſeeds of Arianiſm were ſown in this church by Profeſſor Simſon and others: wherefore there were many excellent books written at this time againſt Arianiſm and Socinianiſm, and in defence of the foreſaid doctrine of the glorious Trinity, and the proper ſupreme Deity of our Lord Jeſus Chriſt; and, being ſo well written, we need add nothing, but join our teſtimony therewith, and pray that Arianiſm may never more ſet up its head in this land. AMEN.

Although God was thus viſibly contending with the judicatories of this church, for their diſregarding his flock and remnant in the land; yet it is matter of deep regret,

regret, that, inſtead of reforming, they proceeded to greater heights in their arbitrary deciſions relating to them: for in the years 1729, 1730, 1731, and afterwards, we find the complaints of worthy miniſters, elders, and bodies of Chriſtian people, concerning intruſions upon congregations greatly increaſed; which occaſioned many remonſtrances, diſſents, and proteſtations in the Aſſemblies, commiſſions, and inferior judicatories. In the Aſſembly 1730, when the ſtream of violence began to run very high, many entered their diſſents againſt the ſettlements of Sutton and Old Machir, but were denied liberty to record them; which made a great noiſe, and increaſed the ferment among the people; but, inſtead of yielding or doing any thing to quiet them, that Aſſembly did ſummarily make an act, diſcharging the recording (as uſual) of reaſons of diſſent againſt the determination of church judicatories; without remitting the affair to preſbyteries to know their mind about it, according to former acts of Aſſembly. There were ſeveral remonſtrances and petitions preſented by numbers of people to the ſynods of Merſe and Lothian, but not regarded. Likewiſe they gave in a paper, ſigned and adhered to by great numbers, to Aſſembly 1731, complaining of violent ſettlements; but got no hearing. All which proceedings did awaken many honeſt and zealous miniſters to correſpond and meet for drawing up a repreſentation and petition to the Aſſembly 1732, concerning the intruſions and other grievances; which was accordingly drawn up, ſigned, and adhered to by 42 miniſters and three elders; wherein they expreſſed not only their own ſenſe of theſe evils, but alſo the ſenſe of many others through the church, who had not acceſs to ſign the ſaid paper. And ſeeing we think ourſelves called to adhere to the honeſt teſtimony given therein againſt many of the evils of the preſent time, we ſhall, as an evidence of our approbation and adherence, briefly inſert the contents of it in this our teſtimony.

In their petition offered to the Aſſembly 1732, they humbly move that the Aſſembly ſhould addreſs the king and Parliament concerning ſeveral grievances of this

church, which they only can redreſs, ſuch as the impoſing of the ſacramental teſt, and conformity to the Engliſh liturgy and ceremonies, upon the members of this church, when ſerving the king in England and Ireland: The toleration eſtabliſhed in Scotland, whereby error, ſuperſtition and profaneneſs are greatly encouraged, and church diſcipline weakened: The eſtabliſhing of patronages, ſubverſive of the right of congregations to chuſe their own paſtors: The not receiving addreſſes from this church to the Houſe of Peers, becauſe not directed to the Lords Spiritual: The introducing from England into ſome courts in Scotland a form of ſwearing, by laying the hands upon and kiſſing the goſpels. Alſo they repreſent, that, notwithſtanding it is the undeniable right of Chriſtian congregations to have the free choice of their own paſtors, and their call and conſent is neceſſary to found the paſtoral relation betwixt miniſters and them, according to the word of God, our book of diſcipline, acts of the General Aſſembly, and the concurring ſuffrages and unanſwerable arguments of the moſt eminent divines both at home and abroad; yet many miniſters have been impoſed and forced upon Chriſtian congregations, when diſſenting and reclaiming, and that eſpecially by ſentences of the commiſſion for ſeveral years paſt; and not only where preſentations were inſiſted upon, but alſo where there was none, but the right fallen into the preſbytery's hands. And the commiſſion have appointed committees to try and ordain miniſters for vacant congregations, not only without the concurrence of preſbyteries and ſynods concerned, who have beſt right, and are fitteſt to judge therein, but in direct oppoſition to their minds; and calls have been received, not moderated in preſbyteries, but atteſted only by public notaries. Likewiſe the commiſſion have repealed ſeveral ſentences of ſynods, when they had but a ſcrimp quorum of miniſters, much inferior in number to thoſe who paſt them: and of late years, eſpecially in the years 1729, 1730, and 1731, there were many ſupernumerary elders named to be members of commiſſions, beyond the proportion allowed by acts of Aſſembly, many whereof reſide

reſide at Edinburgh, and are brought in to vote upon occaſions; and there is ground to queſtion if they be qualified according to acts of Aſſembly. Wherefore, for remedying and preventing ſuch intruſions, they humbly move, That the Aſſembly ſhould repeal the commiſſion's ſentences appointing them, ſuch as may come regularly before them; and diſcharge in time coming all ſettlements without the conſent of elders and Chriſtian people; and enact, that no call or ſubſcriptions for miniſters be ſuſtained but ſuch as are atteſted by order of preſbyteries, or verified before them or their committees; and, if the commiſſion ſhall in time coming appoint committees to try or ordain miniſters without conſent of the congregation and preſbyteries immediately concerned, that the ſaid committees ſhall be diſcharged to proceed, until the Aſſembly give their judgment, in caſe the caſes are liſted before the Aſſembly by complaint or proteſtation: and that appeals from ſentences of ſynods be not referred in time coming to the determination of the commiſſion, but reſerved for the Aſſembly's deciſion; unleſs it be provided that the ſederunt of the commiſſion judging therein be ſupernumerary to the ſynod in miniſters as well as elders; it being diſagreeable to our principles, that a greater number of miniſters ſhould be ſubjected to the authority of a leſſer; and that the commiſſion be better regulated both as to the number and qualifications of elders therein than at preſent; and that the Aſſembly enact, at appointing of their commiſſion, that if any of their actings ſhall be found contrary to the acts, conſtitutions, and known principles of this church, that they ſhall not only be cenſured for the ſame, but their ſaid acts ſhall alſo be reverſed, and, if any proteſtation or complaint be entered againſt their ſentences, it ſhall be ſufficient to liſt all parties concerned before the General Aſſembly. Alſo they plead, that the Aſſembly may repeal the 7th act of Aſſembly 1730, diſcharging the recording reaſons of diſſent, as being paſt irregularly, without conſulting preſbyteries, and which muſt prove a very heavy grievance to many, if it ſtand in force.

They complain likewiſe, that ſome judicatories, who have teſtified their juſt diſpleaſure againſt miniſters and probationers, for their unworthy and offenſive practice in accepting preſentations contrary to our known principles, have been condemned by the commiſſion for it: And therefore deſire the Aſſembly may give an effectual check to ſuch dangerous practices, and that none be licenſed or ordained that favour this courſe. Alſo they complain of ſeveral innovations in the method and ſtrain of preaching introduced of late by ſome preachers and young miniſters, which are very offenſive to many of God's people, and an obſtruction to ſpiritual edification. And, though ſome former Aſſemblies have referred it to their commiſſions to bring in an overture thereanent, nothing is yet done; therefore they humbly move that the Aſſembly may provide an antidote againſt theſe evils. They alſo deſire the Aſſembly to emit a ſolemn warning againſt Profeſſor Simſon's errors, and others which are ſpread through the land, in order to prevent the infection of them.

As to the act of Aſſembly 1732, concerning the method of planting vacant churches (which was then but an overture) they ſhew their diſlike to it, as it gives much power to Jacobite and diſaffected heritors in the ſettling of pariſhes, which is not agreeable to the Scriptures and our known principles: but (ſay they) it cannot be turned to a ſtanding act, unleſs the generality of preſbyteries conſent to it, which they hope is not to be expected in this caſe.

Now, though the evils above complained of were manifeſt grievances, and the brethrens repreſentation concerning them was drawn up in a humble and modeſt ſtrain, and ſigned by 42 worthy miniſters, and ſeverals of them old reverend fathers, and was preſented in a dutiful manner according to order; yet it is to be regreted that it was not allowed ſo much as a hearing by the Aſſembly; which obliged the petitioners to proteſt, and publiſh their paper to the world. Likewiſe there was a petition of the ſame nature from many hundreds of elders and Chriſtian people given in to that Aſſembly, which had the ſame fate. This ſtrange conduct

duct of that and preceding Aſſemblies towards many godly miniſters and people, did exceedingly ſtumble many, leſſen the regard which was wont to be paid to General Aſſemblies, and pave the way to the ſchiſm which ſoon followed upon it. Yet the Aſſ. 1732 did not ſtop here, but proceeded to turn the overture anent planting of churches into a ſtanding act, though evidently diſagreeable to the mind of preſbyteries, and the general opinion of the church: which increaſed the ferment through the land to a higher pitch than ever. Alas! this was not like the conduct of our old ſuffering fathers, who dreaded a ſchiſm in the church like fire, and were careful to prevent and cruſh it at the firſt appearance. But when God hath a controverſy with a church or people, and deſigns to bring a ſtroke upon them, he ordinarily leaves their leaders to infatuate meaſures, ſo as they have neither ſkill nor will to take any wiſe ſtep to ward off the blow.

That act of the Aſſ. 1732 did greatly inflame this poor church for two three years: but ſeeing at that time unanſwerable arguments were brought againſt it in ſeveral pamphlets and ſermons then publiſhed, to which we adhere, and ſeeing likewiſe it was repealed by a ſubſequent Aſſembly, as contrary to the mind and rules of this church, and prejudicial to it; we ſhall not here inſiſt much upon the evil of it. Only in regard there are many diſſatisfied with the repealing of it, and alledge it was the ſame with the act of Parliament 1690, for which the church had great regard for many years, we ſhall ſhew the manifeſt difference that is betwixt them, both in the words, and the ſenſe which was put upon them. The act 1690 runs thus; "That in caſe of the vacancy of any particular church, and for ſupplying the ſame with a miniſter, the heritors of the ſaid pariſh (being Proteſtants) and the elders, are to name and propoſe the perſon to the whole congregation, to be either approven or diſapproven by them; and, if they diſapprove, that the diſapprovers give their reaſon, to the effect the affair may be cognoſced upon by the Preſbytery of the bounds, at whoſe judgment, and by whoſe determination, the calling and entry

try of a particular miniſter is to be ordered and concluded." The act 1732 being notour, we ſhall not reſume the words, but obſerve the difference in theſe things; 1. The act 1690 is by a civil court, the act 1732 by an eccleſiaſtical; and though it might be expected that the latter would in their acts keep cloſer by the rule of the word than the former, yet the act 1732 is more diſtant from that rule than the act 1690, in regard the act 1732 tends more to ſpoil congregations of their rights, and countenance intruſions upon them, than the act 1690 doth. 2. By the act 1690, the heritors and elders are only empowered to name and propoſe a perſon to the whole congregation; but, by the act 1732, they are impowered to elect and call one to be miniſter of the pariſh. 3 According to act 1690, the election was not to be held as finiſhed until the man was propoſed to the congregation, and their approbation had; and, if they diſapproved, the affair was to ſtop as unfiniſhed until the preſbytery give their judgement whether to proceed further in it or not: but the act 1732 holds the election as finiſhed by the votes of the heritors and elders, and the man to be legally elected and called to be miniſter of the pariſh, before the conſent of the people be aſked. 4. By the act 1690, and another ſoon paſt after, to explain it, all unqualified or diſaffected heritors were excluded from voting; but, by act 1732, all heritors whatſomever, whether hearers or not, were allowed to vote, if they were not profeſſed Papiſts: ſo that, in many pariſhes where the diſaffected heritors were ſupernumerary to the other, they had power to thruſt in a miniſter upon a well affected congregation. 5. For what appears from the words of the act 1690, the heritors and elders might have acted as diſtinct bodies in the nomination, and the one might have had a negative upon the other therein, and ſo the heritors nomination would not be valid without the concurrence of the body of elders; for by the act the man was to be named by the elders as well as by the heritors! but, by act 1732, it was expreſsly provided that the heritors and elders ſhould elect in a conjunct body; ſo that, conſidering the ſuperior number and influence of

of heritors in moſt places, miniſters might be choſen where the elderſhip and whole body of the congregation reclaimed, as frequently has happened. 6. The act 1690 and the act 1732 differed prodigiouſly as to the ſenſe and meaning put upon the words thereof The execution of the act 1690 being intruſted to preſbyteries, the ſenſe they then put upon the approbation of the congregation, and the Reaſons of the diſapprovers, was far from the late ſenſe put upon them: by their approbation the church then underſtood their judgment concerning the candidate's gifts of preaching and prayer, that they judged them ſuitable to their capacities, and adapted to their edification; and if the body of the congregation diſapproved the man nominate, and gave for their reaſons, that his gifts were not edifying to them, nor ſuited to their capacities, and that they could not in conſcience conſent to his being their miniſter: ſuch reaſons, given by a knowing well diſpoſed people, were then judged ſufficient to ſtop the affair, lay aſide competing candidates, and to proceed to a new election. But, by the ſenſe put upon the act 1732, no reaſons or objections could be received but againſt the man's life or doctrine; and, if the people did not prove error or immorality againſt him by witneſſes, they muſt receive him as their paſtor: ſo that by this ſenſe the people had no more intereſt or concern in the ſettlement of their paſtor, than theſe of any other congregation; which is moſt abſurd, and different from the ſenſe of the act 1690.

Our noble patriots at the Revolution, being ſenſible of the violent intruſions which had been made upon pariſhes under Prelacy and Patronage, they did in the year 1690 reſtore Preſbyterian government, aboliſh patronages, and put the people's rights under the guardianſhip of preſbyteries, who then took ſpecial care of them, according to our known principles; ſo that their ſettlements gave general ſatisfaction. Our judicatories then underſtood the act 1690 as deſigned to deliver pariſhes from the intruſions made upon them under patronages, and to reſtore them to their primitive liberty, according to the word of God. This is evident from the Aſſembly

try of a particular minister is to be o[illegible] ie
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hold[illegible] the people continued easy under it, as finding their
and [illegible] safe, their consent always necessary, and no intru-
t[illegible] made upon them. This consent of the people, in
settlements, had been judged necessary by this church
in all periods since the reformation.

Object. Those who favour intrusions, object, "That by act of Assembly 1649, settlements might sometimes be made contrary to the inclinations of the majority of the people, if their dissent arose from causeless prejudices; and consequently that ministers might be settled against the mind of congregations, in case they had nothing to object against their life and doctrine."

Ans. We must certainly understand and explain the act 1649, by the known principles and practice of the church at that time, and by the 2d book of Discipline, which the Assembly 1649, and the whole church, had several times sworn to in the national covenant. In that 2d book, our church doth three or four times declare for the consent of the congregation as necessary in settling of ministers, as also against intruding any man upon them contrary to their will; and doth affirm

that

r of ſettlement is according to the word
he practice of the apoſtolical and primi-
hat famous Aſſembly 1638, which a-
d reſtored Preſbytery, did explain
s binding us to maintain the 2d
ember 8th. Likewiſe the Af-
after, expreſsly renew their
rights, by their act Decem-
t no perſon be intruded in any
contrary to the will of the congrega-
ney are appointed." And that the Preſ-
that period were of the ſame mind, appears
8th act of Parliament 1640, by which they
ored to preſbyteries the patronages of thoſe pariſhes
which the biſhops had poſſeſſed, but with this *ſalvo* of
the intereſt of the pariſhes, "That they be ſettled upon
the ſuit and calling of the congregations," according to
the acts and practice of this church. And from the
Aſſembly 1642 their act, Auguſt 3d, for making liſts
of probationers for patrons to chuſe upon; they ap-
pointed, that "Preſbyteries, with the conſent of the
moſt or beſt part of the congregation concerned, ſhall
make up the liſt of ſix willing to accept." And by the
directory for the ordination of miniſters, agreed upon
by the Aſſembly at Weſtminſter, and approven by the
General Aſſembly 1645, the candidate is appointed to
preach three ſeveral days, and to converſe with the peo-
ple among whom he is to ſerve, for the end that they
may have trial of his gifts for their edification; and
afterwards they were to ſignify their conſent to the
Preſbytery as they found cauſe. From which it is evi-
dent, that church judicatories then allowed the people
to judge of the ſuitableneſs of the candidate's gifts for
their edification, and held their conſent neceſſary to his
ordination. And that the Aſſembly 1649 were of the
ſame mind, is plain from their ſwearing to the 2d book
of Diſcipline, which declares ſo ſtrongly for the con-
ſent of congregations in ſettlements, which ſurely they
would be careful not to contradict by their act. They
indeed lodged the election in the hands of the ſeſſion;

but at the ſame time appointed them to uſe all poſſible tenderneſs for obtaining harmony in the congregation, and to proceed to a new election, in caſe the major part of the congregation diſſented from their choice, if their diſſent was not grounded on cauſeleſs prejudices. Now theſe elders, who were the electors, being the repreſentatives of the people, and the moſt eminent in the pariſh for piety and knowledge, would doubtleſs previouſly conſult the inclinations of the better ſort, particularly the communicants, who are properly the members of the congregation; and, if they found that the moſt knowing and religious part of the congregation was for the ſettlement, they might reckon that the cauſeleſs prejudices of others, not complete members of the congregation, were to be leſs regarded. We are firmly perſuaded the church in that period were far from reckoning it a cauſeleſs prejudice againſt a man, if the moſt religious or knowing part of a congregation declared their diſſent from the ſeſſion's choice, becauſe they found the preacher's gifts unſuitable for their edification; no, in that caſe, the ſeſſion would have been appointed to make a new election. The people then were not confined to objections only againſt the life and doctrine of the candidate, but allowed to diſſent from and object againſt the election itſelf, and give what reaſons or grounds for it they thought proper; and, if the ſeſſion could not ſatisfy them after all pains taken, they proceeded to a new election. All this appears from a known pamphlet, printed anno 1733, intituled, "Account of the method of electing a miniſter to the pariſh of Strathmiglo, in two inſtances in the years 1654 and 1655, in a letter to the miniſter there." If it be aſked, What is then to be meant by cauſeleſs prejudices mentioned in the act 1646? *Anſ.* Any groundleſs or trifling objection againſt a man, becauſe of his mean extract, low ſtature, bodily infirmity or blemiſh; or becauſe of ſome groundleſs report, or the ſtrictneſs of his walk, zeal for his principles, or the like: in which groundleſs prejudice the Aſſembly might judge that ignorant and unreaſonable people were not to be too much indulged; though at the ſame time they enjoin

join all poſſible tenderneſs in dealing with pariſhes to bring them to harmony, even then when a leſſer part of the congregation diſſent from the election without relevant objections.

But, *laſtly*, Seeing this objection from act 1649, is commonly brought to countenance the intruding of men who force themſelves in upon reclaiming pariſhes, by accepting and holding faſt by preſentations; we take this occaſion freely to own, that a congregation's offence againſt a man for evident tokens of "earthly mindedneſs, greedy of filthy lucre, and unconcernedneſs for the ſucceſs of the goſpel, is not a cauſeleſs prejudice;" as for inſtance, when there is a goſpel-door open for preachers to get acceſs to pariſhes, for a man to deſpiſe that door, and chuſe rather to enter by the door of a preſentation and violence, and thereby endeavour to thruſt himſelf in upon a congregation againſt their will, ſecure a title to their ſtipend ſo as no man elſe can have it, keep faſt his hold againſt all perſuaſions and entreaties, keep the people long without goſpel ordinances, bind the heavy yoke of patronage upon their neck, and hinder them from getting a miniſter whom they love and deſire; now, when a man acts ſo directly againſt the intereſt of the goſpel, the advantage of precious ſouls, and his own profeſſed principles and engagements; and when a congregation diſſents from his ſettlement upon theſe grounds; we cannot ſay their diſſent is grounded upon cauſeleſs prejudices; nay, they are ſo well grounded, that the day hath been, when church-judicatories would have ſtopt their mouths who would be guilty of ſuch things.

Object. "Though it be wrong for preachers to take ſuch methods, yet judicatories are under neceſſity by the law to ſettle them, or keep pariſhes vacant." *Anſ.* 1. Seeing intruſions into churches are contrary to ſcripture, reaſon, and our profeſſed principles, no laws or commands of men can oblige us to be acceſſory to them: for, ſeeing Chriſt commands us to do all for the edification of his flock, we muſt never act for its deſtruction, as intruſions manifeſtly are. Whenever human laws

do claſh with the Divine, it is indiſputably " better to obey God than man."

2. There is no law yet in being, that obligeth us to intrude men into churches: for though there be an act paſt in 1712 for reſtoring patronages, yet it doth expreſsly reſerve to the Preſbytery and church judicatories the power of judging of the Preſentee's qualifications and fitneſs for the charge to which he is preſented. Now, the power of judging of a man's qualifications muſt not be reſtricted to theſe which render him fit for the miniſtry in general, but muſt be extended to qualifications neceſſary to make him fit for being miniſter of the pariſh to which he is preſented; becauſe a man may be fit and qualified for one charge, that is not ſo for another. Now, if a Preſbytery do find that a preſentee is incapable of anſwering the deſign of a goſpel-miniſter to a pariſh, and is in no condition to inſtruct or edify their ſous, by reaſon of his offending them, or their incurable averſion to hear him, or ſubmit to his miniſtry; they may ſafely judge that ſuch a man is not qualified nor fit to be ſettled in that pariſh, and therefore may ſet him aſide. And if, in caſe of an appeal, the Aſſembly affirm the Preſbytery's ſentence, the law is moſt expreſs and clear, that the cauſe muſt *take end* as the Aſſembly doth decern, according to act 7. Parl. 1567, which act is confirmed by act 1. Parl. 1581; and this act is again ratified by act 1. Parl. 1592, which act is ratified by act 5. Parl. 1690, and ſtands ſtill in force, being not only ratified by the Union, but alſo confirmed by queen Anne's law in 1712, for eſtabliſhing patronages. And as the General Aſſemblies of this church have been always before 1712 in poſſeſſion of the foreſaid power, ſo well ſecured to them by law; ſo alſo, ſince that time, their ſentences concerning all preſentations have been ſubmitted to and held as final. From which it is evident, that judicatories are under no force by law to make intruſions or violent ſettlements. Why then ſhould church-men, who ought to be guardians of the church's liberties, go about to deſtroy them by violent proceedings? Is it not ſoon enough for church courts

courts to take such destructive courses, when the Parliament makes new laws obliging them to it?

But, to return to the state of the church *anno* 1732: this was a very critical time to her, and most afflicting to many of her best friends, by reason of the stretching of church authority; the intrusions made upon parishes; the disregarding of remonstrances and petitions of a godly remnant both of ministers and people; the passing that act 1732, which encouraged heritors not of our communion to impose ministers upon many parishes; and the refusing to record ministers dissents with their reasons against such deeds. These proceedings were grieving to the hearts of honest ministers, and provoked many to go to pulpits and testify against them, particularly at the opening of synods, and other occasions; and severals of them printed their sermons, as a testimony against these prevailing evils. Though this was very offensive to many of our leaders, and to the court chaplains (whose number was then increased) yet none was so much noticed as the reverend Mr Ebenezer Erskine minister of Stirling, whose turn was to preach at the opening of the synod at Perth in October 1732. The synod judged him censurable, and appointed him to be rebuked for his sermon, because in it he had impugned the acts and proceedings of the Assembly, and had used some strong expressions against the judicatories and ministers of this church, which they reckoned indecent. Upon which Mr Erskine appealed to the Assembly 1733, who affirmed the synod's sentence, and rebuked him at their bar. Whereupon Mr Erskine, with three other ministers, gave in a paper protesting against the Assembly's sentence, *viz.* Mr Wilson at Perth, Mr Moncrieff at Abernethy, and Mr Fisher at Kinclaven; and they all protested for liberty to testify against the act of Assembly 1732, or the like defections. This protestation the Assembly 1733 could not bear with.

As it was very unwise in the synod to proceed against Mr Erskine for his sermon in such a judicial manner, so it was in the Assembly to resent the protestation as they did. In former times such protestations were

were not reckoned so criminal as now Mr Andrew Hunter minister protested against the Assembly at Edinburgh 1586, for releasing Mr Patrick Adamson from the sentence of excommunication without signs of repentance; and Mr Andrew Melvill and Mr Thomas Buchanan adhered to his protest. Mr John Davidson minister at Prestonpans protested against the Assembly at Dundee 1598, for allowing ministers to vote in Parliament in name of the kirk, where the king was present. Mr James Melvill protested against the Assembly their meeting at Holyrood-house 1602, where the king was present. Mr David Calderwood protested against Assembly 1649, for enacting the directory for election of ministers. Yet none of all these were censured for their protestations: neither do the House of Peers censure these who protest against their proceedings. Likewise the Twelve brethren, who were rebuked by Assembly 1722 for impugning the act of Assembly 1720 against the *Marrow*, offered their protestation against the censure; as did Mr Gabriel Wilson against the admonition of Assembly 1723: yet none of these were censured for their protestations. And doubtless it had been greatly for the interest and peace of the church, that Assembly 1733 had followed the example of their wise predecessors. But now their authority must be screwed up higher than at former times: wherefore the Assembly, without hearing the four protesting ministers any further before them, did summarily proceed to appoint their commission in August thereafter to suspend them, if they did not retract their protestation, and show their sorrow for the same; and to proceed to a higher censure, if they disobeyed the said sentence.

Accordingly the commission in August did suspend all the four brethren for adhering to their foresaid protestation. And, upon their acting contrary to the suspension, the commission in November determined to proceed presently to a higher censure against them, and would not delay it until March, though the Assembly's act allowed it. This decision was carried only by Mr Goudie the moderator his casting vote.

And

And it is to be obſerved, the commiſſion went on in this forward and haſty procedure againſt the four brethren, notwithſtanding of the earneſt applications and interceſſins of many ſynods, preſbyteries, kirk-ſeſſions, magiſtrates and others through Scotland in their behalf, pleading that the commiſſion might delay them, ſpare them, or deal tenderly with them. The ſentence which the commiſſion came to againſt the four proteſting miniſters was, to "looſe their relation from their reſpective pariſhes, and declare them no longer miniſters of this church to employ them." And they declared their charges vacant from the date of this ſentence.

As the judicatories at this time ſeemed to act with much heat and ſeverity, in order to ſupport or ſcrew up their authority; ſo we muſt own that the four brethren ſeemed to ſhew no little homour and ſtiffneſs in oppoſing their authority, and deſpiſing their ſentences: for they would give no ear to their friends, who dealt with them to ſhew ſome ſubjection to the judicatories, as to their fathers and ſuperiors; and though they were juſt now abuſing their church power, and unwarrantably provking their children, yet ſome regard is to be ſhewn to their authority, even when ſo doing, as we to our natural parents, though correcting us in an arbitrary way; according to Heb. xii. 6. As to Mr. Erskine, though he was contending for the truth, many of his friends wiſhed that the had not uſed ſuch aſperity and tartneſs of expreſſion about the miniſters and judicatories of the church as he did; and many of the leading men in judicatories ſaid, This was the only thing they quarrelled in his ſermon: but Mr. Erskine would make no acknowledgment or ſubmiſſion of any ſort, though even Mr. Wilſon and Mr. Moncrieff ſaid in their reaſons of diſſent, that they do not "pretend to juſtify his modes of expreſſion" in that ſermon; and they grant that in ſeveral caſes it is moſt proper to uſe ſoft and modeſt expreſſions in maintaining of truth. We do not ſee that it would have been any loſs to the truth the four brethren appeared for, that they had all ſhewed more reſpect to the ſupreme

preme authority of the church in their conduct than they did; particularly, though they had forborn to proteſt, as they did in expreſs word, againſt the ſentence of the Aſſembly as UNJUST, and againſt any cenſure they ſhould inflict on them as null and void of itſelf; and if, upon their being ſuſpended, any miniſter or probationer ſhould preach in their pariſhes, the ſame ſhould be held as intruſion upon their charges. And as they proteſted, ſo they ſubmitted not to the ſentence for one day; though many worthy miniſters have formerly ſubmitted to unjuſt ſentences of this ſort, to ſhew their regard to the authority of lawful judicatories of a church, which they owned as a true church: and this is approven by the moſt orthodox and judicious divines of the Preſbyterian perſuaſion. Again, the brethren had the more encouragement to have ſubmitted for a time, that they had reaſon to expect the next Aſſembly would take off the ſentences, conſider their complaints, and do them all manner of juſtice; and this they might have looked for, from the interpoſition of ſo many ſynods and preſbyteries with the commiſſion in their favours. And though many of their friends were diſobliged and offended at them, for their contemning the authority of the church, yet there was a great plurality in the Aſſembly 1734 for reſtoring them to their charges and the communion of the church; and neither that nor any ſubſequent Aſſembly did ever approve the commiſſion who paſt the hard ſentences againſt them.

When the ſentence of the commiſſion in November 1733, looſing the relation of the four brethren from their charges, was paſt; many proteſted againſt it, as did the four brethren themſelves, who alſo appealed to the firſt free, faithful, and reforming General Aſſembly of the church of Scotland. Had they ſiſted here, they had done well! but they went a great deal further, by making a ſeceſſion from the judicatories of this church, and in a ſhort time after conſtituting themſelves into a diſtinct judicatory for licenſing preachers, and ordaining miniſters, wherever they ſhould find encouragement. At the ſame time they proteſted they would

ſtill

ſtill hold communion with all who were true Preſbyterians, and groaned under, and wreſtled againſt, the evils they had been complaining of. This was then their declared reſolution, though, alas! they ſoon departed from it. At firſt they ſeemed to be determined to continue in miniſterial communion with many worthy miniſters they had been formerly intimate with, though theſe had not freedom to ſecede as they had done, nor go all their lengths: and Mr Erſkine, in his anſwers to the ſynod, owned that there was "ſtill a body of faithful miniſters in the church of Scotland, with whom he did not reckon himſelf worthy to be compared." Which body had the truths contended for at heart, together with the peace of the church, as well as the four brethren. And, ſeeing the caſe was ſuch, the brethren ought in juſtice to have communicated counſels with that faithful body of miniſters, who were willing to meet with them at the enſuing Aſſembly, before they had taken two ſuch ſtrong ſteps as their *ſeceſſion* and *conſtitution*: which uncommon ſteps, they might eaſily ſee, tended greatly to affect that whole body, yea, even to divide and rend them aſunder, together with the people who ſhould adhere to them reſpectively, in caſe that faithful body ſhould not have light to go into all the meaſures of the four brethren. Whatever thoughts the brethren might have about the union of the church in general, it might have been expected they would have ſhewed ſomething of concern for the union of that faithful body of miniſters, for whom they did then profeſs a great regard. Moreover, ſince they had appealed for redreſs to the firſt faithful General Aſſembly, they ſhould have delayed any ſuch extraordinary ſteps until the meeting of the next Aſſembly then approaching, and ſo have kept the matter entire until the whole caſe was laid before them; which the brethren themſelves ſhould have been ready to do. For, conſidering how ſenſibly touched the whole church was with their caſe, and what preparations were making for the approaching Aſſembly, the brethren could not be ſure but it might prove the reforming Aſſembly they had appealed unto. O what dreadful calamities to the church

might have been prevented, had the four brethren continued praying, and deliberating upon the foresaid two steps until the meeting of the Assembly in May 1734; and not have so precipitatly seceded from the national church, and constituted themselves into an *Anti-prelatery*, by which means, alas! they became too much engaged in honour to persist in their separation, whatever steps the Assembly should take to redress their grievances: and we know not if there was an Assembly since the Revolution, more willing to do it than the Assembly 1734, had the brethren applied to them for it, as they were urged by many to do.

The whole church had been so much alarmed by the arbitrary proceedings of former years, and the present threatened confusions, that there came up to the Assembly 1734 from all parts, and even the remotest, many pious and experienced ministers, with sincere intentions to have matters settled upon a better footing if possible. And, upon trial, the plurality of the Assembly was found to be upon their side, to the great joy of the friends of peace and truth. Now, it would have exceedingly strengthened their hands in their good designs to redress grievances and advance reformation, if the four brethren had tabled their complaints before them, and represented what they would have the Assembly to do for to satisfy them: but this they declined to do, though they were all in the town at the time. But notwithstanding of this discouragement from the brethren, and the mighty opposition of *great men*, ruling elders, who had a strong party in the house to support them, the Assembly, in the short time they had, did all that was in their power to satisfy the friends of reformation, and to put a stop to violent settlements and the prevailing evils of the time; and they were zealously inclined to have done much more, if their time and the situation of their affairs could have allowed. Particularly, they renewed and strengthened the old acts of Assembly, which were made to be barriers and fences of our constitutions against innovations; such as those made by Ass. 1639, Ass. 1697, Ass. 1700, and Ass. 1705. And they rescinded the 7th act of Ass. 1730, which hindred members

bers to teſtify againſt wrong deeds of judicatories, by recording their reaſons of diſſent; becauſe the ſaid act was not made according to the foreſaid rules and barrier-acts. And, upon the ſame account, they repealed the 8th act of Aſſ. 1732, anent the method of planting vacant churches; and becauſe it gave too much countenance to violent ſettlements, and too much power to diſaffected heritors, and was unfavourable to the liberties of the people. They reverſed the ſettlement of a miniſter made by the commiſſion, at Auchtermuchty, against the will of the congregation, and of the Preſbytery of the bounds; and by that deciſion they declared the commiſſion's ſentences reverſible. Alſo they brought the commiſſion under ſeveral new regulations, and diſcharged them to execute any ſettlements of churches, when the preſbytery or ſynod of the bounds declined to do it. They impowered their commiſſion to addreſs the king and Parliament for relief from patronages; which they did, though in vain. Alſo they impowered the ſynod of Perth and Stirling to reſtore the four ejected brethren to their charges and the communion of this church; which they did very ſoon after the Aſſembly, without requiring any acknowledgments from them. And, to facilitate their return, the Aſſembly ſincerely deſigned an act for removing their apprehenſions, that, by the late ſentences paſt againſt them, they were laid under greater reſtraints than before as to their miniſterial freedom in teſtifying againſt wrong acts and deeds of the church: wherefore, for the ſatisfaction of the four brethren, and all others, the Aſſembly made an act, declaring, "That due and regular miniſterial freedom is ſtill left entire to all miniſters." They alſo appointed a committee to draw up an overture for an act to give directions as to the right preaching of the goſpel, and to reſtrain the legal preaching and moral harangues of many not ſo agreeable thereto. This had been ſeveral times attempted in former times, but ſtill dropt, till now that the Aſſembly formed and referred the overture to their commiſſion to ripen it. They alſo referred it to their commiſſion to appoint a national faſt, which had been long neglected, that all

ranks might mourn for the prevailing evils and defections of the church and land; which they did immediately after the riſing of the Aſſembly. This Aſſembly 1734 was a ſingularly faithful and reforming Aſſembly, who did very much in a ſhort time, againſt great oppoſition, to rectify what was wrong, and put matters upon a better footing. They gave remarkable checks to violent ſettlements, and relief to ſeveral pariſhes oppreſſed by them; for at this Aſſembly, methods were concerted to get ſealing ordinances to thoſe perſons who ſubmitted not to them, from other miniſters they choſed to apply to. As this Aſſembly turned out one miniſter violently ſettled, ſo they were ready to have caſt out others, if complaints had been regularly tabled before them. Their time of ſitting did not allow them to conſider and provide remedies for every thing amiſs, and particularly for that wrong act of Aſſembly 1733, concerning the preſbytery of Dunfermline, and their behaviour toward the miniſter that was forcibly ſettled at Kinroſs, wherein the ſaid Aſſembly threaten high cenſures againſt thoſe who refuſe to own him as miniſter of Kinroſs, or who admit of any of that pariſh to ſealing ordinances without his conſent. This was plainly oppreſſion, and a very high ſtrain of church-authority, to ſettle miniſters contrary to the rules of the word and of the church, and then oblige preſbyteries to receive them, and people to ſubmit to them But the Aſſembly 1734 gave a ſeaſonable check to ſuch oppreſſive courſes; and for the people of Kinroſs, it was afterward referred to the ſynod of Fife, to do what was proper for their relief, who thereupon allowed them the benefit of church privileges wherever they ſhould think fit to aſk them. And letters were written to preſbyteries in other places, to indulge people in ſuch circumſtances in the like manner.

Thus did the faithful body of miniſters (of whom Mr Ebenezer Erſkine did ſpeak) uſe their utmoſt ſtrenuous endeavours in the Aſſembly 1734, and in the meetings of their commiſſion, and in after Aſſemblies, to get the door opened, ſtumbling blocks removed, and the way paved for the return of their four brethren to communion

communion with them as before. Yea, they got miniſters ſent up year after year to London, to ſolicit the King and Parliament for relief from patronages. And when honeſt miniſters were in this manner travelling, ſweating, labouring and ſtruggling, even above their ſtrength, to get things that were wrong reformed and rectified; it was extremely afflicting to them, that the four brethren, with whom they had formerly taken ſweet counſel, would by no means return to their aſſiſtance, though invited and preſſed to it; but, inſtead of that, would be ſtill diſparaging their actings, and miſconſtructing their moſt ſincere intentions. Notwithſtanding of this diſcouragement, they continued ſtruggling, and doing all they were able, to promote reformation in the Aſſembly 1735 and Aſſembly 1736: ſtill hoping the four brethren would bethink themſelves, and ceaſe from their dividing courſe. And though that honeſt body of miniſters could not get all done which they deſigned, yet they got ſeveral good things carried; ſuch as an act for better regulating the commiſſion, and limiting their powers; an act againſt intruſion of miniſters, and declaring it to be the principle of this church, "That none ſhould be intruded into any pariſh contrary to the will of the congregation." How happy were it if this act were obſerved, and the foreſaid principle maintained and adhered unto! Some things alſo were done at this time for the relief of thoſe pariſhes that had been intruded upon; and an excellent overture was agreed upon, with reſpect to evangelical preaching, which was tranſmitted to Preſbyteries, and their conſent to it was obtained; ſo that after long dependence it was got enacted by Aſſembly 1736, May 21. act 7. in which "they recommend to miniſters and preachers to warn their hearers againſt any thing that tends to Atheiſm, Deiſm, Arianiſm, Socinianiſm, Arminianiſm, Bourignianiſm, Popery, Superſtition, Antinomianiſm, or any other errors: And that they inſiſt in their ſermons upon our ſinful and low eſtate by nature, the neceſſity of ſupernatural grace, and of faith in the righteouſneſs of Chriſt, without which the beſt works cannot pleaſe God: And that they make it the great

great ſcope of their ſermons to lead ſinners from a covenant of works to a covenant of grace for life and ſalvation, and from ſin and ſelf to precious Chriſt our Surety and Saviour. And as they are to preſs the practice of all moral duties, ſo alſo to ſhew the nature and excellency of goſpel-holineſs, without which no man can ſee the Lord: and, in order to attain it, they are to ſhew men the corruption and depravity of their nature by the fall, their natural impotence for, and averſion to, what is ſpiritually good; and to lead them to the true and only ſource of all grace and holineſs, viz. Union with Chriſt by the Holy Spirit's working faith in us, and renewing us more and more after the image of God: and that they muſt count all their beſt performances and attainments but loſs and dung, in point of juſtification before God, and to make it their great deſire only to be found in Chriſt their Surety, clothed in his righteouſneſs, which is infinitely perfect and law-binding; and to make goſpel ſubjects their main theme and ſtudy, &c. And they recommend to all profeſſors of divinity, to uſe their beſt endeavours to have the ſtudents under their care well acquainted with the true method of preaching the goſpel as directed by this act; and appoint Preſbyteries at their privy cenſures to enquire concerning the obſervation of this act." This is a ſhort abſtract of that excellent act, which godly miniſters had been intent about for many years paſt, in order to give ſome check to the legal way of preaching, and the looſe moral diſcourſes of ſeveral preachers, to the neglect of the true preaching of "Chriſt and him crucified," introduced by many of the younger clergy. However long this act had been delayed, yet it was moſt ſeaſonably paſt in 1739, when a little before there had been a great noiſe of Deiſm ſpreading among the ſtudents of divinity at Edinburgh; and one of them, Mr William Nimmo, had delivered a diſcourſe in the divinity hall, March 1735, to the prejudice of the Chriſtian revelation; for which he was excluded by the maſters, and excommunicated by the Preſbytery of Edinburgh.

But

But seeing there is no great reason to fear that the foresaid excellent act concerning preaching, is but little noticed and observed by many, and that there is in this church and land very much of a legal or moral way of preaching, exclusive of Christ, and to the neglect of the peculiar doctrines of Christianity; and seeing the church of God, and the souls of men, appear to be in the greatest danger from this airth: we judge it our duty to give plain and open testimony against this sort of preaching, and to declare for the true gospel way of preaching Christ and him crucified, which ought to be the great study of every gospel-minister, as it was of the apostle Paul, 1 Cor. ii. 2.

We grant that morality, or obedience to the moral law, is an excellent thing, and absolutely necessary to be studied by every true Christian, seeing God requires it, and without morality and "true holiness no man can see the Lord;" but then it must be preached otherwise by a gospel-minister than by a moral philosopher: Why? It must flow from gospel-principles, be performed in a gospel manner, and be pressed mainly by gospel-motives and arguments. But it must be sad indeed, when there is almost as little of Christ or an evangelical strain to be found in the sermons of Christian preachers, as in the discourses of Seneca, Plato, Socrates, or other Heathen moralists.

This Christless way of preaching morality, is an inlet to Deism and Infidelity: for, when men are accustomed to hear moral sermons with little of Christ in them, they are apt to think there is but little difference between them and the discourses of moral Heathens; and therefore they may be good enough, and win to heaven by their morality, without Christ or his righteousness. O how natural it is for men to go about to establish a righteousness of their own, with a view to be saved by it, and to neglect that new righteousness which the eternal wisdom of God hath established as alone sufficient for it! And therefore they need often to be called, after their utmost lengths in moral attainments (which are but poor and wretched at best) to renounce them all, and go to the imputed righteousness of Christ, viz. the

the obedience of his holy life, and his ſufferings unto death, for juſtification and ſalvation.

Morality is a deſirable thing, when kept in its due place; but, when allowed to poſſeſs the place of Chriſt's righteouſneſs imputed to us, it is a ſoul-ruining thing, and the greateſt hindrance of the ſoul's coming to Chriſt, and of its entering into heaven. God will have us come entirely off from the old bottom of a covenant of works, and from reſting upon any thing done by us, or wrought in us, for acceptance with God; and look only for attaining to it by believing on whom God hath ſent, and reſting upon his righteouſneſs only: nothing of ours muſt be added to it, otherwiſe we mar it. Though faith be required of us as the mean or inſtrument whereby we receive and apply Chriſt and his righteouſneſs, and alſo true repentance and ſincere obedience are required as evidences and fruits of our faith; yet neither faith, repentance, or obedience, nor all of them together, are any part of our juſtifying righteouſneſs in the ſight of God, nor are they the foundation of our acceptance, or of our title to eternal life: Chriſt muſt be all our righteouſneſs, or nothing. So that none muſt think to be ſaved partly by his own obedience, and partly by Chriſt's in order to make up his defects; but we muſt be ſaved wholly by the complete morality and obedience of Chriſt imputed to us. Our proud natures muſt be humbled and changed, and muſt be brought to ſubmit to accept of an entire new clothing, inſtead of our own righteouſneſs; for the glory of God will not allow the leaſt place to this in our juſtification, he will have all boaſting excluded for ever.

Queſt. "Seeing morality and the duties of the moral law are to be preached and preſſed, in what manner then muſt we do it?"

Anſ. If we would do it in an evangelical ſtrain, and with ſucceſs, we muſt, 1. Preſs duty as the natural and neceſſary fruit of faith in a crucified Chriſt, and love to him, who ſuffered thus to ſatisfy for our ſins, to purchaſe to us the image of God and holineſs which we had loſt; and therefore let us repreſent the love and

and ſufferings of Chriſt in a lively manner to our people, in order to lead them to abhor all known ſin, and to love Chriſt that firſt loved us, and live to him that died for us; and pray earneſtly for the Spirit of regeneration and ſanctification which he hath purchaſed for us: and this is the moſt effectual way to promote morality and holineſs among them. 2. We muſt ſet before the eyes of our people the attractive charms and beauties of a crucified Jeſus in all his offices, that they may get a view of his glory, as the "chief among ten thouſand, and altogether lovely," and as the "pearl of great price;" that ſo the deſire of all nations may come to be the deſire of their hearts, and they may "count all things but dung and loſs" in compariſon of a crucified Chriſt. And as we muſt recommend to them to cloſe with him as their prieſt, and ſacrifice to atone for their ſins, ſo alſo to ſubject themſelves to him as the lovely King of Zion, whoſe government is eaſy, his ſervice pleaſant, his commandments not grievous, and his rewards to obedient ſubjects unſpeakably great. The whole precepts of the moral law are the laws of this King; but, to all his willing ſubjects, he makes his "yoke eaſy and his burden light." 3. We muſt enforce duties from a principle of love, and of gratitude to Chriſt for his love. It ſhould not be ſo much authority, as grateful love to Chriſt, that ſhould conſtrain us to live to his glory, to ſtudy holineſs and conſtant obedience to his commands: and this we ſhould do, as we ſhould approve ourſelves to be Chriſt's diſciples, and as we would enjoy communion with him here, and be accepted of him at his appearance to judgment. 4. We ſhould direct our people to perform duties by the grace and ſtrength of the Lord Jeſus Chriſt our Head, Surety, and Treaſurer. We muſt be united to him by faith, as our Head of Influences, and derive all our life and ſtrength for duty out of his fulneſs. Alas! this direction is little minded by many of our moral preachers, whoſe diſcourſes generally ſeem to proceed upon the ſuppoſition of the ſtrength of our natural powers, as if we had no natural impotence or enmity to what is good, nor been at all diſabled by the fall.

the obedience of his holy life, and his [illegible] death, for juſtification and ſalvation.

Morality is a deſirable thing, when [illegible] place; but, when allowed to poſſeſs th[illegible] righteouſneſs imputed to us, it is [illegible] and the greateſt hindrance of [illegible] Chriſt, and of its entering into h[illegible] us come entirely off from the [illegible] of works, and from reſting u[illegible] or wrought in us, for acce[illegible] only for attaining to it by [illegible] ſent, and reſting upon h[illegible] of ours muſt be add[illegible] Though faith be requi[illegible] righteouſneſs, and [illegible] obedience are rec[illegible] faith; yet neith[illegible] all of them t[illegible] righteouſneſs [illegible] foundation c[illegible] life: Chri[illegible] So that n[illegible] obedien[illegible] his def[illegible] plete [illegible] Ou[illegible] m[illegible]

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[illegible] at though Chriſtianity doth
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[illegible] the ſoul grafted in Chriſt the true
[illegible] will be always ſour and unpleaſant to
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[illegible] is not really ſo, unleſs he be united to Chriſt,
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[illegible] and to the righteouſneſs of Chriſt to cover him
[illegible] all his duties; and be ſtill ſaying, Though I could
[illegible] perform never ſo many duties, I ſhould be loſt and un-
done for ever, if it were not for the righteouſneſs and
mediation of Chriſt my Surety and Saviour, in whom
is all my hope and truſt. For all true holineſs and ac-
ceptable morality is the proper reſult of the ſoul's union
with the holy Jeſus our living Head, who is the firſt
and immediate receptacle of the holy Spirit and of all
ſanctifying influences for the uſe of his members; and
out of Chriſt's fulneſs we muſt by faith receive them
for our ſanctification.

Let us make every ſubject we inſiſt on point to Chriſt. If we diſcourſe upon the attributes of God, let us conſider them as they ſhine forth in Chriſt and his glorious undertaking; If upon the bleſſings and promiſes of the goſpel, let us conſider them as the purchaſe of Chriſt's blood: If on the providence of God

let

hat the adminiſtration is put in Chriſt's
's Head over all things for the church;
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ere to perſuade ſinners to come to
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ll the prophets of the Old Teſtament give
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ew.

Now, this way of preaching is ſurely the moſt excellent, and preferable to any other way; Why? 1. The preaching of Chriſt crucified is the mean which God hath appointed for gathering in elect ſinners to himſelf, and to which he promiſes his bleſſing. Hence it is that Paul ſaith, God makes the preaching of the croſs and of Chriſt crucified the POWER OF GOD to them that are called: and though natural men count this way of preaching fooliſhneſs, yet it pleaſes God by this way "to ſave them that believe," 1 Cor. i. 18, 21, 24.

2. It was by this way of preaching among the Corinthians, that the apoſtle Paul had ſuch wonderful ſucceſs in bringing them to Chriſt, 1 Cor. ii. 2. it was when Peter preached a crucified Jeſus and the peculiar doctrines of Chriſtianity to the people, that the Holy Ghoſt fell on them, and converted multitudes of them; as Luke obſerves ſeveral times, Acts ii. 36, 37. Acts x. 43, 44. It was not when he was preaching morality that the Spirit deſcended and gave ſucceſs to the word. Alſo he obſerves, when theſe preachers from Cyprus preached the Lord Jeſus to the people of Antioch, "the hand of the Lord was with them, and a great number believed, and turned to the Lord," Acts xi. 20, 21.

3. It is the preaching of a crucified Chriſt, that God in his wiſdom hath pitched upon as the way to reform men from their vices, and to bring in virtue, godlineſs and good order into nations, cities and congregations. The Heathen philoſophers and wiſe men had, for ſome thouſands of years, tried all means, which the powers of nature or reaſon could afford, to bring men to God and virtue, but in vain; for they remained ſtill ignorant of God, and run farther away from him into all abominable impieties. Likewiſe in many places there are ſeveral maſters of reaſon and eloquence, who excel in a ſort of rational and moral way of preaching, excluſive of Chriſt; but what ſucceſs have they in it for converting ſouls? Alas! their people ſtill ſink in vice and corruption; all their fine reaſonings cannot change the perverſe will of one ſinner. They may, perhaps, entertain two or three, or a few of their audience, who have a taſte of the beauties of fine reaſoning; but the body of the congregation remain untouched and aſleep, ſo that all they hear is loſt to them. Surely the value and uſefulneſs of things are to be reckoned from their capacity and fitneſs to anſwer the end they are deſigned for: now the end of preaching is to win ſouls to Chriſt, ſo that theſe ſermons are the moſt excellent that ſerve this deſign moſt: and theſe, we ſee, are the ſermons which are fulleſt of Chriſt. Alas! Chriſtleſs moral ſermons bring few off from their vices to the practice of morality, and far fewer into Chriſt. Such a way of preaching is a longſome unſucceſsful method to reclaim and reform the vicious: whereas the ſhort and effectual way to reform ſinners, and make them moral, is to preach Chriſt to them; if you bring them to Jeſus, you turn them from all their ſins, and make them moral at once, yea, inwardly holy, which is more. O then, let us preach Chriſt above all things!

4. If we look through the world, we will find it is only thoſe miniſters who preach Chriſt moſt, who have moſt ſucceſs: and that the life and ſpirit of true religion riſes or falls among a people, according as a crucified Redeemer is faithfully preached among them

or

or not. And those acquainted with church-history observe, that when God is about to leave a people, and his glory to depart from his house, he usually gives them up to a lifeless and formal ministry, who neglect the preaching of Christ and the peculiar doctrines of the gospel, such as free justification by the righteousness of Christ, and inward regeneration by the Spirit of Christ; and do not inform their people that it is from a crucified Jesus the virtue must come for breaking the power of sin in the soul, and subduing it to God. No wonder our flocks look poor and lean, when we take no care to lead them into these green pastures of evangelical truths, but set before them the dry insipid stuff of a Heathenish morality, which can never feed them nor keep them in good liking! How can we expect assistance from Jesus Christ in our work, or the influences of his Spirit in preaching (upon which all our success depends) when we take no more notice of Christ in our sermons than the moral philosophers among the Heathens? Wo will be to this national church, if such a way of preaching shall prevail in it, notwithstanding of the foresaid act of Assembly, and a sound Confession of Faith, which all ministers subscribe to. God forbid that the church of Scotland become ever like the church of England in this respect, who subscribe to sound articles of doctrine, and never mind them more afterwards.

Likewise, as by the word of God ministers are bound to separate between the precious and the vile, the clean and the unclean, the sincere and the formalist; so, by the foresaid act 1736 concerning preaching, all ministers are appointed, in application of their sermons, to endeavour rightly to divide the word of truth, speaking distinctly to the various cases of their hearers, whether converted or unconverted, &c. Alas! it is to be feared, the making of this difference is too much neglected by many, both in dispensing the word and sacraments.

These and several other good things did the Assembly 1736, but it is to be regretted they were not steady and uniform in their proceedings; for, while they discouraged

couraged and ſtopt ſome intruſions, they encouraged others: and they gave no ſmall occaſion of offence by their management in the affair of Profeſſor Campbell at St Andrews, who had vented ſeveral dangerous errors in his writings, ſuch as his Oratorio Academica, his Enquiry into the Original of Moral Virtue, his Diſcourſe concerning Enthuſiaſm, &c. wherein he aſſerts, "That men, by their natural powers, without revelation, cannot find out the being of a God: That the law of nature is ſufficient to guide rational minds to happineſs: That ſelf-love, intereſt, or pleaſure, is the ſole principle and motive of all virtuous and religious actions: That Chriſt's diſciples had no notion of his Divinity before his reſurrection, and before that they expected nothing from him but a worldly kingdom; and, during the interval between his death and reſurrection, they looked on him as an impoſtor." Likewiſe, while ſpeaking againſt Enthuſiaſts, he utters ſeveral things very diſparaging and reproachful to the work of the holy Spirit upon the ſouls of the people of God. Theſe errors were brought before the Aſſembly 1735, who referred them to their commiſſion; and they appointed a committee to conſider them, and prepare their report to the next Aſſembly. Mr Campbell laboured to give in ſound and orthodox explications of theſe his poſitions, which the committee brought before the Aſſembly 1736, with their remarks and cenſures upon them, and the recommendations they judged fit to be given him. The Aſſembly, upon hearing Mr Campbell at great length, were of opinion that the committee's examining and ſtating the matter as they had done, was ſufficient to caution againſt the errors charged upon Mr Campbell, without giving any judgment or formal ſentence upon the committee's report; only they recommended to him not to uſe doubtful expreſſions or propoſitions, which may lead his hearers or readers into error. This iſſue of the proceſs many, in the Aſſembly and out of it, were highly diſſatisfied with, judging that Mr Campbell did juſtly deſerve a ſharp rebuke for the many incautious and unſound expreſſions he

he hath in his writings, however orthodox his explications might be: and with theſe we do heartily join.

Though the Aſſembly gave no judgment upon Mr Campbell's poſitions or explications, yet ſeverals would charge the Aſſembly with adopting one of his errors; becauſe, when he explained his poſitions concerning Self-love he declared he meant no more but "that our delight in the honour and glory of God was the chief motive of all virtuous and religious actions." Now (ſay they) this Delight is the ſame with the Self-love, or the deſire of our own happineſs, which is the error charged on him: yet the Aſſembly diſmiſſed him without quarrelling it. But this ſhould be looked upon as a pure overſight in the Aſſembly, through their not adverting to the import of the word Delight, but taking "delight in the glory of God," for the ſame with "regard to the glory of God," becauſe of their affinity. For when Aſſembly 1737 was informed that ſeverals had taken offence, as if the Aſſembly 1736 had adopted ſome of Mr Campbell's offenſive expreſſions on the head of Self-love, they vindicated this church from that charge, by making an act, declaring that they do ſtedfaſtly adhere to the doctrine expreſſed in our ſtandards on that head, particularly in the anſwers to that queſtion in our Larger and Shorter Catechiſms, What is the chief end of man?

In the year 1735 there was an eſſay made by an unknown hand to alter our Shorter Catechiſm, which was printed at London under the title of The Aſſembly's Shorter Catechiſm Reviſed, and rendered fitter for General Uſe. The reviſer caſts it into ſuch a mould, as to make it agree with Arian, Socinian, Popiſh, and Arminian ſchemes of doctrine. Aſſoon as it was publicly known in Scotland, the commiſſion took it under their conſideration, as the ſynod of Lothian had done before them, and paſt an act condemning it, and gave warning about it to all the preſbyteries in this church, that they might be on their guard againſt the ſpreading and infection thereof. And would to God that our Aſſemblies had, in like manner, given plain and faithful warning to all the corners and members of this church, againſt

againſt Profeſſor Simſon and Profeſſor Campbell's errors, and others which have been vented and ſpread in this church, and ſhewn to them their inconſiſtency with the word of God, and our Confeſſion of Faith and Catechiſms! May God in his infinite mercy revive our zeal for all the truths therein contained, and againſt all ſorts of error oppoſite thereto!

After all, it is to be regretted that the national church was not duly humbled by all theſe awful rebukes for her manifold defections, and particularly for diſregarding Chriſt's flock in ſettlements; neither did ſhe amend her ways and doings, and turn to the Lord: wherefore we find the hand of the Lord ſtretched out againſt her ſtill, and a new ſharp trial carved out for her from an airth that none could have expected. One Captain Porteous, that had been condemned to die for ſeveral murders, having obtained a reprieve by the intereſt of ſome great men, the mob roſe up notwithſtanding, and executed him at Edinburgh the 7th of September 1736. The King and Parliament reſented this affront ſo highly, that they framed a ſtrange and extraordinary act for diſcovering the actors: and becauſe ſome of the church's enemies ſuggeſted, without all ground, that the Scots clergy, at leaſt a ſet of them, encouraged the people in ſuch mobbiſh actions, they appointed all the miniſters of Scotland to read the ſaid act in time of Divine ſervice in their churches every firſt Sabbath in the month for a whole year, beginning in Auguſt 1737: and the penalty for the firſt neglect of reading it was, that "they ſhall be declared incapable of ſitting or voting in any church judicatory;" and this was to be executed againſt them by the civil judges in Scotland. The moſt part of miniſters in many ſynods and preſbyteries, though they ſcrupled not to condemn the outrageous inſult of the mob as murder, yet they had not freedom to read the ſaid act, becauſe they judged the penalty foreſaid to be properly a church cenſure, ſeeing by it miniſters would be diveſted of the power of church government and diſcipline, which is given them by the Lord Jeſus Chriſt the Head of the church, and is eſſential to their office as preaching or diſpenſing the ſacrament.

crament. Now, for the civil magiſtrate to aſſume the power of the keys, or of inflicting church cenſures, which Chriſt hath put in the hands of his own officers, they judged a manifeſt incroachment upon Chriſt's Headſhip over his church, and contrary to the word of God and the Confeſſion of Faith they had ſubſcribed, chap. 30. par. 1. 2 and chap 23. 3. And for miniſters to become the magiſtrate's heralds, to proclaim this law on the Lord's day, in ſuch a ſolemn manner, would be an homologating of this incroachment, and a conſenting to this Eraſtian power of the magiſtrate. Likewiſe they judged, to approve or concur with a law ſo prejudicial to the doctrine and diſcipline of this church, as eſtabliſhed by law civil and eccleſiaſtical, would be to give up with fundamental ſecurities, and act contrary to the ſolemn engagements miniſters come under to maintain the doctrine and diſcipline of this church, and do nothing prejudicial thereto. Beſides, they did not think it agreeable to the office of thoſe, who were "ambaſſadors of the goſpel of peace," to become heralds or executors of this or any ſanguinary law; eſpecially when they apprehended there were ſeveral things in it inconſiſtent with juſtice and equity, beſides the Eraſtian penalty aforementioned. Theſe and other arguments, ſet in a clear light in ſeveral pamphlets publiſhed at that time, determined us to join with thoſe who bore teſtimony againſt the reading of the foreſaid act, and to run the hazard of all its penalties. And we wiſh the light of all the miniſters of of Scotland had been the ſame with ours in this matter, which would have prevented much diviſion and ſtumbling that different practices have occaſioned.

But yet we muſt do juſtice to thoſe of a different light, ſo far as to own, that there were ſeveral pious and conſcientious miniſters who read this act, becauſe of the quite different view they had of it from thoſe who refuſed it: and ſeeing, by the whole tenor of their lives and actions, it appears they have acted uprightly and honeſtly in other matters, we are in charity bound to think they acted ſincerely in this alſo. Their reaſons for reading were; A ſinful penalty in

the act, ſhould not hinder their reading thoſe parts of the act which might be lawful; and they judged they were bound to read ſome parts of it, to warn their people of the danger of harbouring or ſuccouring the rioters. And they did not look on the penalty ſcrupled at as any church cenſure, or Eraſtian incroachment upon Chriſt's Headſhip; and, as they judged, no more was meant by it, but that the non-readers ſhould forfeit the magiſtrate's protection in ſitting in church-courts: and that the magiſtrate, without aſſuming the power of the keys, might by his civil power as a magiſtrate, exclude or render miniſters incapable of ſitting in church-courts, by confining or baniſhing them. And they ſincerely declare, that, if they had thought their reading of that act had in the leaſt wronged the Headſhip of the King of Zion, they would rather have ſuffered the loſs of their ſtipends, or any thing elſe. Now charity obligeth us to believe pious men to be ingenuous in ſuch declarations.

But, alas! notwithſtanding of all theſe ſhaking diſpenſations, the church was not brought to a right ſenſe of her ſins and defections; and therefore the Lord's controverſy with her was not at an end: for we find the Aſſembly 1738 continuing in former ſteps, and giving new offence to many in the church, by another deciſion in a proceſs of error. The magiſtrates and town-council of Edinburgh having choſen Mr William Wiſhart a miniſter at London to be Principal of their college, and having got a call to him alſo to be one of the miniſters of the city, the preſbytery of Edinburgh refuſed to concur with the ſaid call, and charged him with venting ſeveral erroneous propoſitions in two of his printed ſermons, with reſpect to the power and office of the magiſtrate in religious matters, the liberty of Chriſtian ſubjects, the ſubſcribing of Confeſſions, the education of children, the influence of arguments taken from the awe of future rewards and puniſhments, his exceſſive charity to Heathens and others who reject the goſpel-offers and inſtitutions, and the ſinful and corrupt ſtate of all men from their birth, &c. This affair being brought by appeals

peals to the General Aſſembly, and Mr Wiſhart having made his explications, and given in a ſubſcribed declaration of his adhering to the Confeſſion of Faith, and the particular articles of it which his propoſitions ſeemed to oppoſe, and alſo of his diſclaiming all errors whatſomever (whether charged upon him in the preſbytery's articles or not) that are contrary to the Confeſſion of Faith, or any article of it; the Aſſembly thereupon abſoilzied Mr Wiſhart from the proceſs againſt him, and alſo they ſuſtained his call to be one of the miniſters of Edinburgh, and appointed the preſbytery to admit him as ſuch.

Here we cannot but teſtify againſt ſuch ſoft proceedings, whether in the caſe of Profeſſor Campbell, Doctor Wiſhart, or others proceſſed for error; ſeeing we judge it far from being ſufficient to terminate a proceſs for error, or to vindicate perſons accuſed of it, that they explain their words into a ſound and orthodox ſenſe, though perhaps contrary to the obvious meaning of them, according to the plain and ordinary acceptation of words; or that they profeſs their adherence to our Confeſſion of Faith, and its articles, which their tenets are thought to contradict. For a heretic, when in hazard of cenſure, may make a ſhift to put an orthodox ſenſe upon his words, if that will ſave him, though it ſhould be quite contrary to the common ſenſe and meaning of them; and he may declare his owning the words of our Confeſſion of Faith, and yet affix a ſenſe and meaning to them directly oppoſite to the known ſentiments and doctrine of this church: ſo that it is plain, ſuch a looſe ſuperficial way of managing a proceſs for error, is not an effectual way to ſuppreſs it. Wherefore we think it further neceſſary for that end, that thoſe who are proceſſed for venting error or unſound propoſitions, ſhould particularly and directly renounce the erroneous tenets and principles charged upon them, upon account of their words, and the unſound ſenſe which they naturally convey; and that they be at leaſt rebuked for departing from the form of ſound words contained in the word of God, and our ſtandards, which are framed agreeable thereunto. We ſee it is God's expreſs com-

mand concerning such men, Titus i. 13. "Wherefore rebuke them sharply, that they may be sound in the faith." Sharp rebukes preserve soundness, but easy absolutions encourage error. No sooner is Dr Wishart assoilzied, but he falls a recommending and prefacing books of bad character, such as Dr Whitehcot's sermons, that savour of Socinianism, as the Reverend Mr Bisset of Aberdeen makes appear in a letter he hath lately published. Ah! how low must the case of this poor church be, when the head of the most frequented college in Scotland recommends such books *impunè* for college-students and preachers to form upon!

These and other proceedings of our Assemblies were very grievous to many worthy ministers and others in this church; and the four seceding brethren before mentioned, with other four, viz. Messrs Nairn, R. Erskine, Mair, and Thomson, who afterwards joined them, took occasion from such actings, to carry their secession and separation to very great heights, by licensing preachers, invading parishes, and preaching up separation every where, not sparing their best friends, nor those who dissented from the evils of the time, and took all regular methods to testify against them; but charging the whole ministry with very black things. They also framed an Act and Testimony of many sheets, with very much of church authority in it, which they required all their followers to adhere to. Though we own there were many good things in it, yet there were also many mistakes in it, and misrepresentation of facts, very harsh and unsuitable expressions, and also bitter reflections against their brethren, and even our worthy forefathers, &c. These things being laid before the Assembly, they appointed the ministers of the presbyteries and synods where the said brethren reside, to be at all pains, by conference, and other gentle means of persuasion, to reclaim them; and to report their diligence to the commission, whom they impowered, if they should see cause, to take all proper steps to sist the said eight brethren before the Assembly 1739. Accordingly, these eight brethren were libelled and cited to the said Assembly, who all compeared before them in the

the capacity of a conſtitute judicatory; and, inſtead of anſwering to their libel, they by their Moderator read an act of their court, condemning the judicatories of the national church as not being lawful courts of Chriſt, and declining all their authority and juriſdiction over them. Upon which they withdrew, and attended the Aſſembly no more. Whereupon the Aſſembly paſt an act concerning them; declaring, "That for their declinature, contempt, and ſchiſmatical courſes, contrary to their vows, and for the many groundleſs and calumnious reflections which they have caſt on the church and her judicatories, they deſerve depoſition: but that they reſolved to forbear them another year, to give them further time to bethink themſelves, and return to their duty; and they appointed them to be cited to the next Aſſembly 1740."

Being cited accordingly, and not compearing, the Aſſembly 1740 proceeded to depoſe the whole eight brethren. But there having been debates about wording the ſentence, and different ſenſes put on it, we muſt look to the words themſelves, which are, "They depoſe them from the office of the holy miniſtry, prohibiting them to exerciſe the ſame within this church." And we muſt ſay, we are ſorry to ſee a ſentence of this ſort ſo ambiguous. If theſe words, *Within this Church*, be connected with the word *Depoſe*, as well as with the word *Prohibite*, they mean no more but that they depoſe them from being miniſters of this church; and many who voted it ſay they meant no more; ſo that, in this ſenſe, the ſentence is only a looſing of their relation from the national church; which the brethren themſelves had done in effect, by their ſeceſſion from her, by their renouncing all her authority and juriſdiction, and refuſing all communion with any of her miniſters. But, on the other hand, if the words, *Within this Church*, be not connected with the word *Depoſe*, then the Aſſembly meant to depoſe them *ſimpliciter* from the office of the miniſtry itſelf: and in this ſenſe many members underſtood the ſentence; and therefore a good many voted againſt it, and diſſented from it. For though they did not approve of their wild diviſive practices,

practices, yet they had not freedom to unminiſter them, ſeeing they looked upon them as pious orthodox Preſbyterian miniſters, who had been uſeful in the church, and might ſtill be uſeful in preaching Chriſt to loſt periſhing ſinners. And, if the ſentence be taken up in this ſenſe, we join with thoſe who teſtified againſt it; in regard we think the world cannot eaſily ſpare any of thoſe miniſters who are upright and zealous in preaching a crucified Jeſus to fallen men, eſpecially at a time when Deiſm and dry moral diſcourſes are like to thruſt out true Chriſtianity. Neither do we think it was time for the church to proceed to cenſure the brethren, till once they had done all they could to remove the evils and redreſs the grievances which were the grounds of their ſeparation, and thereby had made them inexcuſable in their ſchiſm; which, alas! is far from being done. And as for the brethrens licenſing of preachers, which is one article of their libel, the Aſſembly and commiſſion might prevent that, if they pleaſed to obſerve our good rules, and particularly the 14th act of Aſſembly 1736 againſt intruſions; ſeeing it is manifeſt, that, by every new intruſion and forced ſettlement which they make, they give encouragement to the brethren to erect a new tent, and licenſe a new preacher; and, till ſuch time as they ſhall ceaſe from the one, they cannot well expect the brethren will ceaſe from the other. And, with reſpect to ſeveral other parts and articles of their libel, we think them too general, and no ways ſo particular, nor duly laid, as ought to have been in a proceſs of this kind; and ſome of the moſt material things charged againſt the brethren are left out.

But as we cannot juſtify the Aſſembly in their conduct, ſo neither can we vindicate the brethren in theirs. And ſeeing we propoſed in this performance to give a fair and impartial teſtimony againſt the defections and evils of the time, whether upon one ſide or another, we ſhall briefly mention ſome of our ſeceding brethrens defections and ſtrayings from the good old paths; which they have been led into, partly by their own precipitancy

tancy and misguided zeal, and partly by the headstrong humours of their followers: Such as,

1. Their unprecedented secession which they have made from their mother church, and the lamentable schism they have begun and carried on with so much heat and uncharitableness, when they were under no necessity of going into any sinful terms of communion, and when they were joined with a body of faithful ministers who witnessed against the evils complained of, as well as they. Our histories assure us, that such a schismatical course is contrary to what was the the approven judgment and practice of our reforming ancestors for above an hundred years after our reformation from Popery, though sometimes they had greater provocation to it than our seceding brethren had.

2. They both seceded, and constituted themselves into a presbytery for the exercise of discipline and government through the whole national church, without ever consulting with their brethren and fathers in it, whom they then owned to be a numerous body of faithful ministers: though they could not but foresee that the said body of ministers, with their flocks, would be much affected, nay distressed, shaken, perplexed, and rent, by such singular and extraordinary steps as they were taking.

3. Their irreverend and disrespectful carriage towards their mother-church, to whom they had solemnly vowed submission; as appears in their *Declinature*, wherein they disown all her authority and jurisdiction over them, and pronounced judicially a sentence of their newly erected presbytery against the General Assembly, and all the other judicatories of the church, FINDING and DECLARING that they are not lawful courts of Christ; which sentence they presumed formally to intimate in face of the General Assembly by their moderator, before many witnesses, May 17th 1739. They ought to have remembered, that the laws both of God and man do highly resent childrens beating, cursing or maltreating their mother, even when she is somewhat severe and out of her duty to them; and that it is necessary that zeal should be attended with meekness,

meekneſs, courteouſneſs, and humbleneſs of mind. Surely ſuch a declinature, and ſuch a ſentence as theirs, would ſeem to import no leſs than the unchurching the the whole church, and unminiſtering her whole miniſtry, faithful body and all, as if they were all given up to ſome dreadful apoſtaſy or fundamental errors. Now, we are pretty ſure there are few judicious orthodox divines in the world that will adventure to unchurch the church of Scotland, or declare her no church of Chriſt, for all the ſaints ſhe hath. They have owned others as the churches of Chriſt, who have been as corrupt as ſhe, if not more. Nay, the glorious Head of the church, the beſt Judge, hath owned ſome no leſs corrupt, as *golden candleſticks*, walked in them, and held communion with them; ſuch as the church of Corinth, ſome of the churches of Aſia, Galatia and other places. And is it thank-worthy in any of the members to outrun the Head, or to be more forward to unchurch his churches, or to unminiſter his miniſters, than he himſelf inclines to be.

4. We cannot juſtify the brethren in refuſing to return to aſſiſt theſe whom they owned to be a body of faithful miniſters, to promote a work of reformation; when by a ſurpriſing providence they had got the upper-hand in the Aſſembly 1734, and were doing all they could to remove the evils they complained of, and had got the door opened for them, and the act 1732 repealed, which was the great occaſion of their proteſting and ſeceding; and were moſt willing to do every thing in their power to ſatisfy them and all the friends of reformation. But after they had continued for two or three years to ſtruggle even above their ſtrength, and thereby had got many good things done, ſtill hoping their brethren would return to their aſſiſtance; they were grievouſly diſcouraged when they ſaw them ſtill bent upon their begun ſchiſm, ſo as to ſet at nought all they had been doing, and miſconſtruct their moſt honeſt deſigns; yea, they were at length ſo diſheartened by their meaſures, that many of them gave over travelling, and attending the Aſſemblies, who thereupon, alas! ſoon returned to their old bias. So that it is manifeſt

manifeſt the brethrens wilfulneſs in their dividing way, put a ſtop to a begun national reformation, which, if they had favoured and ſtruck in with, might have been advanced very far through the bleſſing of God, and many diſmal conſequences of their ſchiſm prevented.

5. We muſt diſapprove the brethren in feceding not only from the church, but alſo from their old Chriſtian temper and diſpoſition, and from that royal law of love and charity which they once preached up: this appears in their excluding from the room they once had in their charity and communion, all their old friends and acquaintances, though never ſo ſound and pious, or willing to ſpend or be ſpent for Chriſt and ſouls, if they have not light to ſecede and join with them. Whatever eſteem of them they had before, they muſt now no longer employ them, hear them, nor preach for them. Now, why ſhould they treat the body of faithful miniſters, they once took ſweet counſel with, as if they were groſs apoſtates, when it is notour they continue the very ſame men they were before, when the brethren ſat with them in judicatories? They ſtill witneſs and contend for reformation principles, as well as they; they give teſtimony againſt licenſing or ordaining corrupt men, and againſt all errors and intruſions; againſt countenancing patronages, and accepting preſentations; againſt all encroachments made upon the rights of the church and Chriſtian people, and upon the Headſhip of Chriſt over the church, againſt the preaching up a ſort of Heathen morality, and the neglect of the true preaching of Chriſt and goſpel holineſs, &c. Now, what muſt be the reaſon for the brethrens ſeparating and departing from their old friends, as if they were become Papiſts or Mahometans? Is it a good reaſon, becauſe they continue to witneſs againſt the evils of the time in the judicatories as they did before, and not in conjunction with the eight feceders? Why muſt it now become ſuch a deadly ſin for worthy men to go with Joſeph and Nicodemus to backſliding judicatories, to plead with their mother, to teſtify againſt corruptions, to do all they can to hold out Engliſh prelacy and ceremonies, and maintain the national

eſtabliſhment of preſbytery, and a ſound Confeſſion of Faith, and to ſtrive to do all the good in their power, while waiting for better times, when God will open the eyes of men to ſee the evil of their ways? Now, when honeſt men think theſe ends may be better anſwered by going to judicatories than by joining a few ſeceders, ought not their brethren to forbear them, and allow them the ſame place in their charity and communion they had before?

6. We cannot approve of their marking ſo narrowly the failings, miſtakes, and wrong ſteps of their ſincere godly brethren, as they do; and, inſtead of covering and forgiving their weakneſſes (as Chriſt injoins) aggravating and magnifying them ſo, as to make every miſtake a dangerous error and defection; and not only doing this in private converſation, but going to the pulpit, and proclaiming them at times of greateſt concourſe, ſuch as ſacrament occaſions, which ſhould be feaſts of love and charity among Chriſtians, and not engines of ſtrife and debate. Such an uncharitable courſe we judge the ready way to mar the uſefulneſs of many of Chriſt's faithful ſervants in his vineyard, tending both to break their miniſtry, and break their hearts at once; to ſcatter their poor flocks, and do great harm to many precious ſouls.

7. Likewiſe we muſt witneſs againſt their exciting and ſtirring up poor people plainly and directly to leave their godly paſtors, by whom many of them have been brought to Chriſt; and doing ſo at the very time while they are feeding and profiting under their miniſtry; and for no other reaſon but becauſe theſe miniſters have not freedom to join in their ſeceſſion and teſtimony, &c. yea, perſuading the people to leave theſe, and come to them, as they would not fall under the curſe of Meroz, &c. and doing this both when they preach at home, and when they invade the pariſhes of others abroad. We cannot but teſtify againſt ſuch flock-ſcattering doctrine and practices, as moſt ſinful; and judge it to be a counterfeiting of our Lord's words, "He that deſpiſeth you deſpiſeth me," and alſo great cruelty to go and pluck weak children from the breaſts, while

while ſucking ſtrength and nouriſhment from pure ordinances, and to tell them (as ſeceders do) that ſome few occaſional meals, like their itinerant ſermons, will be better for them, though perhaps they are not ſo good as their daily fare. This doctrine tends to ruin ſouls, by foſtering ignorance, error, infidelity, looſeneſs, carnality, worldlineſs, Sabbath-breaking, and all ſorts of profanity through the land; for thus many thouſands of ignorant Chriſtleſs ſouls, if they obey them, muſt ſit at home on the Lord's day, and live without the goſpel, except when they get a tranſient ſermon of this kind now and then from a ſeceder.

8. We muſt alſo bear witneſs againſt the brethren, their narrowing the terms both of miniſterial and Chriſtian communion, ſo as no reformed church ever did. 1. As to miniſterial, they have come the length to refuſe communion with the moſt ſtrict and holy miniſter in Scotland, if he do not ſecede and approve of their long act and teſtimony, notwithſtanding of the many viſible blemiſhes that are in it. And this they do in contradiction to their proteſtation at their firſt ſeceſſion, Nov. 16. 1733, by which they profeſs ſtill to hold communion with all true Preſbyterians, who groan under the evils of the time, and wreſtle againſt them: and again, they ſay the ſame in their firſt teſtimony, page 95. But they continued ſhort while in that moderate diſpoſition; for they ſoon came to refuſe communion with all miniſters but theſe of their own preſbytery. 2. As to Chriſtian communion, they go a prodigious length in excommunicating from the Lord's table all who hear or communicate with any other miniſters, although theſe miniſters might poſſibly be the inſtruments of their converſion, and ſignally bleſſed to them; and men upon whom they can charge no defection or fault, but their not ſeceding from the church, and acceding to their long teſtimony in all points. Surely, for men to preſcribe ſuch new terms of communion to God's children before they can get their bread, terms not appointed by the Head, is both to incroach upon the headſhip of Jeſus Chriſt, and

break in upon that article of our Creed, *The communion of ſaints.*

9. We muſt regret their caſting ſlanders on their worthy anceſtors and on their mother-church, in their *Act and Teſtimony*, and other papers emitted or adopted by them; particularly by alledging, that the Aſſembly 1690 (which conſiſted of many confeſſors and old ſufferers) "made no particular acknowledgment of the backſlidings of the land under prelacy; and that they declared the perfidious prelates were not to be depoſed for their treacherous defections: That the parliament which met at that time impoſed the oath of allegiance, to exclude the oath of the covenant: That Profeſſor Simſon and Profeſſor Campbell's errors, and theſe favoured by the Aſſembly's Shorter Catechiſm reviſed, have overſpread this church like a flood: That the judicatories have overturned the foundations of the doctrine and government of Chriſt's church: That they have ſubverted both her doctrine and worſhip: That they have done what in them lay to pull the crown off Chriſt's head: That they have refuſed to give him the glory of his ſupreme Deity, and involved themſelves in denying the Son of God, which is one ſpecial mark of Antichriſt: they have made ſinful terms of communion, &c. For all which ſee Teſtimony, firſt Edit. Pages 51, 53, 59, 105, 109, 144, 144, 145, 148. beſides others of their papers. Theſe are but a ſwatch of the many falſe aſperſions contained in their writings, beſides thoſe which they daily caſt upon their brethren in their ſermons. Alas! that brethren, who are concerned for the ſame goſpel intereſt, ſhould take ſuch methods to ſlander their own mother's ſons, to diſcredit their perſons and blaſt their miniſtry; eſpecially when God is pleaſed to countenance ſeverals of them remarkably in their work. There are indeed many evils in the national church; but it is ſinful to calumniate her, and make her defections greater than they are.

But not withſtanding of all theſe extravagant ſteps and accuſations of our receding brethren, occaſioned through their intemperate party zeal; we ſtill have regard

gard to ſeveral of them, as good men upon the main, and uſeful preachers of a crucified Jeſus; and upon that account we wiſh well to them; not doubting but they have as good title to our charity as the Donatiſts and Novatians of old, and the Brouniſts and M'Millanites of later years. And we pray God to incline their hearts to unite with other godly miniſters.

As we have thus endeavoured to give our impartial teſtimony againſt the defections and wrong ſteps of the national church, and likewiſe of theſe who have of late ſeparated from her; ſo we do alſo bear our teſtimony againſt the defections of the Epiſcopal clergy in meeting-houſes through Scotland. Ah, how wofully have they degenerated from the principles and practice of their fathers! Of old their fathers did not differ much from the eſtabliſhed church-government, their doctrine and worſhip being very much the ſame: but now they are generally ſaid to be Arminian and erroneous in their doctrine. And upon our incorporating union with England, and the Toleration in 1712, they changed their way of worſhip, and fell in with the Engliſh ſervice and ceremonies, which their fathers would never receive, and which many Preſbyterian writers have refuted to excellent purpoſe. Tho' this was a very great and remarkable change in the Scots Epiſcopal clergy, yet now it appears to have been introductive to a greater: for, being ſtrongly attached to Jacobite principles and a popiſh Pretender, they were thereby induced to entertain favourable thoughts of other Popiſh ſuperſtitions and errors, which at length many of them began to vent and ſtand up for: ſuch as, A middle ſtate for ſouls after death, and prayers for the dead: The making the ſacrament of the Lord's ſupper a proper ſacrifice or propitiatory oblation for ſin, and mixing the ſacramental wine with water: Pleading for the neceſſity of abſolution by a prieſt, and confeſſion of ſins to him, in order to the forgiveneſs of ſin: The anointing with oil in baptiſm and other caſes: The neceſſity of Epiſcopal ordination and baptiſm to ſalvation: And the practice of bowing towards the altar, and at the name of Jeſus, with

with other Popiſh practices, for which they have no foundation nor warrant in the Bible, but to the contrary. Wherefore they do not much encourage their people to read the Scriptures, unleſs it be with ſuch commentaries as they recommend to them; telling them that they muſt only receive the ſenſe and meaning of the Scriptures from the church or clergy, and they muſt have a ſpecial regard to ancient liturgies, fathers, councils, traditions, &c. And, becauſe the Engliſh prayer book doth not favour ſome of their new uſages, they would have ſome places of it altered, or a new liturgy compoſed. In the prayers for the church, they leave out the words in the Engliſh Liturgy, Church militant here in earth, to favour prayers for the dead; and alſo they begin to favour the Arians, by paſſing over the Athanaſian Creed in their public worſhip. Theſe innovations have occaſioned in ſeveral places very great diviſions both among the clergy and people: but ſtill the innovating clergy gain ground againſt thoſe who are more orthodox: and when they find people offended, or ready to leave them, upon account of their innovations, they either deny them, or artfully palliate them, until they get the people (who are but too tractable) reconciled to them; and thus they are gradually drawing nearer to the ſuperſtitions and idolatry of Rome from time to time. Yea, ſome of them begin to preface and recommend Popiſh books, which contain devotions and prayers to the virgin Mary, and to the ſaints, beſides other errors. May the Lord ſtop their career, and preſerve the land from an inundation of Popery, that Antichriſtian, tyrannical, bloody, blaſphemous, idolatrous and damnable religion!

In ſuch a time of general defection and degeneracy in this and other churches, when infidelity, error, ſuperſtition, lukewarmneſs, deadneſs, carnality, profaneneſs, ſchiſm and diviſions were on the growing hand; what might have been expected from a holy and juſt God, thus dreadfully provoked, but that he would remove our candleſtick out of its place, or come againſt us with ſome deſolating judgment? But, behold! inſtead thereof, God is pleaſed to glorify his ſovereign mercy

mercy and free grace in pitying his forlorn remnant, and to ariſe and maintain his own cauſe, by pouring out his Spirit from on high in ſeveral parts, to renew the decayed face of the earth. Amazing goodneſs! when the enemy was coming in as an overflowing flood, and God in juſtice might have given us all up for a prey to him, the Spirit of God was pleaſed to lift up a ſtandard againſt him in a very ſurpriſing manner, for reviving his own work in many places through the world, and in this land in particular.

In or about the years 1732 or 1733, the Lord was pleaſed to pour out his Spirit upon the people of Saltzburg in Germany, who were living in Popiſh darkneſs, in a moſt uncommon manner; ſo that above twenty thouſand of them, merely by reading the Bible, which they made a ſhift to get in their own language, were determined to throw off Popery, and embrace the reformed religion; yea, and to become ſo very zealous for the truth and goſpel of Jeſus Chriſt, as to be willing to ſuffer the loſs of all things in the world, and actually to forſake their houſes, lands, goods, and relations, that they might enjoy the pure preaching of the goſpel. And O with what earneſtneſs and tears in their eyes did they beſeech Proteſtant miniſters to preach to them in the places where they (when baniſhed from their own country) came in different bodies! For it pleaſed the Lord to ſtir up Proteſtant princes and ſtates to receive them, and provide for them, in many different places.

Near to the ſame time, or about the year 1735 or 1736, the Lord poured out his Spirit on many in Moravia, another country in Germany, to enlighten them in the knowledge of Jeſus Chriſt, and inſpire them with extraordinary zeal to propagate it to others; inſomuch that Count Zinzendorf biſhop of the Moravian church hath ſent forth his miſſionaries to preach the goſpel, not only in Germany and other parts of Europe, but in many places of the Heathen world, where they call the Indians, the Negroes, the Hottentots and Greenlanders, to the knowledge of a crucified Chriſt; and we are told of the great ſucceſs of their miniſtry: and the Count

Count himself travels and preaches in very many different and remote places; though it is matter of regret to hear that these zealous preachers of Christ are tainted with several errors; and so indeed were several of our reformers at the first. May the Lord purge them from all error whatsoever.

Likewise, about the year 1736, there was a marvelous outpouring of the Spirit upon the people of Northampton in New England, and neighbouring places, where God displayed the riches of his grace, and the power of his Spirit, in the wonderful conversion of several hundreds in a short time, under the ministry of Mr Jonathan Edwards and others there. O how glorious was that work! as appears by the narrative then published of it.

At the same very time the Lord was pleased to raise up and qualify a number of students at the college of Oxford, in our neighbour nation of England, to be instruments of much good, although not altogether purged from the corruptions of that land. They joined in a religious society, wherein they agreed upon certain methods and rules for spending their time in fasting, praying, communicating, visiting the sick and the prisoners, instructing the ignorant, &c. and hence they were called Methodists. And, being afterwards ordained to the ministry, they preached with great warmth, chusing subjects very much neglected in that church, such as the doctrine of grace, of justification by faith in the righteousness of Christ; of original sin and the corruption of our nature, of the nature and necessity of regeneration, and the new birth, &c. These doctrines being new, they were much admired and followed wherever they preached: they used also a good deal of freedom in speaking against the loose and negligent clergy, for which they were at length denied the use of churches; whereupon they went and preached in the fields, in houses, and wherever they might have access, collecting money for erecting schools, hospitals, and other pious uses; travelling to many places, and preaching every day, and several times in one day, having many thousands to hear them, in London, Bristol,

tol, Glouceſter, through Wales, and very many places in England. Many of their hearers were brought under great impreſſions, ſhedding tears, and crying out, "What ſhall we do to be ſaved?" And great changes were made upon very profligate perſons, and upon ſeverals who went to ſcoff and ridicule them. Alſo many of the clergy were quickened to their work by them.

In the year 1740, Mr Whitefield, one of the foreſaid Methodiſts, went to New England, and Mr Gilbert Tennent after him, where they preached ſome months two or three times every day, with ſingular and extraordinary ſucceſs, the people being greatly awakened, eſpecially by Mr Tennent's preaching; ſo that there followed a remarkable change upon their lives, and a wonderful revival and appearance of religion through all that country for ſeveral years. The like alſo was very obſervable in Penſylvania, and the Jerſeys, about the ſame time. It is to be regreted, that the work began to be much clouded by ſome zealous but imprudent miniſters, and a ſet of illiterate exhorters, who went through the country preaching and venting errors, and ſometimes very raſh cenſures againſt their brethren, and ſome of them pretending to viſions, prophecy, and great attainments, and running into ſeveral extravagancies; upon which account ſome have endeavoured to expoſe the whole work as *Enthuſiaſm* and *Deluſion*. But it being Satan's ordinary way, when he ſees Chriſt's kingdom advancing in a place, to exert himſelf to bring a reproach upon religion, by leading ſome zealous profeſſors into errors and diſorders; this can prove no more againſt the work in general, than the deluſions of the Anabaptiſts and Fifth-monarchy-men did againſt the reformation. But theſe clouds did not long continue.

Likewiſe in the year 1740 and afterwards, in Scotland, even amidſt our backſlidings and diviſions, in ſome parts promiſing tokens began to appear of a revival of Chriſtianity: for, in Edinburgh and elſewhere, ſome new praying ſocieties were ſet up, and ſundry ſtudents did aſſociate with them, which gave hopes of

a further reviving; and for this many prayers were put up through the land, and that a good time before Mr Whitefield came to Scotland, which was in the end of July 1741, where he abode ſome time, and preached many awakening ſermons in Edinburgh, Glaſgow and other places.

In Cambuſlang, a ſmall pariſh four miles from Glaſgow, there were ſeveral praying ſocieties, who ſpent much time in prayers and wreſtling with God (eſpecially in Febr. 1742) that he might pity them and the whole land, and pour out his Spirit upon them, as on other places. And the reverend Mr William M'Culloch their miniſter, who frequently met with them, having at their deſire (joined with others in the pariſh) ſet up a weekly ſermon upon Thurſday a little before, and preaching cloſely to them upon the nature and neceſſity of regeneration; it pleaſed the Lord, that, upon Thurſday the 18th of Feb. 1742, the holy Spirit ſo wrought upon his hearers, that about fifty of them, with many attending them, came into his houſe, under alarming apprehenſions about the ſtate of their ſouls, crying, "What ſhall we do to be ſaved?" The miniſter, being much affected with their caſe, ſpent all that day and night with them, either ſeparately or together, in exhortations, inſtructions, prayers, and ſinging pſalms; being aſſiſted in the work by ſome preachers and elders. And, the awakened and wounded people daily increaſing, he was obliged to preach to and converſe with them every day for a great many weeks thereafter; the people filling all the rooms of his houſe after ſermon, and continuing in prayer and ſinging pſalms in different companies till near midnight. Many miniſters came from other places to Mr M'Culloch's aſſiſtance, with multitudes of people to hear the word, and to be witneſſes of that very uncommon work; and there many of them felt the power of the word, and went home with the arrows of God ſticking in their hearts; and great numbers of theſe convinced people attained alſo to a fair appearance of a hopeful outgate; having their minds filled with peace and joy in believing. This was a wonderful time at Cambuſlang for many months in

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the year 1742, and the pleasant fruits of it continued to appear both in that and the following years. In Summer same year, viz. 1742, the work began to spread and appear remarkably in Kilsyth, Calder, Kirkintuloch, Campsie, Cumbernauld, Garguninock, Balderinock, Muthil, and many other parishes; and even in Edinburgh and Glasgow there was a considerable revival in religion. In May 1742 there was published a narrative of the work at Cambuslang, attested by many; and soon after another narrative of the work at Kilsyth and parishes about it, continued in different parts, and published from time to time by the reverend Mr James Robe. These narratives, being well attested, were spread and reprinted in America and different places of the world; they were translated into Dutch, and had several editions in Holland, and were well received by the ministers and divines there.

The work indeed was very surprising and extraordinary, much resembling that which was in the last century at Stewartown, Irvine, kirk of Shots, and other places, in the years 1625, 1626, and several years after, though in a very dismal backsliding time; and that work in Ireland, about Antrim, and the Six-mile-water, about the year 1628; of both which Mr Robert Fleming, once minister at Cambuslang, gives account, in the Fulfilling of the Scriptures; as do Mr Robert Blair and Mr John Livingston, in the manuscripts of their lives. And there being much said and written about this work in the west of Scotland, we have thought ourselves bound to enquire into the nature, fruits and evidences of it; and from what some of us have seen of that work, and hath been attested by the ministers immediately concerned, and others who have seen it, we judge ourselves warranted to give our testimony to it, as a glorious work of the Spirit of God, which he hath been pleased to send in his sovereign free mercy, in a time of great infidelity, formality and backsliding, to glorify his own name, by awakening, convincing, humbling, converting, comforting, reviving, strengthening and confirming many souls through the land; and our reasons for it are these: 1. The convictions and com-

ſorts of the people of Cambuſlang, and other awakened pariſhes, have come to them in a ſcriptural way, by Chriſt's ordinances, and particularly the word preached, and paſſages of Scripture carried in upon their minds, ſuited to their caſes and circumſtances. 2. The fruits and effects of that work in the peoples lives and converſations, do evidence themſelves to be from the Holy Spirit, according to the Scripture account of theſe fruits: for thoſe who formerly were blind and ignorant, have ſoon come to advance in the knowlege of Jeſus Chriſt and divine things; and the tongues which were dumb in the things of God, have ſoon learned to ſpeak the language of Canaan. They who formerly were given to curſing, ſwearing, drunkenneſs, Sabbath-breaking, ſcoffing at ſacred things, and other immoralities, have preſently changed their courſe into ſober living, godly conference, reading, praying, and ſinging pſalms. They who formerly were truſting to their own performances, attainments and ſelf-righteouſneſs, have preſently renounced all theſe for the righteouſneſs of Chriſt only, imputed to them for their juſtification before God. They who formerly were glewed to the world, and to the love of ſenſual and ſinful things, are made willing to part with all theſe for the love of Jeſus Chriſt their Saviour, deſiring earneſtly to be conformed to him in his contempt of the world, ſelf-denial, humility and holineſs both in heart and life. They who before thought it an unmanly thing to ſhed tears for ſin, and piercing of Chriſt, have been made to mourn as for an only ſon, and be in bitterneſs as for a firſt born. Thoſe who have been guilty of ſecret acts of injuſtice, have been filled with remorſe for them, and made reſtitution to the perſons injured or their children. They who hated and mocked the people of God, have their hearts warmed with love to them, and account them the excellent ones of the earth. They who before were contentious, malicious and revengeful, do preſently drop their quarrels, forgive their enemies, wiſh well to their ſouls, and the ſalvation of all around them. They who before minded only their own things, are highly concerned for the intereſts of Jeſus Chriſt, and

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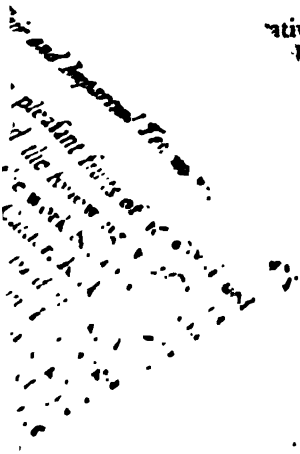

ative glory of God in the world. Swear-
heir oaths, and with reverence mention
And they who loved carnal com-
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, they aim in Chriſt's ſtrength at
the ſubduing of every ſin, and the
y duty and good work, according to
and ſecond table of the law, and make
ce of ſtational and relational duties as well as

18. Families, that formerly were ſynagogues of Satan, are now temples where God is devoutly worſhipped: and many of all ages and ſexes do form themſelves into little ſocieties for prayer, praiſe, and religious diſcourſe. And though tares are mixed among the wheat, and ſeveral hypocrites diſcovered, yet the body of the awakened perſevere, as to what can be ſeen, in the ways of religion.

Notwithſtanding of all theſe gracious changes, which are clear evidences of the operations of the Holy Spirit; yet this bleſſed work is mightily oppoſed and reproached, and that not only by atheiſtical and profane men, but even by many of thoſe who have long been praying for the effuſion of the Spirit, and the coming of Chriſt's kingdom, particularly our ſeceding brethren, who have (alas!) preached, prayed and printed againſt this good work, and even kept faſts in all their meetings, for putting a ſtop to it, as a deluſion and work of the devil, who hath transformed himſelf into an angel of light (as they ſay;) and have thereby given their followers very frightful notions of it, and ſtopt them from going near the places where they might have got full ſatisfaction: And alſo, they have hindered many from

from giving praiſe to God for his wonderful goodneſs, and from praying for the continuance and ſpreading of the work. May the Lord lay all this to their hearts, but not to their charge! Their main quarrel with the work ſeems to be, that it is begun and carried on by the inſtrumentality of the national church, and ſome whom they judge acceſſory to the defections therein; and becauſe it is attended with outcryings, trembling, falling down and fainting in many of thoſe who are awakened; which (they ſay) are not ſymptoms of a work of the Spirit.

Concerning which we ſhall obſerve theſe few things:

1. Our brethren had certainly acted much more the part of wiſe and unbiaſſed judges, if, in obedience to Chriſt's commands to "try the Spirits," and "prove all things," they had uſed all proper means of enquiry, ſuch as going themſelves to the places, converſing with the miniſters, and with the ſubjects wrought upon, before they had pronounced a judicial ſentence in ſuch a weighty caſe, and intimated it from their pulpits; and not have proceeded to a deciſion ſo haſtily upon hearſays, or the malicious reports of profane ſpirits, and thoſe who were enemies of the work. They alſo had done wiſely, to have waited ſome time to ſee the iſſue of the work before they had paſt ſuch a terrible ſentence upon it: for they might have remembered that it is not an eaſy thing for clergymen, after doing a bad thing, to own their miſtake.

2. It cannot be denied but there have been many eminent godly miniſters employed in promoting this work; and, though there had been ſome not ſo remarkable that way, we muſt not find fault with a holy ſovereign God for making uſe of what inſtruments he pleaſes. Our brethren cannot but know that it is a moſt provoking ſin to limit the Holy One of Iſrael, who frequently thinks fit to employ mean and deſpiſed inſtruments to do his work, that ſo he may ſtain the pride of all our glory, and ſhow that he is not beholden to any.

3. We are grieved in our very hearts, that our brethren ſhould have adventured upon ſuch a daring ſtep,

as

as by a judicial ſentence to aſcribe to the devil ſuch a gracious Godlike work, as that before deſcribed; when they cannot bring an inſtance from Scripture, or any other hiſtory, of the devil's being permitted to work in the like manner before. Surely it may make us tremble to think what kind of a ſin it muſt be to make the devil the reprover of ſin, and miniſter of righteouſneſs, and ſo to aſſign the office and work of the Holy Ghoſt to that wicked one! Doth it not look like a fearful limiting of God, for a few men to act as if they would confine the holy Spirit's workings to themſelves, and give up the miniſtry of all their brethren throughout the Iſland to the devil? As Jeſus Chriſt himſelf, ſo his miniſters, Moſes, John Baptiſt, the apoſtles Peter and Paul, were of quite different tempers and diſpoſitions; they rejoiced to ſee the Spirit poured down upon others, and to ſee Chriſt preached, ſinners brought in to him, and his kingdom enlarged, whoever were the inſtrument of it.

4. As for the effects of this work upon the bodies of ſome of the awakened, ſuch as outcrying, trembling, falling down, or fainting; theſe are not at all new in this land: for many inſtances of ſuch like ſymptoms in perſons under piercing convictions of ſin, or under raviſhing views of Chriſt, can be given, even ſince our happy Revolution, as well as in former times; as is evident from Meſſrs Robe, Currie, and Webſter's writings on this ſubject. And yet we hear not of any heretofore aſcribing the work in thoſe people to the devil, nor condemning it as contrary to Scripture, upon account of theſe ſymptons: No—for the Scripture gives frequent inſtances of ſuch impreſſions made on the body, by the great inward exerciſe and concern of the mind. The ſharp convictions of the three thouſand, Acts ii. brought them under great agonies, being pricked as with a ſword in their hearts, and forced to cry out, and ſay to the apoſtles, "Men and brethren, and what ſhall we do?" The auditory being great, they muſt have cried in ſuch a manner that the apoſtles heard them; for Peter was forced to cry aloud that they might hear him, Acts ii. 14. So Paul, when he was thoroughly convinced

convinced of his ſin of perſecuting Chriſt, and the wrath due to him for it, he was ſeized with "trembling and aſtoniſhment, and fell to the ground," Acts ix. 4. 6. Alſo the jaylor, when awakened to ſee his ſinful and loſt ſtate under wrath, "trembled and fell down," ſaying, "What muſt I do to be ſaved?" Acts vi. 29. 30. And it appears to have been uſual in the apoſtles days for ſinners to "fall down before God," when they were firſt convinced, and got the ſecret wickedneſs of their heart laid open to them by the Word; 1 Cor. xiv. 24. 25. Even that great man, Felix, was made to tremble under his conviction of ſin and apprehenſion of wrath, while Paul preached to him, Acts xxiv. 25. And that mighty king, Belſhazzar, was ſtrangely affected when he ſaw the hand writing on the wall, which he took to be a preſage of wrath againſt him, Dan. v. 6. "His countenance was changed, his joints looſed, and his knees ſmote one againſt another." A view of the wrath of a ſin-revenging God, is enough to throw the ſtouteſt ſinner into the moſt terrible diſorder, and to overwhelm all his ſenſes and faculties. We ſee Baruch, when in danger of the wrath of man, was ſo overwhelmed with grief, that he fainted under it, and cries out, Jer. xiv. 3. "Wo is me now, for the Lord hath added grief to my ſorrow: I fainted in my ſighing, and had no reſt." And how much more would he have been diſtreſſed with the immediate views and approaches of the wrath of God! for, "Who knoweth the power of his anger?" Job, when under the apprehenſion of God being his enemy, and his terrors purſuing him, was ſo little maſter of himſelf, that he "ſtood up, and cried in the congregation," Job xxx. 19. 28. King David ſays, he "roared by reaſon of the diſquietneſs of his heart," Pſal. xxxviii. 8. Nay, he had ſuch impreſſions of the wrath of God upon his ſoul, that they made all his fleſh to tremble, Pſal. cxxix. 120. "My fleſh trembleth for fear of thee, and I am afraid of thy judgments." Heman ſaith, "While I ſuffer thy terrors, I am diſtracted," Pſal. lxxxviii. 15. We ſee alſo how the prophet Habakkuk was ſeized with the greateſt bodily diſtreſs, with "quivering lips, and trembling,"

trembling" over all his body, at the view of approaching wrath, Hab. iii. 16 Again, it ought to be remembered, that God hath told us, that in the New-Teſtament days he would pour out his Spirit upon people in ſuch a manner, that they ſhould "look upon him they pierced by their ſins, and mourn, and be in bitterneſs," as parents "for an only ſon or firſt born." Now, it is well known that ſome parents will not only cry out bitterly, but alſo faint, upon ſuch occaſions; nay, ſome will be brought to ſuch agonies and faintings, by the mere apprehenſion and proſpect of man's wrath and of temporal difficulties: and have they not much greater cauſe for them, who get a clear and manifeſt diſcovery of the heinous guilt of their ſins, and of the wrath of an angry God hanging over them? Who can paint forth the diſtreſs of theſe poor creatures, whoſe ſpirits are wounded by the amazing apprehenſions of God's wrath for ſin, and the fearful expectations of judgments and fiery indignation, without having any view of relief? Such a wiſe man as Solomon would not have been ſurpriſed to ſee ſuch perſons tremble, cry out, or faint; for, ſaith he, "A wounded ſpirit who can bear!" Prov. xviii. 24.

We read alſo in Scripture of perſons fainting upon other occaſions. Jacob fainted for joy, when he heard that his ſon was alive and highly exalted; ſo Daniel, after ſingular manifeſtations from God, fainted and was ſick certain days, Dan viii. 27. and x. 8 9. And the apoſtle John, when he ſaw the Lord in his glory, fell at his feet as a dead man. So it is no wonder that a poor ſoul, that was like to ſink in deſpair under a ſenſe of ſin and wrath, when coming out of this plunge to a ſurpriſing view of Chriſt's mercy, lovelineſs, and fulneſs, ſhould in like manner be overwhelmed and faint for love and joy. Wherefore it is our duty to put favourable conſtructions upon the various caſes of awakened and exerciſed ſouls, when thereby they are thrown into extaſies, faintings, or bodily diſtreſſes. The holy Spirit is a free ſovereign agent; and, in times of large effuſions, he may, for his own wiſe ends, take an uncommon latitude in his way of dealing with ſinners, for

bringing them into Chriſt. And as their diſcoveries of ſin and wrath, and the commotion in their affections, prove very different; ſo the impreſſions upon their bodies muſt be either leſs or more, and exceeding various, according to the meaſure and degree of inward exerciſe and concern of their minds; for as their ſorrow for piercing Chriſt by their ſins is compared to that of parents for an only ſon, which admits of many different degrees, and produceth very different effects in different perſons; ſo it muſt be unreaſonable in any to require inſtances in Scripture for every minute circumſtance of the innumerable various caſes of perſons brought in to Chriſt; for then the Spirit of God muſt have enlarged the Scriptures into very many different volumes, which had not been convenient for us. If we read the accounts given us of the converſions of Auguſtine, Luther, Junius, Beza, Latimer, Bolton, Profeſſor Halyburton, and many other eminent ſaints, we will find particular circumſtances in them for which no Scripture precedent can be ſhewn; but no wiſe man will ſay upon that account, that the work in them was deluſive or diabolical.

But let ſome object what they will againſt the converſions in the Weſt, becauſe of the outward impreſſions attending them in ſeverals (for in many the changes are wrought without any noiſe at all): It is our judgment, if theſe bitter throws and agonies of ſome, have a merciful iſſue in landing them in Jeſus Chriſt and true holineſs, as it is viſible they do in the moſt part; then there is great matter of praiſe, whatever way the Lord take for awakening and humbling them before-hand. But ſeeing worthy Mr Edwards of Northampton hath written two treaties concerning this extraordinary work of the Spirit of God, and hath taken notice of all the prejudices and objections of adverſaries, we judge it unneceſſary to add any more to what he hath written ſo fully and to ſuch excellent purpoſe. May the Lord, by new ſhowers from above, continue, revive, increaſe, and ſpread this bleſſed work through the land and all corners of the earth! Amen and Amen.

That

That we may draw to a concluſion, we ſhall briefly ſum up the principal ſins, errors, evils and defections in the church and land, which we think ourſelves bound to lament and mourn over, declare, warn, and bear teſtimony againſt, in order to promote reformation, and healing in the land: For although God, in his boundleſs ſovereignty and rich grace, be pleaſed in a backſliding time to grant ſome remarkable reviving to his work in particular corners, to ſhew his willingneſs to return to his ancient dwelling place; yet we deſpair of any general reviving or national reformation, until we are made ſenſible of public ſins, errors and defections, as well as theſe of a more private nature. Wherefore we deſire to be humbled for, declare and teſtify againſt, all doctrines and practices which are oppoſite to the Bible, and to our Confeſſion of Faith, Larger and Shorter Catechiſms, Directories for Woſhip and Church government, which we judge drawn out of, and founded upon, the Scriptures of truth.

And particularly, againſt all Deiſtical and Socinian errors, and doctrines, which tend to decry the neceſſity of ſupernatural revelation, and cry up the ſufficiency of reaſon or the light of nature to guide men to eternal happineſs.

And againſt all Arian errors, and theſe doctrines which any ways diſparage the Chriſtian revelation, or derogate from the ſcheme of ſalvation through the mediation and righteouſneſs of Jeſus Chriſt our only Saviour; or from the doctrine of the glorious Trinity, and the oneneſs of the Godhead; or from Chriſt's true ſupreme Deity, his ſelf exiſtence, neceſſary exiſtence, independence, and equality with the Father; or from the true Deity of the Holy Ghoſt, and his equality with the Father and the Son; or from the truth of Chriſt's manhood, and of his Prieſtly office, and the neceſſity of his death as a real and proper ſacrifice to ſatisfy Divine juſtice for our ſins.

All Popiſh errors, idolatry and ſuperſtition, maintained either by profeſſed Papiſts, or by Proteſtants who are making advances towards Popery, by pleading for a middle ſtate for ſouls departed; prayers for the dead;

the Euchariſt's being a proper ſacrifice for ſin; the neceſſity of confeſſing ſin to the prieſt, and of the prieſt's abſolution in order to the forgiveneſs of ſin; of mixing the ſacramental wine with water; of bowing to the altar, to the Eaſt, and at the name of Jeſus; of kneeling at the ſacrament, obſerving ſaints days and uninſtituted feſtivals, and putting them on a level with the Lord's day; the croſs in baptiſm, the organ in praiſe, the reading of prayers, and other human inventions in God's worſhip and ſervice.

All Pelagian and Arminian doctrines, which derogate from God's efficacious free grace in ſaving ſinners, or put it in the power of a man's own free-will or natural abilities to repent, believe, or convert himſelf; and make a neceſſary connection betwixt a man's moral ſeriouſneſs and his obtaining of ſaving grace. Alſo all theſe doctrines which tend to exalt ſelf, or any ways place it in God's room; and theſe which make ſelf love, and the deſire of our own happineſs, the proper ſpring and principle of all virtuous and religious actions.

The magiſtrate's aſſuming the power of the keys, and all Eraſtian encroachments upon the intrinſic power of the church, or upon Chriſt's headſhip and ſupremacy over her. The granting an almoſt boundleſs toleration to all ſects, errors, hereſies and innovations. The impoſing the ſacramental teſt upon officers civil and military when out of Scotland, as a neceſſary qualification for their offices; whereby the holy ſacrament is much debaſed and profaned. The multiplying of oaths without neceſſity; introducing the new form of ſwearing by kiſſing the goſpels, the Yule-vacance, the repealing of the laws againſt witchcraft, &c.

The impoſing the yoke of patronage upon the church, and ſpoiling Chriſtian congregations of their right to chuſe their own paſtors, and obtruding paſtors upon them. As alſo the practice of theſe miniſters or preachers, who contribute to encourage, ſtrengthen or bind the yoke of patronage upon the church, by allowing their friends to apply to patrons and procure preſentations for them; or by accepting theſe preſentations, and cleaving to them when obtained. And the practice

tice of thoſe miniſters or judicatories, who encourage or ſupport theſe accepters in this pernicious courſe, or who obtrude them or any other perſons upon pariſhes againſt their conſent.

The denying the lawfulneſs or obligation of our national covenant engagements, the warrantableneſs of national churches, Confeſſion of Faith, ſubordination of church judicatories one to another; the maintaining the independency of ſingle congregations upon any ſuperior church-judicatory; the lodging the power of the keys, not in the hands of church-officers, but in the communion of the faithful.

The proſecuting or cenſuring of miniſters for preaching or proteſting againſt any of the evils or defections of the time, ſuch as the deſpiſing of Chriſt's flock, making intruſions upon them, incroaching upon the rights and liberties of the church, or Chriſt's Headſhip over her, &c.

The neglect and unfrequent adminiſtration of the Lord's ſupper, and the abuſe and profanation of it, by admitting ignorant or ungodly perſons to it. As alſo the neglect of appointing national faſts, and days for humiliation and extraordinary prayer, in a time of national defections, and of abounding ſins and provocations, when many ſpiritual judgments are inflicted, and other great judgments are impending over us. And, when ſuch faſts come to be appointed, alas! what an averſion is there to a particular condeſcendence of the ſins and defections which are the true cauſe of the Lord's controverſy with the land!

Likewiſe we judge ourſelves bound to bewail, lament, and witneſs againſt, all theſe God-diſhonouring ſins and evils which univerſally abound and prevail among all ranks and ſorts of men; ſuch as ignorance and forgetfulneſs of God their Creator and Preſerver; Atheiſm, infidelity, and enmity to God; ingratitude to God for mercies; putting the creatures, the word, and ſelf, in the room of God; conſulting with necromancers, wizards and charmers; aſcribing our mercies to fortune or ſecond cauſes, rather than to God. Self love, ſelf-ſeeking, unbelief diſtruſt of God, hatred of him and of his

his image in others. Pride, presumption, carnal security; loving pleasures more than God. Restraining of prayer before God in secret; neglect of family-worship; tempting God by neglecting means, using unlawful means, and trusting in lawful means. Superstition and false worship; giddiness and unsettledness in religion, and drinking in error. Mean and low thoughts of Christ, and of the infinite love of God in providing Christ to be a Surety and Sacrifice for us. Contempt of the glorious gospel, and the glad tidings it brings; and mens unfruitfulness under it. Not receiving and loving of Jesus Christ; not relying on Christ as all our hope; not making use of Christ in all his offices; not rejoicing in Christ and him crucified. Mens resting upon their duties and frames for acceptance with God: their joining something of their own with Christ's righteousness for their justification before God, and not accounting all things loss and dung for Christ, that they may be found in him, not having their own righteousness, which is nothing but filthy rags. Grieving of the Holy Spirit, sinning him away from ordinances; not lamenting the withdrawing of the Spirit, nor wrestling for his return. Opposing and reproaching the work of the Spirit in awakening and convincing sinners; calling it enthusiasm, delusion, or ascribing it to Satan. Blind and intemperate zeal; discontent and impatience under the dispensations of Divine Providence. Backslidings from God, and the decay of the life and power of godliness. Setting our affections upon earthly enjoyments and sensual satisfactions; and neglecting these things wherein our chief happiness doth consist, namely, the enjoying of God, and communion with him. Our unthankful forgetting of the many signal deliverances which God hath wrought for this church and land; and our unthankfulness for and abuse of the valuable mercies we still enjoy, such as health, peace, plenty; freedom from pestilence, sword and famine; and the continuance of the gospel and pure ordinances with us. Our minding our own things, more than the things of Jesus Christ. Our little praying

ing for the coming of Christ's kingdom, and for the peace and prosperity of Jerusalem.

Our neglecting the ordinances of God's appointment, careless attending upon them, and not regarding them as trysting places for meeting with God, and as means of communion with him. Our being wise above what is written, and advancing mens devices before Divine appointments. Our resting upon outward attending of ordinances, and a name to live, without the new birth, and a work of grace in our souls. Our contenting ourselves with man's teaching, without the teachings and influences of the Spirit with the Word. Our being little affected or afflicted with the blasting of ordinances, and the suspending of the Spirit's influences. Our unworthy communicating, and formal approaches to God at his holy table; neglecting due preparation, by self-examination, secret humiliation, renewing covenant with God, and wrestling with him for his presence. Our losing soon the impressions of Christ's sufferings, his precious blood, and matchless love, set forth in that ordinance; and not living answerably thereto. Our putting our hearing, praying, communicating, charitable acts, just dealing, or moral honesty, in the room of glorious Christ, who alone is "the Lord our righteousness."

We also lament and witness against the abounding profanation of God's holy name, by the irreverend use of it in common discourse, by formal and hypocrital addresses to him, by customary and rash swearing, cursing, blaspheming, perjury, swearing falsely in matters of trade or taxes, bribing, and tempting others to do so. By perfidious dealing with God, in breaking both national and personal covenants, sacramental vows, and sick-bed resolutions. Decay of zeal for maintaining of truth, purity and piety, in opposition to abounding error, superstition, and profanity. The profaning and abusing of God's titles, attributes, ordinances, Scriptures, servants, and providences; by many scoffing at sacred things, jesting upon the Scriptures, mocking the professors of religion, misconstructing God's providences, wrestling and misapplying his word to favour

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their corrupt ſentiments and practices; vain jangling, and diſputing about ſmaller points, and taking up their thoughts and time therewith, to the neglecting and eating out the life of religion. Slighting, aſperſing, and reviling many of God's faithful ſervants, thereby marring the ſucceſs of their miniſtry, and ſcattering their flocks, to the prejudice and ruin of many precious ſouls. Many taking up a profeſſion of greater ſtrictneſs in religion than others, while ſtrangers to humiliation for ſin, regeneration, heart-holineſs, tenderneſs of walk, humbleneſs of mind, meekneſs, and the true ſpirit of Chriſtianity. Alas! many are ſo puffed up with pride, vanity, ſelf-conceit, and contempt of others, that they caſt out of their charity and communion every one that agrees not to their ſentiments and practices in all reſpects, though ſome of theſe have more evident marks of the image of God upon them than they themſelves. And many are hereby tempted to infidelity, even to mock, hate, and caſt off all religion, becauſe of the diviſions among the profeſſors of it. Ah! many profeſſed Chriſtians ſhow a great propenſion to exalt natural reaſon, and decry ſupernatural revelation; to magnify the religion of nature, and diſparage the religion of Jeſus! to aſcribe ſuch to man's free-will and natural powers, and overlook the free grace of God, and preventing the work of his Spirit. Many ſpeak more of their own moral performances, than of Chriſt's imputed righteouſneſs; and ſeem to regard Chriſt more as a pattern than as a propitiation; exalt their natural powers and ſelf righteouſneſs, through ignorance of the righteouſneſs of God; cry up the preaching of morality, while they themſelves remain immoral, and ignorant of their own corrupt natural eſtate, and of the nature and neceſſity of regeneration. Alas! there is ground to fear that many outwardly aſſent to our Confeſſion of Faith, who ſcarcely read it, conſider it, or believe it; and it is to be feared that ſeverals, even preachers, may come to ſubſcribe it, as thoſe of the church of England do their Thirty-nine Articles, rather as *vinculum pacis*, than as *vinculum veritatis*.

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We also bewail and testify against the profanation of the Lord's day which sadly abounds, as being a nursery of, and an inlet to, all manner of sin and corruption; By many speaking their own words on this day, and discoursing of worldly affairs and business; By many doing their own works, such as unnecessary pieces of servile labour, or travelling about worldly business; By many finding their own pleasures, by idle walking, needless visits, and other worldly diversions and recreations: While in the mean time few make conscience of setting apart and spending this day as a day of sacred rest, according to its institution, for entertaining serious thoughts of the works of God and redeeming love, for attending religious worship without distraction, for promoting spirituality and heavenly mindedness, for holding communion with God through Jesus Christ, and for loosing their hearts from the world, and preparing for death and heaven. Alas! many, instead of such exercises, do dedicate this holy day to profanity; and, in place of serving God the Author of it, they serve the devil and their lusts upon it, by gaming, drinking, swearing, uncleanness, filthy speeches, jesting upon sacred things, and reproaching the devout worshippers of God! And so they go faster to hell upon the Lord's day, than upon any other day of the week.

We likewise bewail and testify against the national and relational sins which abound in the land, among parents and children, masters and servants, husbands and wives, magistrates and subjects, ministers and people; superiors, inferiors, and equals. Alas! many superiors are guilty of contempt of their inferiors, of proud and imperious carriage towards them, of oppressing them, or ruling them with rigour, of discouraging them from what is good, and encouraging them to what is evil. Many inferiors are guilty of despising their superiors, envying their situation, disobedience to their just commands and counsels, and not imitating their good examples; and particularly many children are thus dreadfully guilty with respect to their godly parents. And, among equals, there is little brotherly love, mutual esteem and good offices to be seen; but, instead thereof,

very much appears of hatred, anger, malice, envy, evil-ſpeaking, reproaching and backbiting, and alſo of tempting and encouraging one another to ſin. Ah! many parents forget their engagements at baptiſm, and neglect to inſtruct and pray for their children, to admoniſh and reprove them when needful, and either do not correct them at all, or do it unduly, provoking them to wrath. Oh! many heads of families neglect family-religion, prayer, praiſes, and catechiſing of children and ſervants, and requiring an account of the ſermons they hear; or at beſt they perform family-prayer and other duties in a cold and formal manner. Oh how many have no more care of the ſouls of their families than if they had none! They ſeek only their own things, purſuing the buſineſs of a preſent animal life, and not the things of Jeſus Chriſt, or what concerns their ſpiritual or eternal life! And many who have formerly come good length, and kept good order in their families, have ſadly declined, loſt their wonted livelineſs and ſpirituality in God's ſervice, and let their duties dwindle away into a dead formality, contenting themſelves with external performances, ordinances and communions, without any communion with God in them.

We muſt alſo regret the untenderneſs and looſeneſs of the walk and conduct of ſome in the miniſtry, whereby not a few are tempted to abhor the offerings of the Lord; and a Gallio like indifferency in others about the public intereſt of Chriſt, if it go well with their own private affairs. And few, alas! are lamenting after a departing God, and ſearching into, or mourning for, the cauſes as they ought, or wreſtling for a returning God, and a returning glory. Many preachers are running unſent, and uſing means to thruſt themſelves into the vineyard, not waiting for God's call, nor regarding the prayers or inclinations of his people; and who in their ſermons generally confine themſelves to ſubjects of natural religion and moral virtue, and neglect the doctrines of Chriſt and the Spirit, the peculiar glories of Chriſtianity; and do not preach the abſolute freeneſs of grace through Chriſt, as the ſpring of a ſinner's juſtification and ſalvation. Likewiſe, not a few

miniſters

miniſters and Chriſtians want love and a due forbearance to others who differ from them in ſome leſſer matters; entertain harſh thoughts, and break out into uncharitable cenſures and ſevere reflections one againſt another, to the hindrance of that ſweet fellowſhip and ſocial prayer which they ſhould have together, and to the taking them off in a great meaſure from the vitals and eſſentials of religion, and from pure ordinances, which God continues ſtill to own.

We lament the malicious and revengeful thoughts of many, and the frequent ſallies of their ungoverned paſſions, which ſometimes break out into provoking language and acts of violence, and even into bloodſhed and murders; and often the law is not duly execute againſt murderers.

We teſtify againſt the prevailing ſins of tippling, drunkenneſs, gluttony, chambering, wantonneſs, fornication, adultery, unnatural luſts, and all ſorts of uncleanneſs, wanton geſtures, obſcene talk, immodeſt apparel, laſcivious ſongs and dancings, lottery games, balls, aſſemblies, and ſtage-plays, which, however faſhionable they may be, we look upon as unbecoming the gravity, ſeriouſneſs, faith and hope of true Chriſtians, who profeſs to place all their happineſs in the enjoyment of God, and to be careful to abſtain from all appearance of evil, and wait for the coming of their Lord and Saviour from heaven.

Likewiſe, we bear witneſs againſt the prevailing evils of ſtealing, robbing, extortion, defrauding, prodigality, ſimony, bribery, running of goods, mens uſing unlawful occupations, living above their incomes, undertaking vexatious law ſuits, pleading for cauſes manifeſtly unjuſt; Lying, ſlandering, ſpreading evil reports, aggravating ſmaller faults, raſh cenſuring, ſupporting falſe witneſſes, backbiting, ſcolding, ſcoffing, miſconſtructing the actions, words or intentions of others: Mens diſcontent with their lot and condition in the world: envying or grieving at the proſperity or credit of their neighbours; being glad at their adverſity, miſcarriage, or diſgrace; coveting or entertaining inordinate motions

and affections to those things which belong to their neighbours.

Moreover, we bewail and testify against all the foresaid sins, evils and defections of the land, as being highly aggravated in the sight of God, being committed against clear light, the Spirit's strivings, manifold warnings, alluring mercies, solemn covenants, and wonderful deliverances; against great pains taken by God upon the land to reclaim and reform them, such as reproofs, challenges, exhortations, expostulations, invitations, promises, threatnings and lesser judgments. And these our sins and defections have been long continued in, until very many are become secure, senseless and hardened in them, nay, even bold and impudent, so far as to avow and justify them, to despise admonitions, and mock at reproofs. Likewise they are turned very universal: all ranks and degrees of persons are involved in the guilt of them, rich and poor, great and small, nobility, gentry, magistrates, ministers, commons, &c. Alas! our nobility and persons of distinction, who once appeared with zeal for God's truths, and for advancing reformation, are sadly degenerated, and generally corrupted, either with erroneous principles, or vicious practices. Our commons, many of them are destroyed with ignorance, profanity, or earthly-mindedness. Our professors of religion, alas! carnality and formality prevail among them, and lively piety is like to dwindle away. Oh how desperate doth our case appear when under such terrible aggravations of guilt! How ripe do we seem to be for desolating strokes, and sweeping judgments! What cause have we to look out for them every day, and to fear and tremble before a holy, just, and provoked God! acording to these awful texts of Scripture, 2 Chron. xxxvi. 15. 16. Isa. xxii. 12. &c. Jer. vi. 15. viii. 12. xi. 10. 11. xxii. 7, 8, 9. Amos viii. 2, 3. &c. Micah iii. 11, 12. Hos. xiii. 5, 6, 7. which is very applicable to our case.

But is there no hope in Israel concering this thing? "Is there not balm in Gilead?" "Is there not a Physician there?" Is there not virtue in Christ's blood for the most desperate cases that churches can be in? Oh if ministers

ministers and people were applying to him by faith, there would be hope. Should we not then plead with our mother to consider her defections from God, and to be deeply humbled and mourn for them, and to turn from them to the Lord by true repentance and reformation, and to pray and plead his promises of mercy through Jesus Christ, such as that in Jer. iii. 22. "Return, ye backsliding children, and I will heal your backslidings?". We have very lately had a surprising evidence of the Lord's willingness to return and heal us; what a wonderful step has he made towards it, by pouring out his Spirit upon several congregations of the land! O what encouragement doth this give the whole land to apply to him for mercy, and to set about reformation! particularly to our General Assemblies and all inferior judicatories, to go out and meet a merciful returning God, who has no delight in our ruin, and that in the way of faith, humiliation and prayer; essaying sincerely to do all in their power to remove the grounds of the Lord's controversy, redress grievances, amend what is wrong, and take every stumbling block out of the way of serious well-meaning people, which is improven as an occasion of our lamentable divisions. For these ends, let us humbly plead with our Mother.

I. In as much as the church is and ought to be the pillar and ground of the truth, and her judicatories are bound to assert, maintain and defend every one of God's truths when attacked by adversaries, to transmit them in their purity to posterity, and to give their testimony and approbation to them, for upholding them against those teachers who would overturn them; and seeing all the members of the judicatories in this church have subscribed our Confession of Faith, and profess to adhere to the truths therein, we humbly plead that they may shew more concern for the support of these truths than has been done of late years. It is to be regretted, that not only the Episcopal clergy, but several ministers of this church, have taught and vented errors, and recommended erroneous books; and some of them have been arraigned before the General Assembly, as Professor Simson, Professor Campbell and Dr Wishart; and though

though we are far from thinking that this church hath adopted or homologated any of their errors, yet many well-wishers of the church are of opinion they were not sufficiently animadverted upon, but too easily dismissed, which may give encouragements to others to spread error. And therefore we beg leave to plead, that the General Assembly would in the most proper manner testify their abhorrence of these errors whereof the foresaid persons were accused, and these Popish errors which the Episcopal clergy are introducing, and other errors which are propagated through the island; and give warning to all the ministers and members of this church to guard against them, and study to prevent the infection of them: and particularly these errors which strike against the doctrine of the glorious Trinity, and the oneness of the Godhead; or against the supreme Deity of our blessed Lord and Saviour Jesus Christ; or against the doctrines of free grace, in our justification and salvation; and of the glory of God being the chief spring and motive of virtue and religion. And also, that the Assembly would declare, that it is not sufficient to assoilzie any man processed for error, that he profess his adherence to our Confession of Faith, or explain his words into a sense consistent with it; but that he expressly renounce those errors which are charged upon him from his words, according to the plain and obvious sense of them.

II. We would also plead, that though the precious doctrines of the supremacy and headship of our Lord Jesus Christ over his church, and the church's intrinsic power derived from him, are well asserted in our Confession of Faith, Larger Catechism, Form of Church-government approven by Assembly 1645, Form of Process 1707, and other public deeds of this church, agreeably to the holy Scriptures; yet, in regard some things have been done both of old and of late which appear not so agreeable to these excellent principles, that the Assembly would declare their detestation of every thing, whether in sentiment or practice, that is inconsistent with Christ's Headship, and the church's intrinsic power, asserted in our Confession of Faith, particularly chap.

tion. Sect. 1, 2. in these words; "The Lord Jesus Christ, as King and Head of his church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate. To these officers the keys of the kingdom of heaven are committed," &c.

III. We must likewise plead with our Mother, to cleave closely to our reformation principles, and carry always towards the grievance of patronage as a sinful usurpation upon the church of God, as the church hath frequently declared both of old and of late. And although we know there have been laudable endeavours used by this church to be freed from this usurpation, such as the commission's address in the year 1712, approved by the next Assembly; the memorial of Assembly 1715; the commission's sending ministers to London in 1717 to seek relief from it; and also the commission 1734, and again the Assembly 1735, sending commissioners with addresses for repealing the patronage-act: and when all these endeavours proved unsuccessful, the Assembly 1736 did, by their solemn and deliberate resolution, printed to the world, give it as their judgment that it was still most just and fit, upon the first favourable occasion, to apply for redress of this grievance; and did record their weighty grounds and reasons for it: and also the said Assembly 1736, act 14. did assert our principles against intrusions, and homologate our standards and former good acts of Assembly relative thereto: Yet we cannot but lament, that, notwithstanding all these deeds, there are many ministers and preachers who still encourage and strengthen the usurpation of patronage, and chuse settlements by presentations rather than by gospel calls, for which the law still leaves an open door. And the judicatories connive at this their unaccountable practice, and even obtrude several of them upon reluctant congregations, capable and willing to make a right choice for themselves; which has occasioned a dismal scattering of the flock of Christ, and miserable animosities, disorders, and distractions in many places of the land, to the great hindrance of the gospel. For remedying whereof, it is humbly proposed, 1. That the General Assembly would declare,

declare, that Presbyteries having free access to moderate in calls to vacant parishes, and congregations having freedom to chuse their ministers, is a part of the discipline and government of this church, which by the Formula 1711 all ministers and preachers are bound to support and maintain, and to do nothing directly or indirectly to the prejudice thereof, as it is there worded. 2. That the Assembly would discharge all ministers and preachers to take measures to obtrude themselves or others upon congregations against their will, by presentations or any other ways; and so declare if any, by his accepting of or adhering to a presentation, shall stand in the way of a Presbytery's free moderation, or a parish's free election, he shall be looked upon as a defester of the principles of this church, and treated as guilty of contravening his solemn engagements by the said Formula and otherwise. 3. That the Assembly would inforce the 14th act of Assembly 1736 against intrusions, and take care in all settlements, and in all acts which may be framed concerning them, to maintain our principles, and the just rights of Christian congregations; and expressly discharge all inferior judicatories to plant any parish contrary to the mind of the eldership and Christian people, with certification, seeing there is no ground to expect that the great ends of a gospel-ministry can be obtained in such forced settlements. 4. That the Assembly would enjoin all judicatories and ministers to have a due regard to all the members of Christ's flock, and to all serious praying Christians, and not to despise those of them who are poor and mean in the world, but to esteem and put honour upon them, and seek an interest in their prayers, and have a regard to their inclinations in planting parishes: and in all decisions about settlements and cases wherein the glory of God and good of souls are highly concerned, to guard against the fear of man, which brings a snare. And to beware of all such like management, or untender steps, as may drive good men from judicatories or the communion of the church. 5. That the Assembly take care that all concerned in calling of ministers have freedom to act, without any compulsion

or

or undue influence. 6. That the Assembly order, that congregations who have been aggrieved by the settlement of ministers without their consent, shall be treated with compassion and lenity; and to fall upon methods to remove such ministers from them, when parishes cannot be brought to submit to them. 7. That the Assembly appoint, that all appeals from the sentences of synods be only to the General Assembly; and, if there be any of them which the Assembly cannot overtake, that they be referred to the commission, to be judged by them at meeting immediately after the Assembly, when their diets are numerous; it not being agreeable to Presbyterian principles and parity, that a great number of ministers should be subjected to the authority and judgement of a lesser. 8. That presbyteries be strictly injoined to be most careful and conscientious in licensing men to preach the gospel, and in observing the many good acts of Assembly thereanent; and that both presbyteries and synods shall enquire, not only into their literature, but also into their sense and savour of true godliness, and into their acquaintance with the true gospel-scheme of justification, and the way of making use of Christ, and living by faith upon him, and with the work of the Spirit upon their souls, and experimental religion; and also enquire into their sentiments concerning patronage and other grievances of the church: And that presbyteries recommend none to synods or other presbyteries to be entered upon trials, but such as they can safely attest in terms of these acts and rules. 9. That the Assembly declare, that as it is the duty of ministers, so they are still at full freedom, to testify in a becoming manner, and upon proper grounds against the prevailing corruptions of the times, and even against what is wrong in the acts and proceedings of church judicatories. 10. That presbyteries be injoined to be strictly conscientious in attesting ruling elders who are to sit in Assemblies or commissions, and particularly that they be qualified in terms of the 9th act of Assembly 1722, as their attestation is appointed to bear; and that every presbytery shall cause read the said act every time before they either chuse or attest

any elder. III. That the Assembly make more narrow enquiry into the right and warrant which colleges and royal burghs have to chuse ministers or elders to sit in the General Assembly.

IV. We humbly plead that national fasts and thanksgivings may be more frequently appointed, when God in his providence calls unto them; and that no occasion be given to any to say that the church has resigned her power into the hands of the magistrate. And seeing at this time there is a manifest growth of infidelity, error and impiety; of defections, gross sins and abominations; of contempt of God, perjuries, and unnecessary multiplying of oaths; of woful divisions, breaches, and want of brotherly love and Christian charity; besides grieving of the Holy Spirit, and manifold spiritual plagues every where abounding; and also the terrible judgements of the sword and plague raging in other nations, which may very soon reach us; all which are visible tokens of the Lord's anger and indignation gone out against us, and call us loudly to mourning and humiliation before the Lord: Wherefore we think it our duty to plead with humility, that the General Assembly would lay these things to heart, and appoint a solemn national fast to be religiously observed because of them: and that they would be more particular than heretofore, in enumerating the grounds and causes of the said fast, namely, Our own and our forefathers sins and defections, by covenant breaking, and treacherous dealing with God, and the fearful indignities done to our solemn covenants in the late times, taken notice of by the Assembly 1701; the blasphemous advancing the magistrate's supremacy over the house of God; the imposing and taking of sinful oaths, especially the self-contradictory *Test*; the shedding the blood of God's servants and people for not complying with the evil courses of these times; the *Erastian* encroachments made upon the Headship of Christ, and the rights and privileges of his church; the encouragement which is given to all manner of errors; our backslidings from reformation principles, the intrusions made upon congregations, and the scattering

of

of the Lord's flock; the abounding of all manner of profanity and immorality, Atheism and blasphemy, especially in our armies and fleets, which, alas! are so great and avowed in them, that, instead of serving as a hedge and defence to us, their sins may provoke the Lord to bring desolating strokes both on them and us. These, and many other sins, evils and defections, before mentioned and witnessed against in this *Testimony* (to which we refer) may very fitly be brought in among the causes of a national fast, seeing they greatly abound in the land; and especially that sin which may be reckoned the source of all the rest, namely, the "undervaluing of redeeming love, and slighting of the Lord Jesus Christ" offered to us in the gospel, and our woful misimprovement of the means of grace, and walking unanswerably to them.

V. As we think ourselves bound thus to plead with our Mother, to do away her sins and provocations, and put a stop to all her defections; so we think it our duty to plead with her to deliberate upon, and take the most proper and effectual methods for reviving the power of godliness, and the practice of gospel-holiness; and particulary that our General Assemblies, when they meet, would set apart diets for these ends, and would also recommend it warmly to synods, presbyteries, kirk-sessions, and private Christians, to consult together for promoting religion and godliness in the bounds where they live, and to have their set times of meeting for spiritual conference, fasting, prayer and wrestling, for the downpouring of the Spirit upon the whole church and land, for awakening, convincing, converting and reforming a secure and sinful people; and at these meetings to quicken, excite and exhort one another to all religious duties and Christian offices, looking earnestly to the Lord for his Spirit's influence and special blessing upon all these means and endeavours, and continuing still in the use of means, waiting for a more plentiful effusion of the Spirit, until at length the whole land arrive at the happy frame and disposition of our forefathers, when they with one consent renewed covenant with God, and dedicated themselves

and their poſterity unto the Lord. And that they recommend it eſpecially to the miniſters to be exemplary and actively inſtrumental in ſuch religious projects and deſigns among their people, and even to travail in birth till Chriſt be formed in their ſouls; and carefully to obſerve the directions of the 7th act of Aſſembly 1736, concerning the preaching of Chriſt and regeneration to them, and preſſing morality in a goſpel-ſtrain; and in their miniſtrations to make a difference betwixt the precious and the vile, between humble, praying circumſpect Chriſtians, and formal profeſſors; to honour them that fear the Lord, though they be poor; to ſpeak well of them, ſupport their characters againſt enemies and ſcoffers, and carry with them greater familiarity to them than others.

O how pleaſant and deſirable a ſight would it be, to ſee miniſters, elders and Chriſtians, joining in ſuch noble deſigns and endeavours! What a promiſing token for good would it be, if all the miniſters and members of this church were ſetting about wreſtling and prayer for the Lord's returning unto us by his Spirit, and endeavouring a perſonal and general reformation of all that is wrong among us, and in this way ſtudying to keep the unity of the Spirit in the bond of peace, with all lowlineſs, meekneſs and long ſuffering, forbearing one another in love! Theſe things, if gone into, we hope would tend to the glory of God, the honour and welfare of this church, the credit of the holy miniſtry, the edification and comfort of the Lord's people, and the healing of our preſent miſerable rents and breaches.

ADVERTISEMENT.

ADVERTISEMENT.

IT is fit the Reader ſhould know, that the preceding *Teſtimony* was ſigned and ſent to the preſs before the Aſſembly 1744; otherwiſe ſome occurrences, which have made ſome noiſe ſince that time, had been noticed in it, ſome of which I ſhall mention in a *Poſtſcript* after the Adherence and ſubſcriptions ſubjoined to this Teſtimony.

Likewiſe it is proper to acquaint the Reader (leſt he be ſurpriſed with the paucity of the ſubſcribers) that there were not very many who had opportunity to ſee and peruſe the *Teſtimony* before it was publiſhed; and a great part of thoſe who did ſee it, though they agreed to the ſcope and ſubſtance of it, in regard it contained their ſentiments, yet they thought not proper to ſubſcribe it upon ſome prudential conſiderations, which (with all ſubmiſſion) I cannot ſay have the ſame weight with me as with them. Yet at the ſame time I am bound in juſtice to own, that ſundry of theſe are perſons whom I highly value, and reckon to be real friends of truth and reformation as well as others. Wherefore, when I found things turn out in this manner, and not as I expected, I deſiſted from aſking more ſubſcriptions to this *Teſtimony*, which (as told in the *Preface* and in the *Adherence*) was not deſigned to be the badge of a party, or a term of communion. But if any now, upon ſeeing and conſidering this *Teſtimony* when publiſhed, with the reaſons for it, ſhall incline to join with it, and ſend their ſubſcriptions to the Printer, with ſuch form of Adherence, Exceptions or Amendments, as they think proper, they ſhall be taken in, and juſtice done them in a ſecond Edition, if it be called for.

As for thoſe who have willingly offered their ſubſcriptions to this Eſſay, I could not warrantably ſuppreſs them, though few, without their own conſent. God may countenance the honeſt mints of a ſmall number when he thinks fit. Wherefore I ſhall annex them here, with the form of *Adherence* which they agreed unto.

ADHERENCE.

ADHERENCE.

WE, whoſe names are underwritten, having ſeen and conſidered the above Paper, called, *A Fair and Impartial Teſtimony*, &c. do hereby declare, That we think the ſcope and intention of it good, and that it doth expreſs the ſentiments of many miniſters, elders and Chriſtian people of the church of *Scotland*, concerning the principles, wreſtlings, and attainments of the ſaid church, and concerning the defections, corruptions and evils therein mentioned. And in regard the ſaid teſtimony ſeems to be drawn up with impartiality, plainneſs, and uprightneſs of deſign, not to be the badge of a party, or a term of communion; but a banner for truth, a prompter to reformation, and the means of healing breaches: we humbly judge it needful and ſeaſonable in this day of *Backſliding* and *Diviſion*; hoping it may be uſeful for maintaining and preſerving truth, purity and godlineſs in the preſent age, and for tranſmitting the ſame to poſterity; and that it will either be ſome check to the progreſs of corruption, or a ſtanding witneſs againſt it. Wherefore we join with the ſaid *Teſtimony* in witneſſing for the truths, and againſt the evils therein ſpecified; and in pleading with our *Mother* to exert herſelf to ſtop *Defection*, and eſſay *Reformation*. And have ſubſcribed theſe preſents,

Jo. WILLYSON, *M. A.* Miniſter at *Dundee*.
Jo. GILLIES, *M. A.* Miniſter at *Carraldſtone*.
Jo. ROW. *M. A.* Miniſter at *Navare* and *Lethnot*.
JA. SMALL, *M. A.* Miniſter at *Carmylie*.
DAV. BLAIR, *M. A.* Miniſter at *Brechin*.
GEO. AITKEN, *M. A.* Miniſter at *Montroſe*,
GEO. LYON, *M. A.* Miniſter at *Longforgan*.
GEO. MARR, *M. A.* Miniſter at *Murroſe*.
GEORGE PETER, Elder.
GIDEON RUTHERFORD, Elder.

POSTSCRIT.

POSTSCRIPT.

THE reaſon why ſome late occurrences are not in the *Teſtimony* was given before. Wherefore I muſt now add a word relating to ſome of them. And, 1ſt, concerning Mr Leechman's ſermon on prayer, firſt publiſhed laſt year, which was quarrelled by the preſbytery of Glaſgow, and brought before the ſynod, and afterwards to the Aſſembly this year 2744. Had Mr Leechman written what he ſaith in that ſermon by way of a letter to a Deiſt or an enemy to prayer, in order to prove the reaſonableneſs and advantages of prayer, it might have paſſed without obſervation: But for a preacher of Chriſt to deliver ſuch a ſermon to a Chriſtian audience, that perhaps never heard him before, and might never hear him again, and to publiſh it too, in this form, to the whole world, is to me very ſurpriſing and offenſive. For when he propoſes to teach his Chriſtian hearers and readers the nature of prayer, he preſents God as the object of it merely as our Creator, without any relation to *Jeſus Chriſt* the only Mediator betwixt God and man: He never ſpeaks of God as upon a throne of grace, nor of the merit, ſatisfaction, or interceſſion of Chriſt, through which prayer can only be offered acceptably to God, more than the old Heathens; nor ſpeaks he of the influence or aſſiſtance of the *Holy Spirit*, by which the duty is to be performed. The diſpoſition of mind which he chiefly recommends to his hearers, for acceptance with God, is an aſſured truſt and confidence in the mercy and goodneſs of their Creator, without once telling them through all the ſermon (which is long) of the channel through which God's mercy and goodneſs doth flow to men, that he is a "conſuming fire" to ſinners out of Chriſt. Nay, without noticing the Scripture account of the conveyance of Divine mercy, he aſſerts that thoſe who pray, truſting in their Creator's mercy, ſhall be heard and accepted. See ſermon, 2d, edit. P. 7, 8, 10,

42.

2. I know it is ſaid, That the preacher, notwithſtanding theſe defects, is orthodox; and that he made ſound declarations for the truth before the judicatories. But, in my humble opinion, let his after declarations, when in hazard of cenſure, be never ſo ſound, yet the foreſaid omiſſions in a printed ſermon are ſo very culpable, and ſuch a bad example to ſtudents of divinity in one that is their teacher, that the ſermon ought to have been diſapproven, the preacher admoniſhed, all preachers warned againſt ſuch a Chriſtleſs way of preaching, and a warm recommendation given them to obſerve the 7th act of Aſſembly 1736 concerning Evangelical preaching; Nay, the preſbytery of Glaſgow deſerved thanks for the pains they had taken to enquire into that ſermon in obedience to the ſaid act of Aſſembly, which injoins all preachers to have a ſpecial regard and eye to Chriſt in all their ſermons, and preſbyteries to ſee that they do it. Oh how worthleſs, lifeleſs, ſapleſs and fruitleſs, muſt all our preachings and prayers be, if precious Chriſt be left out of them! Mr Leechman's ſermon is one inſtance, among many, to ſhew how too well grounded thoſe fears are, which are expreſſed in the *Teſtimony*, that the ſaid act of Aſſembly is but little regarded, and that the numbers are increaſing of thoſe who preach moral duties without relation to Chriſt, through whoſe ſtrength all our duties are to be performed, and through whoſe righteouſneſs they muſt be accepted. And, alas! it ſeems to portend little good to this poor church, when men ſo little verſant in the Chriſtian mediatory ſcheme, or ſo unaccuſtomed to evangelical preaching and teaching, are made profeſſors of divinity, and entruſted with the education of young men for the holy miniſtry. Neither doth it bode well, when men, aſſoon as they acquire ſome title to a Profeſſor's chair by the choice of a patron, or of laicks of any ſort, do ſtraightway demit their paſtoral charge, and puſh on their own tranſlation to the chair, without any call or concurrence from the church. As that was not the practice of former times, ſo it looks too like the diſallowed practice of thoſe *Prophets* who *ran* before they were ſent, Jer. xxiii. 21. A

running,

running, alas! that greatly abounds in this day! May the Lord in mercy put a ſtop to it!

Another thing I muſt here notice; there is ſomething dropt in the *Teſtimony*, in favours of the 7th act of Aſſembly 1722, relating to the *Marrow*, &c. which act I ſee is heavily charged by the Aſſociate Preſbytery in their act concerning the doctrine of grace, which I had not occaſion to read before the *Teſtimony* was ſent to the preſs. I have now again read over the Aſſembly's act, and upon ſecond thoughts I ſhall not ſay it is ſo well worded as could be wiſhed, or that the word *cauſality* is fit to be uſed in aſſerting the neceſſity of *holineſs* to ſalvation: but I truly believe the meaning of Aſſembly 1722 was ſound, and their intention good, viz. to diſapprove every opinion or expreſſion that tended any way to ſlacken our obligation to the ſtudy of holineſs; and the brethren have not juſt ground for their harſh cenſure of that Aſſembly, becauſe of their ſaying, in explaining the neceſſity of of holineſs for obtaining everlaſting happineſs, that "it is to be meant only of obtaining the enjoyment and poſſeſſion of happineſs, and not of the right and title to it;" and that "it is dangerous to aſſert that holy obedience is not a federal or conditional mean, nor has any kind of cauſality in order to the obtaining of glory, as it ſeems to exclude all uſefulneſs and influence of holy obedience, in order of means towards the poſſeſſion of heaven." This laſt clauſe of the Aſſembly's words doth plainly limit the ſenſe in which they diſapprove the foreſaid aſſertion, viz. in ſo far as they ſeem to exclude the uſefulneſs of holineſs in order of means to ſalvation. Yet the brethren, without noticing that explanatory clauſe, do in their act concerning the doctrine of grace, publiſhed this year, declare that the Aſſembly 1722, by their ſaid 7th act, have opened a wide door to Arminian and Socinian errors to overflow the church and land. It is ſurpriſing that this heavy charge againſt that Aſſembly has lien dormant for 22 years, until the moſt part of that Aſſembly are in their graves; and that they did not openly complain of it at paſſing the act, but ſubmitted and lived quietly in the communion of the church for many

years hereafter. It is uncharitable to charge that Aſſembly with holding opinions contrary to the *doctrine of grace*, when, in the very act they attack, the Aſſembly profeſſes a cloſe adherence to our ſtandards with reſpect to the doctrine of grace. And, from their own words, we have all reaſon to conclude they really did ſo, and that they held that "Believers have complete ſalvation and happineſs, both as to the title to it and poſſeſſion of it, only through Chriſt and his purchaſe; and that their holineſs here, which is a part of their begun ſalvation, is alſo a part of Chriſt's purchaſe, as well as eternal glory; ſeeing it is Chriſt that recovers the loſt image of God to us, and reſtores that which he took not away." And that they held, "that no believer hath any thing in himſelf, or of his own doing, to reſt upon or glory in; but that he owes all to Chriſt, who has obtained the whole of our ſalvation, and every part and degree of it, by his blood and merit." That they held all this, is evident from ſeveral places of the ſaid act of Aſſembly 1722, wherein they aſſert, according to our ſtandards, that, "God in the covenant of grace freely offers to a ſinner life and ſalvation by Jeſus Chriſt, and promiſes and gives his holy Spirit to all the elect, to make them able and willing to believe and give holy obedience. Alſo they aſſert, That God juſtifies us freely, not for any thing wrought in us or done by us, but for Chriſt's ſake alone: not by imputing faith itſelf, the act of believing, or any other evangelical obedience, to us as our righteouſneſs: but by imputing the obedience and ſatisfaction of Chriſt unto us only. That our repentance doth not make any ſatisfaction for ſin, nor is any cauſe of the pardon thereof: That our beſt works cannot any way merit eternal life: that it is a precious goſpel truth, that believers are free from the law as it is a covenant of works, ſo as thereby they are neither juſtified nor condemned," &c.

From theſe and ſeveral other expreſſions of Aſſembly 1722, we may juſtly conclude, that their meaning in the expreſſions quarrelled was found, and that they intended no hurt to the doctrine of grace: that they did not mean that a believer's holineſs hath any cauſal influence

fluence or virtue to purchaſe heaven; but that it is neceſſary in order of means (as they ſpeak) towards the poſſeſſion of it; in regard that God requires holineſs in every believer, as the means of preparing and making him meet for poſſeſſing heaven. So that the Aſſembly's ſenſe is plainly this, That as Chriſt's righteouſneſs is neceſſary in the way of merit and purchaſe for obtaining the believer's right and title to heaven, ſo holineſs in a believer (which alſo Chriſt hath purchaſed) is neceſſary in the way of preparation and meetneſs for qualifying him for the poſſeſſion of heaven. Now, we ſee, it is God himſelf that makes it ſo neceſſary, by fixing an inſeparable connection betwixt holineſs and happineſs, declaring, Heb. xii. 14, that "without holineſs no man ſhall ſee the Lord." Wherefore, that our brethren after all this ſhould paſs ſuch a ſevere cenſure againſt the Aſſembly's doctrine, as opening a wide door for Arminian and Socinian errors, is very unjuſt, and unbecoming the duty of children to their mother. And it is yet more ſo, for them to aſſert (as they do in the ſame place, p. 41. without any proof for it) that Arminian and Socinian errors have actually overflown this church like a flood; whereas they may ſee a late act of Aſſembly, as well as older acts, condemning all Arminian and Socinian errors, viz. act 7th Aſſembly 1736. Had they charged ſome members of the church with ſuch errors, the fault had been leſs; but to aſſert that a flood of Arminian and Socinian errors do overflow the church herſelf, as if all were covered with them, is a charge moſt terrible and ſhocking! I ſcarce have any words to anſwer to it, except to regret that any of the reverend and dear brethren, whom I muſt ſtill regard, ſhould allow themſelves to go on in ſuch a *Latitudinarian* way of ſpeaking and calumniating their brethren. Some may think to excuſe themſelves, that it is from zeal for a good cauſe, and a deſign to promote the intereſt of Chriſt, that they ſpeak ſo reproachfully of other miniſters: but let ſuch remember what Job ſaid to his three friends when they took the ſame courſe, Job xiii. 7. "Will you ſpeak wickedly for God, and talk deceitfully for him?" After all, however ill-grounded this charge

be, yet, ſeeing it comes from a body of men within the land, the church is called to take ſome courſe to vindicate herſelf and her doctrine, though it were no more but to maintain her credit among foreign churches. Surely ſuch a bold charge from our brethren, with other conſiderations, ſhould at length rouſe us, and prevail with the General Aſſembly to fall in with the deſire of many miniſters and preſbyteries, to give a teſtimony againſt theſe errors which abound in the land, to declare their abhorrence of them, and to give warning to all the miniſters, preachers, and members of this church, to guard carefully againſt them, and againſt every appearance, or approach of error.

There is not room here to notice any other thing in the brethren's act concerning the doctrine of grace, in which though there be many precious truths, yet there are alſo ſome aſſertions too looſe, unguarded, and even bordering too near the doctrine called Antinomian; which ſhould be carefully avoided, as well as that called Neonomian. But, notwithſtanding of all theſe uncharitable ſallies, unguarded aſſertions, and extravagant heights, which our brethrens deſire to ſupport their intereſt againſt the eſtabliſhed church may drive them to at preſent; there is ground to expect, that, after calm and cool thinking, they will not approve themſelves in theſe things, but will come at length to a more charitable temper, and ſhew regard to others whom they ſee to be found in the faith, and zealous for the doctrine of grace as well as themſelves. And conſidering our brethrens great reſolution, and their zeal for the purity of doctrine, I would fain hope God will yet honour them to be uſeful for maintaining his truths, and make them a witneſſing remnant for Calviniſt principles, and the doctrine of grace, againſt all kinds of Pelagian and Arminian errors, which this backſliding age ſeem too much inclined to fall in with. Upon which account I ſtill wiſh well to them.

There is alſo joined with the foreſaid *act*, another *act for renewing the covenants* national and ſolemn league, with a *new covenant* of the brethrens framing, in which ſome things might be noticed: not that I quarrel the duty

duty itself; No: I approve of covenanting work, whether it be national, presbyterial or congregational, when rightly managed and gone about; and I pray earnestly for a covenanting frame and disposition to the whole land. I likewise own, there are several excellent things in the brethrens covenant, which we are all bound to by the word of God and our national engagements; and also in their *Confession of sins*, there are many evils enumerate, which all ranks amongst us ought to be deeply humbled for before the Lord: but, alas! they have marred their *Confession*, by throwing into it several things which either are doubtful, or else plain mistakes or falshoods; and yet all these must be confessed and condemned as sins and evils, as if they were the most plain and undoubted facts, and that by a solemn oath: For their confession of sins (which is very long) is adopted and sworn to in their covenant. Yea, the Associate Brethren have carried this matter to a prodigious height, by making an act, dated at Edinburgh, February 14th 1744, wherein they agree and determine, that the swearing the foresaid covenant shall be *the term of ministerial communion* with them, and likewise *the term of Christian communion* to the people, with respect to their partaking of the seals of God's covenant. A surprising act indeed! This now oath and covenant of theirs is called in it, not *a term*, but *the term* of Christian communion, as if it were the only qualification for admission required, and as if it answered for the want of others; and indeed there is not another qualification besides swearing this covenant, mentioned in their act. Now, by this new act, let a man be never so well qualified according to the terms Christ hath determined in his word, yet, if he have not freedom to go in to this *term* of the brethrens making, he must be excluded both from ministerial and Christian communion; *that is*, he must neither be owned as a minister of Christ, nor allowed any of the Childrens bread, so far as their authority can go. Wherefore I cannot but testify against this act, as framing new terms and conditions of access to the benefits of Christ's purchase

chase, for which the framers have no warrant in God's word; and therefore it must be a manifest usurpation and incroachment upon the Headship of the King of Zion, and an infringement upon that precious article of our Creed, *the Communion of Saints*: which is too much for any judicatory or power on earth to adventure upon. Though the foresaid oath were in things indifferent or lawful, yet it were unwarrantable to impose it as a term of communion, but much more when it is in things sinful, doubtful or false.

Quest. How do you make it appear that the brethrens new oath and covenant (which they make *the term* of communion) is in itself sinful?

Ans. Because by this oath they adopt and approve a *Confession of sins* prefixed to it, and swear by *the great name of the Lord our God*, with their right hand lifted up to the Lord, that they shall testify against the evils named in that confession, sundry of which are false in fact, calumnious, unjust and uncharitable; and yet, by the foresaid solemn oath, the takers own them to be real, just and true. As for instance, they swear that the General Assembly dismissed Professor Simson without any censure or express testimony against his errors, p. 104. which is false. Also, they swear that the taking the oath of abjuration is a national sin, p. 103 which they cannot make out. They swear that Assembly 1736 adopted Professor Campbell's error against self love, p. 106. which is false: They swear that Assembly 1738 condemned the brethrens testimony in bulk, p. 107. which is not fact. They swear that Assembly 1739 condemned their *Declinature*, as containing nothing but groundless prejudices, p. 107. which is not fact. They swear that the kind reception of Mr. Whitefield hath increased the sins of the land, and is a denying any particular from of church-government as being of Divine institution, p. 109. which is false. They swear that a scheme is now laid for uniting parties of all denominations in church-communion, in a way destructive of any testimony for Christ's declarative glory, p. 110. which they can never make appear.

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They ſwear that the bleſſed work in the Weſt of Scotland is a deluſion, p. 110. though it hath been demonſtrate to have the plain Scripture tokens of a glorious work of the Spirit of God. They alſo by their oath condemn all the old perſecuted Preſbyterian miniſters, who accepted of the liberty of preaching the goſpel, under king James's toleration, as involving the land in heinous guilt: Which is a moſt raſh and uncharitable cenſure of theſe worthies, who were honoured to be great ſufferers for truth, were men of eminent piety and tenderneſs of conſcience, were ſignally owned of God in their miniſtry during that liberty, and never ſaw cauſe to repent of their accepting of it to their dying hour. And now, after theſe glorified ſaints and ſufferers have for many years been triumphing before the throne of the Lamb, a heavy blot and ſtur muſt be caſt upon their memory by a ſolemn oath; and they, who have not freedom to join in that calumnious oath, muſt be denied Chriſtian communion: This indeed ſeems to be an act exceeding hard and tyrannical. Alas! there are thouſands who are appointed to ſwear this oath, and the things above-mentioned, beſides many other things in it, who cannot ſay they know any thing of the truth of them from their own proper knowledge, but only have them by hearſay, or by information from others: and yet they muſt ſwear to the truth of them as fully as if they had been eye or ear-witneſſes of them, or had read all the hiſtories concerning them. Now, what is this but to make people ſwear raſhly or inconſiderately, or upon implicit faith? which is contrary to the Bible, that requires us to "ſwear in truth, judgment, and righteouſneſs," Jer. iv. 2. and alſo contrary to our Confeſſion of Faith, which declareth, chap. 22. "That whoſoever taketh an oath, muſt avouch nothing therein, but what he is fully perſuaded is the truth." O that God in mercy would open the eyes of thoſe who impoſe this oath, and thoſe who are drawn in or intend to take it, that they may bethink themſelves, repent and proceed no further! For "becauſe of ſwearing the land mourneth" already, and there is no need to add to the grounds of this mourning.

Like-

Likewiſe, in the foreſaid oath and covenant, there are ſome things ambiguous, obſcure and doubtful, which great numbers of the takers know not the meaning of, and ſo cannot ſwear them "in judgment and righteouſneſs;" as, for inſtance, when they abjure *Independency and Latitudinarian Tenets*, theſe are words very general, dark and dubious, to which the impoſers may affix any meaning they think proper. Now, ſeeing it is commonly granted that the words of an oath ought to be very clear and plain, and theſe which are dubious may be refuſed; what a cruel thing muſt it be to excommunicate all theſe ſincere Chriſtians and tender conſciences who may ſcruple to ſwear either to or againſt what they know not! I am ſure there are many valuable miniſters of Jeſus Chriſt, and precious ſons of Zion, whom Chriſt doth honour and admit to near communion with himſelf, who will not adventure to ſwear ſuch an oath; and will our brethren, notwithſtanding, take it on them to reject them as earthen pitchers, and refuſe all communion with them? Oh, where have they their Maſters warrant to act ſo, or to exclude his redeemed ones from his table, and the food he hath provided for them, for refuſing an oath of their framing, containing ſo many things falſe, uncharitable and dark? when in the mean time theſe *excluded perſons* appear evidently to be the *Friends of Chriſt*, whom he himſelf invites moſt heartily, ſaying to them, Cant. v. 1. "Eat, O friends; drink, yea, drink abundantly, O beloved."

I acknowledge that our brethren appear and declare for many things valuable and excellent, for which I wiſh there were a true univerſal zeal throughout the land; but, when they mix ſo many other things choking with theſe in their *Teſtimonies* and *Covenants*, how can they expect that people of tender conſciences ſhould ſwallow them? Nay, by this way they give occaſion to many to ſlight and ſpeak evil of the precious things they ſtand up for. My reverend brethren may believe (if they pleaſe) that I write not theſe things with any ill-will againſt them, but out of love to them and others, to prevent more ſin in the land, and to bring

bring them, if possible, to a more moderate, charitable and Christ like temper, that they may be willing to break down these partition walls they are setting up between themselves and others of Christ's ministers and people. O how lamentable a thing is it, that orthodox and zealous preachers of Christ should be carried away to such extravagant heights, by the intemperate zeal and headstrong humours of others who join with them! that they should go about in this manner to divide and distract the flock of Christ, and to rend and tear the members of his body one from another; yea, and to rear up partition-walls in the midst of his church so high, that these upon one side cannot get over them to hold communion with the other! Is this good service to the Lord Jesus Christ! Is this the way to promote his cause and interest in the world? Is this the way to heal breaches and promote union among the true friends and lovers of Christ, which he makes the duty of all faithful gospel ministers? Is not our glorious Master "the Prince of peace? Hath he not said, "Blessed are the peace-makers?" Was it not he that prayed for the union and peace of his church? Was it not he that recommended peace to us, and injoined us to "pray for the peace of Jerusalem?" Let none mistake me, as if I were for peace on any terms; for they may see by the foregoing *Testimony* I am for *truth* as well as *peace*, and desire through grace to be zealous for both.

Some, who have seen this *Testimony*, object, That it is not impartial with respect to Mr Whitefield's success while he was in Scotland. The plain truth is, several things were said relative to it, where he is mentioned, which were dropped to gratify some of the subscribers, who were not then satisfied as to the facts narrated. But, since that time I am well informed of the lasting good effects of his ministry upon not a few in and about Edinburgh and elsewhere, who once were careless and profane, but now are wonderfully changed and reformed, and still living as becometh Christians, persevering in the ways of the Lord; though at the same time I know no rea-

ſon to make him the inſtrument of that extraordinary work at Cambuſlang, Kilſyth and other places, but to aſcribe it, under God, to the miniſtry of their own worthy paſtors, whom God made inſtrumental both to begin and carry on that work a good time before Mr Whitefield came to preach at any of theſe places. But ſeeing God had honoured Mr Whitefield's miniſtry in other nations and countries (though ordained a miniſter of the church of England) and alſo had opened his eyes ſo far, as to become Calviniſt and found in the doctrine of grace, and to witneſs againſt ſeveral corruptions of the Engliſh church, for which he was perſecuted and under proceſs; and ſeeing he had conformed to us in doctrine and worſhip, profeſſed to lye open to inſtruction as to our conſtitution and government, and was come at length to aſſert openly "Chriſt to be the King and Head of his church, and that the church of Scotland was the beſt conſtitute national church in the world;" and alſo had wrote and ſaid ſome other things that gave ground to hope that his eyes might ſoon be opened to ſee the evil of Prelacy; and in the mean time he was moſt indefatigable in preaching Chriſt to ſinners, and remarkably owned of God in his miniſtry: To have refuſed a kind reception to a ſtranger and perſecuted man, in ſuch circumſtances, when he came among us, had neither been charitable nor generous. Now, for the brethren to make this reception ſuch a ſin, that none can be admitted to baptiſm or the Lord's ſupper without condemning it by a ſolemn oath, is moſt ſurpriſing; eſpecially conſidering they were the firſt themſelves who recommended him to the people of Scotland, and that in very ſtrong terms! Surely it becomes us to be ſilent, and adore the ſovereignty of the great God, in employing whom he will to promote his intereſt and kingdom in the world. If God think fit to make uſe of Mr Whitefield or other Methodiſts, to turn ſinners from their evil ways, to ſeek after a Saviour, and God through him, we ſhould not oppoſe it, but *let them alone, leſt haply we be found fighting againſt God* We muſt not limit an Agent, that is infinitely wiſe and ſovereign, in his glory from what churches and

ſocieties

societies he pleases, and sometimes glorifies his free grace the more by bringing them from those airths it could have been least expected. And frequently God doth honour and employ some to awaken, convince, convert and reclaim sinners from their evil ways, who yet remain unenlightned all their days as to several points of truth themselves: witness Luther and many of our reformers. To confine an infinitely sovereign Lord to our ways and means of working in advancing his kingdom, is a sin most grieving and provoking unto God. He makes it one of his greatest quarrels with his professing people in the wilderness, that "they tempted God, and limited the holy One of Israel," Psal. lxxviii. 41. It is fit then that we lay our hands upon our mouths, and adore him that, "doth according to his will in the army of heaven, and among the inhabitants of the earth: And none can stay his hand, or say unto him, what dost thou?" Dan. iv. 35.

I doubt not but some may quarrel me and this *Testimony*, for making too free with the Associate Brethren: but they may see I have been as plain and free with others, and even with the established church, relating to things I judge wrong; and this seemed to be necessary to render the *Testimony* the more impartial. But, after all, when I look inward, and view the sins of my own heart, and the sad corruption of my nature, besides outward defects; I have reason to blush and be ashamed to take notice of the sins and failings of others; and even to ly in the dust, and cry, *Unclean, unclean*; and with much self abhorence to look towards the blood of Jesus, that cleanseth us from all sin. May the holy Spirit apply it to me and the whole land!

I shall now conclude with my earnest wishes and prayers, that the Lord may excite a praying remnant, to wrestle and be importunate with him for sparing mercy to these guilty nations; and that he would revive a covenanted work of reformation through Britain and Ireland, and the dominions thereto belonging, from which these lands have wofully departed; and uphold and encourage all who breathe after reformation, and the coming of Christ's kingdom in the world; and even counte-

nance more and more thoſe inſtruments who, according to the light given them, labour with earneſtneſs to awaken periſhing ſinners from their loſt natural eſtate, to flee to a crucified Jeſus for ſafety from ſin and wrath; and, wherein any of them remain unenlightned, that the Lord would ſend out his light and truth, to lead them, and graciouſly deliver them from all miſtakes, errors and corruptions whatſoever: That what they ſee not, the *Father of lights* may teach them, that ſo they may be honoured more and more to bring multitudes from following ſinful courſes, to the ways of true religion and goſpel holineſs; and from reſting on their own righteouſneſs, or a form of godlineſs, to come and embrace him who is the *Lord our righteouſneſs*, and follow him whitherſoever he goeth."

And particularly, "That the Lord would come and revive his work in Scotland, that once was famous through all the churches, and eſteemed one of the moſt bright and ſhining *Candleſticks* of Chriſt in the world, but now under a lamentable decay of zeal for pure religion and reformation; and that he would cauſe us remember with godly ſorrow from whence we have fallen, repent, and do our firſt works. That he would pity thoſe who, *Gallio*-like, are indifferent and unconcerned about our defections, and the grounds of the Lord's controverſy which he is pleading with the land, and awaken thoſe who *are at eaſe in Zion*, in ſuch a time, and would fain ſit down, *Iſſachar*-like, *and couch under the burden.* That he would come ſuddenly to his temple, even in a national way, and ſit as a Refiner and Purifier of ſilver, and purify the ſons of Levi, and caſt out buyers and ſellers out of his houſe. That he would in mercy ſhut that door whereby a corrupt miniſtry enters into the church, and raiſe up a faithful, zealous and reforming miniſtry through the land, and make all ranks among us concerned to attain to the reforming ſpirits and diſpoſitions of our fathers. Oh! when ſhall we come their length in reformation!

"That the Lord would help us to bleſs him for his aſtoniſhing kindneſs to this land, in ſuch a backſliding, withering and decaying time, in vouchſafing to water ſeveral

several spots of his vineyard here and there with the refreshing rain of his spirit: And that he would continue, increase, and spread the shower, until the whole garden be watered; that so our dry ground may become a green pasture, and our wilderness blossom as the rose. That in his free mercy he would forgive our great ingratitude for former kindness, preserve us from the errors, power and cruelty of Papists, and avert these black clouds of wrath which now threaten us; and that, instead of pouring out the vials of indignation on us which we deserve, he would pour out a spirit of repentance and reformation upon all degrees of men, from the highest to the lowest. That amidst the reelings, shakings, backslidings and divisions of these times, he would preserve pure religion, and support all those who who desire to cleave to the Lord Jesus, love him in sincerity, and witness for his truths and ways. That he would encourage them under all their discouragements, and keep them from being carried down the stream of defection with others. That he would unite the hearts and minds of all that desire honestly to witness against the evils of the day, and help them to temper their zeal with knowledge, wisdom, and meekness; and graciously forgive all those who fail in this respect, rectify their mistakes, and honour them to be instruments of his glory in the land." This is and shall be the earnest prayer of

JO. WILLISON.

July 9th, 1744.

This Adherence to this Testimony was signed at Hespieshaw in Teviotdale, on the 26th of July 1744, by

THO. HARDIE, Elder.

END OF THE ACT AND TESTIMONY.

GOSPEL HYMNS

IN MEMORY OF

REDEEMING LOVE

AND OF

CHRIST'S DEATH AND SUFFERINGS.

GOSPEL HYMNS, &c.

HYMN I.

A THANK-OFFERING *to the Bleſſed* TRINITY, *for Redeeming Love.*

1 O Holy, holy, holy Lord,
Jehovah One in Three,
By all the hoſts above ador'd,
We'll ever ſing to Thee.
Hallelujah, Hallelujah,
Hallelujah, Amen.

2 We'll ſing ſalvation to our God
That ſits upon the throne;
Salvation alſo we'll aſcribe
Unto the Lamb his Son;
Hallelujah, &c.

3 And likewiſe to the Holy Ghoſt,
Who doth with ſinners ſtrive,
And them convince of ſin and wrath,
That ſo their ſouls may live.
Hallelujah, &c.

4 Ye heavenly hoſts, Jehovah praiſe:
Them join men of all ranks;
Praiſe Father, Son, and Holy Ghoſt,
To Three in One give thanks.
Hallelujah, &c.

5 Theſe Three at Jordan did atteſt
God's wondrous work of love:
The Father ſpeaks, the Spirit lights
On Jeſus like a Dove.
Hallelujah, &c.

6 Our heavenly Father we will praiſe,
Who ſent Immanuel
To be our Prieſt and Sacrifice,
To ſave from ſin and hell.
Hallelujah, &c.

7 From love to men, thou gav'ſt thy Son
To drink the cup of wrath:

Chriſt drank, and ſaid I'll caſt out none
That come to me by faith.
Hallelujah, &c.

8 What ſhall I render to my God
For all his gifts to me,
And for his gift unſpeakable,
His Son for men to die?
Hallelujah, Hallelujah,
Hallelujah, Amen.

HYMN. II.

CHRIST'S *Love and Excellency.*

1 WHAT love is this! that Chriſt ſhould bear
Man's curſe and puniſhment,
And ſhed his blood upon the croſs,
Till ev'ry drop was ſpent!

2 Love made him come to ſave the loſt,
Give ſight unto the blind,
To looſe the captives that are bound,
And eaſe the grieved mind.

3 His name's *The Lord our righteouſneſs*:
There's nothing to me ſounds
So ſweet as Chriſt his name and croſs,
His love, his blood and wounds.

4 He is my life, my food, my hope,
My refuge, and my guard,
My guide, my pattern, and my prop,
My free and full reward.

5 My Love, my Lamb, my Ranſomer,
My Prieſt, my Sacrifice,
My Surety, God, my glorious All,
My ſoul that ſatisfies.

6 Chriſt is the maſter I will ſerve,
He ſhall have all my heart:
Away with ſatan and his luſts,
To them I'll give no part.

7 While I go thro' the wilderneſs,
By faith I'll lean on thee:
My way, my ſtrength, my ſtaff, and reſt,
My Jeſus ſtill ſhall be.

8 I'll here below of Jeſus ſing,
And humbly him adore:

Him

Him take as Prophet, Prieſt, and King,
And praiſe him evermore.

HYMN III.

The BLOOD *of* JESUS.

1 BY faith mount Calvary aſcend,
Hear there Chriſt's piercing cries;
See there him bleeding unto death
As our dear ſacrifice.
2 Come let us ſpread our ſins and griefs
At the foot of his croſs:
If we in Chriſt believe, his blood
Will purge away our droſs.
3 His blood, when ſprinkled on our ſouls,
Will our protection be;
His blood will fright our enemies,
And get us victory.
4 His Blood will molify our hearts,
And bonds of ſin will looſe;
His blood will quench the fiery darts
Which ſatan at us throws.
5 His blood will waſh our ſcarlet ſins,
And make us white as ſnow;
His blood will warm our love to God,
And make our graces flow.
6 O Lamb, when thy blood on me drops,
It doth my pardon ſeal;
It is the balm of Gilead,
That doth my conſcience heal.
7 I daily to thy blood reſort,
In it I humbly boaſt;
It rais'd me from the dreadful pit,
When I was ſunk and loſt.
8 Of crimſon ſins thy blood removes
Their guilt and power to damn;
Wrath cannot reach me, ſince I fled
Unto my bleeding Lamb.

HYMN IV.

The LORD'S TABLE.

1 A FEAST of Love God makes below,
A ſign of that above;

To which he calls poor worms to go,
To feaſt on Jesus's love.
2 Come here, admire Chriſt's love to us,
That gives his fleſh for food;
And drink to us he doth provide,
By pouring out his blood.
3 This blood doth life unto the dead,
Health to the ſick impart:
This drink revives the fainting ſoul,
And melts the frozen heart.
4 What folly is't for men to ſtarve,
Or feed on huſks like ſwine;
When Chriſt calls to a table ſpread,
To feaſt on food divine!
5 Unto Chriſt's table we will go,
There view his love and tears,
With all the ſufferings he endur'd
For three and thirty years.
6 In feeding we remember thee
Till thou return again;
We call to mind thy ſtripes and wounds,
Thy griefs, thy cries, and pain.
7 Our Lord was of a woman born,
A manger was his bed;
He's firſt a babe, and next a man,
Then on the tree he bled.
8 Th' eternal God became our Lamb,
For us to agonize;
Yea in our ſtead, to death he bled,
To be our ſacrifice.

HYMN V.

CHRIST'S *Sufferings for us.*

1 OUR God would ſuffer in our place,
For our ſins to atone;
A world of guilt he underlay,
The wine-preſs trode alone.
2 He would his throne and ſervants leave,
And honours great above;
For worms a ſervant he would be:
Amazing is that love!
3 Yea, in the room of ſinful worms
My Lord the law obey'd,

And

And bore its curſes on the tree,
When he was crucified.
4 Gethſemane will tell how much
He ſwate, he bled, and cry'd;
So will mount Calv'ry, and the croſs
On which my Saviour dy'd.
5 I view his great ſoul-agony,
Which caus'd his bloody ſweat:
His pierced hands and ſide I hug,
I kiſs his bleeding feet.
6 I hear my Jeſu's melting voice
Saying, "For you I dy'd;
Think on my pains and agonies
When I was crucified:"
7 Of my love then do no more doubt,
Since out of love I dy'd:
Behold my pierced hands and feet,
And view my wounded ſide.
8 'Tis open: Look and ſee my heart,
It bleeds and beats with love;
It pants to get you freed of ſin,
To dwell with me above.

HYMN VI.

CHRIST's *Wounds and Blood.*

1 CHRIST's bleeding wounds did once atone
For our guilt on the tree;
And now they plead before the throne,
Us from ſin's pow'r to free.
2 Thy wounds ſtill in our hearts remain,
Thee bleeding ſtill we view;
Since thou appear'ſt above us ſlain,
Thy death is ever new.
3 Allow me, Lord, to pitch my tent
Beſide thy ſtreaming wounds;
There many have got rich ſupplies,
There joy and peace abounds.
4 Purſu'd by juſtice' flaming ſword,
To Jeſu's wounds I come
For ſhelter and a hiding-place;
O let me there find room.
5 Under thy righteouſneſs me hide,
In thy wounds make me dwell;

So

So there my ſoul ſhall reſt ſecure,
From all the pow'rs of hell.
6 Thy wounds are guilty mens refuge,
To them have thouſands fled;
None ever diſappointed were,
Their ſtreſs who on them laid.
7 Thy wounds do for our pardon plead,
They rocky hearts melt down:
To heav'n we ſwim upon thy blood,
And thereby get the crown.
8 No condemnation reach them ſhall
Who lodge in Jeſu's wounds;
They're ſafe from fears, and in their ears
His name moſt ſweetly ſounds.

HYMN VII.

The Wonders of GOD's *free Love.*

1 GREAT God, enthron'd above the ſky,
How low a ſtep is this,
For worms like us to give thy life,
To buy eternal bliſs!
2 What love is this, that God ſhould die
For theſe his laws that broke!
Himſelf ſhould anſwer for our crime
In caſting of his yoke!
3 The love and ſuff'rings matchleſs were
Of Chriſt our bleeding God,
When he was bruiſed for our ſins,
And cruſh'd beneath our load.
4 More than his life he lov'd our race;
Yea, heav'n he did forſake,
To ſnatch men from the flames of hell,
And them to glory take.
5 Thy love and grace, dear Lamb of God,
Shall be my laſting theme:
I'll ever bleſs that victim ſlain
Without Jeruſalem.
6 Thy free grace, Lord, moſt wonderful,
To me it doth excel;
What coſt haſt thou beſtow'd to ſave
A brand pluckt out of hell!
7 With warm affection I will bleſs
My great high Prieſt above,

Whoſe

Whoſe heart is made of tenderneſs,
And bowels melt with love.
8 O may thy love conſtrain mens hearts
To love and follow thee!
We've heard thy love has melted rocks;
Let all ſuch wonders ſee.

HYMN VIII.

CHRIST's *pleading above.*

1 UPON mount Zion's diſtant top
A Lamb by faith we ſee:
'Tis Jeſus, for we know his voice;
He calls, "Come up to me."
2 O Lamb, ſee pilgrims trav'ling here,
And our ſoul-wants ſupply;
Keep ſpeaking to us by the way,
Till we come up to thee.
3 By faith we have thee bleeding ſeen,
Rais'd on the croſs to die;
By faith we thee now pleading hear,
When lifted up on high.
4 In higheſt heav'ns the Lamb doth reign;
Yet as our Prieſt he ſtands,
And for us pleads his ſtripes and wounds,
And ſhews his bleeding hands.
5 As newly ſlain, he ſtill preſents
His bleeding wounds to God,
Which plead his flock may ſtill hold on,
And keep the heav'nly road.
6 In this great Advocate we truſt;
Who for our ſins was ſlain;
We on his pow'rful blood depend,
Which cannot plead in vain.
7 Bleſt ſouls above, now with the Lamb!
You cloſly him attend:
Take courage, for we tread their path,
To them we'll ſoon aſcend.
8 Adieu, vain world, with all thy charms;
To our dear Lamb we go,
Who pleads to keep's from ſin and harms,
From enemies below.
9 Hoſanna to king David's Son,
And to king David's Lord;

King

King David's root and offspring's one
Who heav'n to men reſtor'd.

HYMN IX.

HEAVEN *begun on* EARTH.

1 OUR Lamb's God-man, in perſon one,
The great Immanuel:
This union ſtrange is God's device
To ſave our ſouls from hell.
Hallelujah, Hallelujah,
Hallelujah, Amen.

2 The Lamb is worthy for to reign,
Both ſaints and angels cry;
Let heav'n and earth, with all their hoſts,
Adore thy majeſty.
Hallelujah, &c.

3 With theſe to praiſe we do preſume,
As ranſom'd by thy blood:
Reign here, and in the world to come,
Thou everlaſting God.
Hallelujah, &c.

4 We praiſe thee, Son of God, whoſe pow'r
Did bring about our peace;
We praiſe thee, Son of man, whoſe blood
Redeem'd our fallen race.
Hallelujah, &c.

5 Incarnate God, our Lord, our Love.
Our Lamb, our Sacrifice!
We'll thee adore, though hell ſhould roar,
And worldlings thee deſpiſe.
Hallelujah, &c.

6 Worthy of glory is the Lamb,
Who was at Calv'ry ſlain:
For he gave up himſelf to death,
To ranſom fallen men.
Hallelujah, &c

7 Be pow'r and glory ever thine,
Thy name be ſtill ador'd;
Let all the creatures thee proclaim
Their everlaſting Lord.
Hallelujah, &c.

8 Let ev'ry nation, land and tongue
Thy wondrous love confeſs;

Cauſe

Cauſe all men know thy charming name,
"The Lord our Righteouſneſs."
Hallelujah, &c.

9 Now, great Immanuel, to thy name
Be endleſs glory giv'n:
Our broken hymns on earth begun,
Them perfect make in heav'n.
Hallelujah, Hallelujah,
Hallelujah, Amen.

HYMN X.

Heaven's Happiness.

1 'TIS heaven on earth, Chriſt's love to taſte,
And feel his pow'rful grace;
'Tis heav'n begun to dwell in love,
And ſee his glorious face.
Hallelujah, Hallelujah,
Hallelujah, Amen.

2 Lord, in my breaſt the fire doth burn
Of love which thou haſt giv'n:
Nothing on earth can quench this flame,
Nothing but Chriſt in heav'n.
Hallelujah, &c.

3 Men here would know the things below;
But I determin'd am
Chriſt crucify'd alone to know,
My ſacrificed Lamb.
Hallelujah, &c.

4 The ſweeteſt days we have on earth
Are in thy ſervice ſpent:
The comforts I enjoy in theſe
Do yield me moſt content.
Hallelujah, &c.

5 Communion Sabbaths here are ſweet;
But them we ſoon do ſpend:
In heav'n the Sabbath ſweeter is,
Which never hath an end.
Hallelujah, &c.

6 There Hallelujahs to the Lamb
No period will know:
No willows there to hang our harps,

As oft we find below.
Hallelujah, &c.

7 O happy theſe who ſhall aſcend
Where they ſtill Sabbath keep,
Where in the heav'nly work of praiſe
They ſlumber not nor ſleep!
Hallelujah, &c.

8 There to the Lamb that once was dead,
But now doth live again,
With joy and wonder do they ſing:
He's ſaints eternal gain.
Hallelujah, Hallelujah,
Hallelujah, Amen.

HYMN XI.

The LORD *our* RIGHTEOUSNESS.

1 WE from our free-will and our works
No help at all can draw;
For our free-will and nat'ral powers
Are haters of God's law.

2 The ſtream which from Chriſt's pierced ſide
In blood and water flow'd,
Muſt juſtify and cleanſe our ſouls,
Ere we can live with God.

3 Lord, all my doings and my works
Can ne'er with God prevail:
Both I and they, for ſin, deſerve
To be thrown down to hell.

4 My righteouſneſs is filthy rags,
I humbly muſt confeſs:
But, Lord, I plead my Saviour's name,
'The Lord our Righteouſneſs.'

5 Tho' I could weep a flood of tears,
I'd lay no ſtreſs thereon:
Chriſt's blood muſt waſh me and my tears,
Or elſe I am undone.

6 Chriſt bears the burden of our ſins,
And of our duties too:
His blood muſt cleanſe our pray'rs and praiſe
And all that we can do.

7 Chriſt, who's our Righteouſneſs perfumes
Our duties unto God;

Weak

Weak mints, thro' Christ, he doth accept;
They're sprinkled with his blood.
8 Christ's works and wounds alone I trust,
His life and death I bless:
I'll ever sing his precious name,
"The Lord our Righteousness."

HYMN XII.

The Gospel-Passover.

1 IN this our Gospel-passover
God sets before our eyes
The substance of the ancient types,
God's Lamb our sacrifice.
2 Here view his body broke, and blood
Down streaming from his heart,
To save our souls: and thus our Lamb
Fulfill'd the Saviour's part.
3 Here divine Wisdom doth provide
A free soul-strengthning feast;
And freely bids each hungry soul,
O come and be a guest.
4 Here things of sense, but there's far more
Than hallow'd bread and wine;
Lo! there is here immortal cheer,
And streams of life divine.
5 Here's for our souls Christ's body broke,
To feed and make them grow;
Here's running streams of divine blood,
To make us white as snow.
6 Lord, grant thy presence with thy guests,
Thy peace to them afford;
No music can delight our hearts
Like thy forgiving word.
7 Grant faith to eat the bread of life
Which God sent down from heav'n,
And also faith to drink the blood
For our redemption giv'n.
8 Awake, repentance, faith and love,
Come feast on Christ, and sing:
Rouze up, my pow'rs and graces all,
Attend this mighty King.
9 View here the wounds and dying pangs
Of our dear bleeding Lord,

Whoſe head, and ſide, and heart, were pierc'd;
Whoſe hands and feet were bor'd.

N. B. *The twelve preceding hymns are all done in common metre; the ten following hymns are compoſed in different meaſures, to ſuit ſome pleaſant tunes, which many have learned, and delight in.*

HYMN XIII.

The COMMUNION SABBATH.

1 FATHER, this day we'll ſing:
From love thou gav'ſt thy Son,
To buy ſalvation to our ſouls,
When ſin had us undone.
2 We'll bleſs thy Son, who came
To bear our guilt and ſhame,
And thy juſt law which we had broke,
Fulfilled in our name.
3 We bleſs thy Sp'rit who guides
Men in the heav'nly road:
Come, heav'nly Dove, our Saviour's love
Shed in our hearts abroad.
4 Our crucified Lord
Was laid among the dead:
But ſoon the grave its prey reſtor'd;
He roſe for us to plead.
5 To-day, Chriſt left the dead,
And ſatan's empire fell:
'This is the day the Lord hath made,'
We'll triumph over hell.
6 We'll ſhew his death, who bled
To ſave our ſinful race,
And in the ſupper to us comes
With meſſages of grace.
7 We magnify thy love
For ſuch a taſte below,
And that thou mak'ſt to ſaints above
Far nobler bleſſings flow.
8 We'll haſte to Chriſt above;
We'll then need ſigns no more:
We'll ſee his face, and know his love;
We'll feaſt, and him adore.

6 To

9 To Father, Son, and Sp'rit,
Jehovah, One in Three,
Sing Hallelujahs; for 'tis meet
Thus God to glorifiy.

HYMN XIV.

The Wonders of Redeeming Love.

1 DEAR Father, we thee bleſs,
Thy wondrous love adore
In giving us thine only Son;
What couldſt thou give us more?
2 Behold how God commends
His love to men undone!
That he might ſpare his enemies,
He would not ſpare his Son.
3 What ſaw the Lamb in man,
That could his pity move,
To draw the rebel from hell's gates
With cords and bands of love!
4 A love that was not quench'd
By death or deepeſt wound,
Nor by deep ſtreams of wrath and blood;
By floods it was not drown'd!
5 A glorious crown he left
A thorny crown to wear!
And on his bruiſed wounded back
A heavy croſs wou'd bear!
6 Mens ſins, each was a thorn,
A whip, a nail, a ſpear!
By them thy bleſſed fleſh was torn;
Let men view ſin with fear!
7 Yet garments dy'd with blood,
The thorns thy head that tare,
Endear thee more to thine, than robes
And gems which monarchs wear.
8 Our ſlain Lamb now appears
Before God's awful throne;
There offers up our praiſe and pray'rs:
He takes them from his Son.
9 Let ſaints and angels join
The dear love to proclaim

Of

Of him that ſits upon the throne,
And of the worthy Lamb.

HYMN XV.

The LAMB *ſlain.*

1 HOW moving is the ſight I ſee!
My God nail'd bleeding to a tree!
Let countleſs myriads of men
With pierc'd hearts cry, *the Lamb is ſlain.*
2 My deareſt Lamb, thy blood was ſpilt
For ſinful man's imputed guilt:
Hard is the heart that feels no pain
For ſin, for which *the Lamb is ſlain.*
3 Let men thy dying love proclaim,
Which caus'd thy blood for men to ſtream:
Fix in their hearts ſtill to remain
This glorious truth, *the Lamb is ſlain.*
4 Our ſinking ſtate thou didſt bemoan,
Yea, all our ſins and curſe took on,
To ſave us from eternal pain:
My deareſt Lord, *the Lamb is ſlain.*
5 To us the goſpel ſweetly ſounds,
We flee for ſafety to thy wounds;
Yea, theſe to us do glory gain,
To open heav'n, *the Lamb is ſlain.*
6 Reſolv'd I'll ly before thy throne,
And ſay, I never will be gone
Till I ſhall peace with God obtain,
That peace for which *the Lamb is ſlain.*
7 Doth not thy blood for ſinners plead,
And for great en'mies intercede?
Still hopes of life I will maintain,
While God proclaims, *the Lamb is ſlain.*
8 Thy blood I will on ſin revenge;
Help me from ſin my ſoul to cleanſe;
Thy wounds from ſin ſhall ſtill reſtrain,
Since for my ſin *the Lamb is ſlain*

HYMN XVI.

JESUS *his Name fragrant.*

1 CHRIST JESUS is the Lamb that's ſlain,
To ſave the very worſt of men:

No

No name like Jeſus ſounds to me,
For Jesus brings ſalvation free.

2 Jesus his name doth ſinners tell,
His works to ſave from ſin and hell:
All ſweetneſs centers in his name;
My naming it makes love to flame.

3 When ſunk are names of greateſt worth,
"His name's like ointment poured forth;"
It ſpreads a fragrant ſcent around,
And brings refreſhing with its ſound.

4 Jesus his name charms heart and ear,
Makes me content his croſs to bear:
His name doth cheer my fainting ſoul,
And makes my wounded ſpirit whole.

5 His Name to me is a ſtrong tow'r,
It ſaves me from the wrathful ſhow'r:
His name with comforts doth abound
To ſouls with ſorrows almoſt drown'd.

6 Jesus his name doth ſweetly ſound,
It rings ſalvation all around;
It doth the heavy-laden keep
From ſinking downward in the deep.

7 When in our place dear Jesus ſtood
With all his garments roll'd in blood,
To faith a lovely ſight is he:
All guilty men to Jeſus flee.

8 O Jesus, glorious is thy name;
May all the nations hear thy fame!
Moſt ſweet thy name will ever ſound
Above, where praiſes have no bound.

HYMN XVII.

The crucified Jesus.

1 CHRIST crucified ſhall be the ſong
Which will employ my heart and tongue:
This ſong ſupports men in diſtreſs,
And cheers their hearts in wilderneſs.
All ſongs but this I'll lay aſide;
My Lord, my Love is crucify'd.

2 Up Calv'ry mount I'll climb by faith,
And ſee my Saviour vanquiſh death;
I'll wond'ring ſtand, and view the blood

He

He ſhed when in my place he ſtood:
From love he ſtretch'd his arms and dy'd;
My Lord, my Love is crucify'd.

3 To me his bonds do freedom buy,
And bring to glorious liberty;
The cruel ſcoffs he bore from foes
To me obtain divine applauſe.
Of Chriſt I'll ſing, let men deride;
My Lord, my Love is crucify'd.

4 The ſtrokes he got on back and face
Raze out the marks of my diſgrace;
The thorny crown which he endur'd,
A crown of life for me procur'd,
Let ſtill this ſong with me abide,
My Lord, my Love is crucify'd

5 On's back he bore the bloody tree,
Puſh'd forward by the ſoldiery;
Pity'd by none, by all blaſphem'd
Inſulted, hated and condemn'd:
In all he wondrous love diſplay'd;
My Lord, my Love is crucify'd.

6 His diſciples were fled and gone,
The wine-preſs he muſt tread alone:
He's pierc'd in head, in hands and feet,
Till ſtreams of blood each other meet.
Why ſhould I think of ought beſide?
My Lord, my Love is crucify'd.

HYMN XVIII.

Know CHRIST *crucified.*

1 CHRIST crucify'd is all my bleſs,
In all my ſtraits I'll him addreſs,
His wounds and blood do make me whole;
Look up, and live, each ſin-ſick ſoul;
If you would have all wants ſupply'd,
" Know Jeſus, and him crucify'd.

2 That bloody ſweat of Chriſt's ſo free,
Proves a choice cordial unto me;
Thoſe nails which gave him torture vaſt.
My ſeat in heaven ſhall make faſt.
Let hearts that would be fix'd and ſtay'd,
" Know Jeſus, and him crucify'd."

Chriſt

3 Christ suffer'd naked, me to clothe
With righteousness and glory both;
His parching thirst, and cup of gall,
In bitter griefs me comfort shall.
Let souls that would be satisfy'd,
" Know Jesus and him crucify'd."
4 Christ's five wide wounds do bid me come
To lodge in them: for there is room:
His loud and agonizing cry
Heav'n's gates will open when I die.
If you would see them open'd wide,
" Know Jesus, and him crucify'd."
6 Christ's open'd side my cave shall be,
To which from foes my soul shall flee;
The water which from it did flow
Shall quench my thirst while here below.
Would you in this dear refuge hide?
" Know Jesus, and him crucify'd."

HYMN XIX.

Gratitude for Redeeming Love.

1 IMMANUEL's fame I'll spread abroad,
And loudly praise my bleeding God;
For these love-wonders now I see,
I'll praise thee through eternity.
Lord, make me meet with saints above
To sing thy everlasting love.
The *Word made flesh*, the *Lamb once slain*,
Astonish angels as well's men;
This shews God's love in such degree
As it can never fathom'd be.
Lord, make me meet with saints above
To sing thy everlasting love.
3 Why, Lord, didst thou such pain endure?
He saith, Thy sinful soul to cure;
My crimson blood to you doth say,
Your crimson sins I'll wash away.
Amazing love, that God should die
For man that was his enemy!
4 I plac'd myself in sinners room,
Your flesh and frailties did assume;
I for your debt engag'd alone,
And for your sins dy'd to atone,

Amazing love, that God ſhould die
For man that was his enemy!
5 O Lamb of God, to men thou'rt good
How ſhall I ſhew my gratitude!
I'll kiſs thy feet, and thee adore,
And grieve that I can do no more.
Lord fit my ſoul to live with thee,
To ſing his praiſe who dy'd for me.
6 I thank thee, Jeſus, my dear Lord,
For all the pains thou haſt endur'd:
Cauſe thou my ſoul thy love to know,
Who bled to make me white as ſnow.
Lord fit my ſoul to live with thee,
To ſing his praiſe who dy'd for me.

HYMN XX.

The FEAST *of* COMMEMORATION.

1 TO ſaints aſſemblies I'll repair,
And vent my heart in praiſe and pray'r;
The day Chriſt roſe, I'll him extol,
And ſhew his death with heart and ſoul.
I none deſire to know beſide
My Jeſus, and him crucify'd.
2 Chriſt crucify'd is ſtill my feaſt;
They Jeſus love, who Jeſus taſte;
I'll on his purchaſe fix mine eyes,
And feaſt on fruits of paradiſe.
I none deſire to know beſide
My Jeſus, and him crucify'd.
3 We take the bleſt ſigns in our hands,
And ſo obey our Lord's commands:
Remembring thee, we do attend;
And this we'll do till time ſhall end.
Thy death to ſhew, ſaints will take care,
Until they meet thee in the air.
4 Thy bleſt remembrance yields delight,
But far more ſweet will be thy ſight:
Hence 'tis my daily cry to Thee,
O deareſt Jeſus come to me.
I none deſire to know beſide
My Jeſus, and him crucify'd.

5 A ſight of Jeſus on the croſs
Makes all this world appear as droſs:
Lord, what are earthly things to me,
But clouds that part my ſoul and thee!
O tune my ſoul for ſongs above;
Increaſe my light, inflame my love,
6 Never did angels taſte above
Redeeming grace, and dying love.
Worthy is Chriſt our bleſſed Lamb,
That bore for men the croſs and ſhame,
On God's eternal throne to reign,
Since he for us was pierc'd and ſlain.

HYMN XXI.

Know, JESUS *only.*

1 JOIN, ye tribes of ranſom'd men,
With hearts and tongues to ſing,
Worthy's the Lamb that was ſlain
To be our Lord and King:
Let mens wills unto him bow,
Since out of love for men he dy'd:
Only Jeſus will I know,
And Jeſus crucify'd.
2 For our ſins Chriſt's blood was ſpilt,
His ſoul did torments feel:
If we mourn not for our guilt,
Our hearts are hard as ſteel.
Lord, cauſe tears from hearts to flow:
O pity them whoſe hearts are dry'd.
Only Jeſus will I know,
And Jeſus crucify'd.
3 Sin I ſhun with all its charms,
Since it would me deſtroy:
Take me, Lord, into thy arms,
Me ſafe to heav'n convoy;
While I travel here below,
Still keep me near thy pierced ſide.
Only Jeſus will I know,
And Jeſus crucify'd.
4 Earth affords not my chief good,
In Chriſt my bliſs doth ly;
Earth's vain dreams mens hearts delude,
Its arts I do defy:

Empty world, I thee let go,
Adieu to all thy pomp and pride.
Only Jeſus will I know.
And Jeſus crucify'd.
5 Earth I quit for reſt above,
Below there's nothing ſure:
Chriſt I make my Lord, my Love;
In him my all's ſecure.
O let faith ſtill in me grow,
All vanities I'll lay aſide.
Only Jeſus will I know.
And Jeſus crucify'd.

HYMN XXII.

A Saint chuſes not to ſtay behind CHRIST.

1 IN the wine-preſs of God's wrath
My deareſt Lamb was cruſh'd;
There he groan'd and bled to death,
Yea, low was laid in duſt:
But he roſe, to ſhew his love;
To plead for us, to heav'n he's gone.
Since my head and heart's above,
Why ſtay I here to groan?
2 Friend of ſinners, King of ſaints,
Plead for me with thy blood;
While I'm in the land of wants,
Still ſend me heav'nly food:
My heart-plagues do thou remove,
Of them to thee I make my moan.
Since my head and heart's above,
Why ſtay I here to groan?
3 Into Jeſu's hands I fall,
By faith I thee embrace;
King of glory hear me call,
And heal me by thy grace;
Let thy Spirit in me move,
To fix my faith on Chriſt alone.
Since my head and heart's above,
Why ſtay I here to groan?
4 Lord, thou ſay'ſt, I quickly come;
Saints for thy coming pray:
While thou ſtay'ſt, I'm far from home;
Lord Jeſus, come away:

On

On things earthly I'll not love,
Like Chriſt among them there is none.
Since my head and heart's above,
Why ſtay I here to groan?

HYMN XXIII.

The Fountain of CHRIST'S *Blood.*

1 WE bleſs God for this matchleſs blood,
Which to us freely ſtreams,
And fallen men from ſin and hell
Moſt powerfully redeems.
2 Eternal thanks to God's dear Son,
Who pour'd this ſtreaming flood,
To waſh from ſin, and to enſure
Our ſouls eternal good.
3 Bethſeda, Jordan, Siloam's pool,
Are vain, they do no good
For cleanſing ſouls, or purging ſins,
As doth this divine blood.
4 Come, leprous ſouls, to this new pool,
And bathe yourſelves therein:
Why ſhould you die, when God provides
This remedy for ſin?
5 Unto this open fountain bring
My ſinful ſoul, O God,
And all my ſpotted garments cleanſe
In my Redeemer's blood.
6 Upon this remedy divine
Alone my hopes are built:
This many thouſand ſouls have tried,
It purg'd away their guilt.
7 Give acceſs, Lord, unto thy blood,
And faith to waſh, till I
Be purify'd and throughly clean
From all iniquity.
8 Praiſe for the doctrine of free grace,
Which Jeſu's goſpel ſounds;
Praiſe for free love, and cleanſing blood
That flows from Jeſu's wounds.

HYMN

HYMN XXIV.

CHRIST *our* PASSOVER *Sacrificed for us.*

1 LY at the foot of Jeſu's croſs,
See what the Lamb endur'd;
Contemplate there his bleeding wounds,
Which life to us procur'd.
2 Sore wounds and bruiſes, ſtripes and pain,
With fearful agony,
Did he endure to ranſom us
From endleſs miſery.
3 Jeſus our paſſover is ſlain,
And for us ſacrific'd;
The tokens of thy death remain,
Let theſe by us be priz'd,
4 A feaſt upon this ſacrifice
Thou haſt on men beſtow'd,
Where we may feed upon thy fleſh,
And drink thy precious blood.
5 Thanks to our God, who loved us,
And look'd on ſinking men,
And for us found a ſacrifice,
The Lamb for ſinners ſlain.
6 A ſacrifice that's infinite
Thy juſtice did demand,
Ere guilty men ſhould be forgiv'n,
Or they in judgment ſtand.
7 Behold how mercy interpos'd
In this nonpluſſing caſe,
And ſent the Lamb our paſſover
To bleed in ſinners place!
8 Till we aſcend to Chriſt above,
And fully ſhare thy feaſt,
We'll ſit content beneath thy croſs,
And bleſs thee for a taſte.
9 Dear Lamb, ſhine on our ſolemn days;
Thy preſence makes the feaſt:
Come fill our hearts with love, and joy
That cannot be expreſt.

HYMN XXV.

Thankſgiving to the bleſſed TRINITY.

1 EXALTED Father, we thee praiſe,
And bleſs thy ſacred name;

Thou

Thou waſt, and art, and evermore
Remaineſt God the ſame.
Hallelujah, Hallelujah,
Hallelujah, Amen.

2 Father of mercies, God of love,
May thou be ſtill ador'd,
Becauſe thou freely gav'ſt thy Son,
To be our Prieſt and Lord.
Hallelujah, &c.

3 O Son of God, we thee do bleſs,
That freely undertook
To be a Ranſomer, to ſave
All who to thee do look.
Hallelujah, &c.

4 Unto the Lamb, our Saviour-God,
Let praiſes ſtill increaſe;
For thro' thy precious wounds and blood
Comes all our happineſs.
Hallelujah, &c,

5 O Holy Ghoſt, we thee exalt,
Who doſt with ſinners ſtrive,
Till they be brought to cloſe with Chriſt,
And made in him alive.
Hallelujah, &c.

6 We praiſe thee, O thou promis'd Dove,
Who, as Chriſt ſaid, art come
To raiſe our dead ſouls unto life,
And ſafely guide us home.
Hallelujah, &c.

7 To purge our guilt, and buy our peace,
God ſent his Son to bleed;
His blood procur'd a treaſure full
To anſwer all our need.
Hallelujah, &c.

8 Thanks to our heav'nly Father's love,
Who gave the Lamb to men:
The Lamb we praiſe, and Spirit too,
Theſe Three in One. *Amen.*

HYMN XXVI.

Give thanks to God for a crucified JESUS.

1 BLEST be our Lamb, who undertook
Loſt ſinners to deliver:

O praiſe our King, for he is good
His mercy laſts for ever.
2 No blood, but that of him who's God,
Could take away our ſin;
No ſmaller ſacrifice than this
Could heaven for us win.
3 This made the glorious Son of God,
Leave heaven for our good:
Our fleſh and frailties he aſſum'd,
To ranſom us with blood.
4 Beneath the vail of human fleſh
His Godhead he did hide;
To pay our debt, and purge our guilt,
Our ſacrifice he dy'd.
5 God's praiſe in goſpel-hymns we'll ſing,
With thankful hearts thee bleſs;
We will ſound forth thy glorious name,
"The Lord our Righteouſneſs."
6 In ev'ry place and company
Where it may tend for good,
Chriſt crucify'd we will extol,
And tell men of his blood.
7 His wounds and merits we'll ſpeak forth,
His ſteps we will purſue;
From him we'll holy learn to be,
Meek, lowly, juſt, and true.
8 What love, what ſervice, and what praiſe,
To our God do we owe,
Who left his glorious throne above,
To die for us below!
9 Till we the vail of fleſh put off,
Accept our weaker ſongs;
And, when we reach the manſions bright,
We'll praiſe with better tongues.

HYMN XXVII.

The Communion-Feast.

1 HOW greatly ſhould the love of God
All our affections move!
He foes forgives, and next invites
Them to a feaſt of love.

2 The

AN EXHORTATION

TO SANCTIFY THE LORD's DAY.

I Shall conclude this ſubject with a ſerious exhortation to all ranks, ſtrictly to obſerve the Lords day. Read and conſider what hath been already ſaid, and you will find many arguments for preſſing this exhortation: Nay, this is the ſcope of all that hath been ſaid. But, that you may the more effectually be convinced of the excellency and neceſſity of this duty, I ſhall further ſubjoin theſe few motives.

1. The ſtrict obſervation of the Sabbath is the moſt effectual mean for preventing Atheiſm and profaneneſs, in regard that, by the frequent recurring thereof, the remembrance of Chriſt and heaven is ſtill kept up, and ſin and vice are kept under conſtant rebukes and diſgrace. If it were not for the obſervation of the Sabbath, atheiſm and irreligion would quickly overſpread the world: And there is nothing, tends more to harden the heart, ſear the conſcience, and give looſe reins to ſcandalous ſins and outbreakings, than the profanation of the Sabbath. This (as hath been ſaid) many malefactors at gibbets have confeſſed to have been the firſt beginning of their looſe lives, and that which paved the way to their other wicked courſes, and provoked God to leave them to fall into theſe heinous crimes which brought them to ſuch fatal ends.

II. God's great goodneſs and gracious deſign in allowing you the Sabbath, lays you under ſtrong obligations to keep it conſcientiouſly: He gives it not for a penance but a privilege. It is not that he may get advantage from you, but that he may give bleſſings to you. He hath not commanded the buſineſs of the world to ceaſe every ſeventh day, becauſe he is tired with governing the ſame, or to take any eaſe to himſelf;

ſelf; but it is that he may give reſt to your bodies and heavenly refreſhment to your ſouls. Would you have Chriſt and the riches of his grace? Would you have your ſouls nouriſhed, and weak graces repaired? Then keep the Sabbath, for it is God's weekly market-day; and a free market it is, wherein we may "buy, without money and without price," the richeſt commodities that heaven and earth can afford, even the bread and water of life for the lives of our ſouls, the wine of Chriſt's blood to chear us, the milk of his word to nouriſh us, the gold of his grace to enrich us, and his precious eye-ſalve to enlighten us, and his white raiment to clothe and adorn us. Is this day ſo profitable to us, and will we not regard it? It is the ſoul's feſtival, a day of reaping and ingathering, and of laying up in ſtore for the time to come. It is God's ſtated alms-day, or public deal-day, wherein he ſcatters bleſſings and crumbs of the bread of life among needy ſouls. It is the queen of days, the dawning of glory, and day-break of heaven. It is the day for aſcending mount Tabor, to ſee Chriſt transfigured before our eyes: and for getting to the top of Piſgah, to get a ſight of the promiſed land. O then! what horrid ingratitude muſt it be to a good God to profane this bleſſed day, and ſlight God's unſpeakable kindneſs, in allowing it to us for our ſouls advantage?

III. The ſtrict obſervation of the Sabbath, is an excellent mean to ſweeten both the thoughts of death and heaven to us. 1. As for death, a retiring from the world once a week, will prepare us to welcome our final removal from it the more cheerfully. But they who think it hard to leave their worldly concerns for a day to worſhip God, when they expect to return to them on the morrow; what a hard pull muſt it be for them to part with them altogether at death, never more to come back to them? And this we muſt all ſhortly do, whether we will or no: But to a conſcientious keeper of the Sabbath, the parting with the world will not be ſuch a hard taſk. 2. It will alſo ſweeten the thoughts of heaven to us; for the work and comforts of the Sabbath below, are the foretaſtes of the employments and enjoyments

enjoyments of the everlasting Sabbath above: And they who delight in the Sabbaths on earth (which are the days of heaven, and typical resemblances of it) cannot but rejoice in the forethoughts of celebrating the eternal Sabbath above, in the immediate fruition of God's presence, and beholding him as he is for evermore. But the thoughts of heaven can be nowise pleasant to a Sabbath-breaker; yea, it would be an uneasy prison to him: For, if it be a penance to him to be a few days in God's worship now, what a punishment would it be to him to be engaged in this work for ever?

IV. Consider who it is that requires you to sanctify the Sabbath; even that good and gracious God who giveth you all things richly to enjoy; that God who giveth you your being, your breath, your health, your food, and all earthly comforts. O how bountiful is he to the sons of men! he gives you the sun in the heavens to shine upon your bodies, and the Son of his love to die for your souls. He allows you six days for your profit and pleasure, he reserves one for his glory and service; and will you not frankly give him his one day, when he is so liberal to you? Say then to your vain companions, when they would tempt you to profane the Lord's day, as Joseph to Potiphar's wife, when she tempted him to sin, Gen. xxxix. 9. "My master hath not kept back any thing from me but thee, because thou art his wife; how then can I do this great wickedness, and sin against God?" So say you, God, the Sovereign Lord and Master of the world, hath kept back no time from me, but one day, because it was his; how then can I do this great wickedness, and sin against God?

V. A conscientious keeping of the Sabbath, disposeth the soul the more for the service of God all the week over. If your soul be in a good frame on the Sabbath, it will prosper the better all the week for it: Your conscience will be the more tender, your thoughts the more spiritual, and your affections the more lively. If you be in the mount with God on the Sabbath, the face of your conversation will be fair to shine in holiness through the week.

VI. Our regard to the Sabbath, is a trying teſt of the ſtate and frame of our ſouls, whether we be ſpiritual or carnal, love God or the world moſt. It tries alſo the conditions of our graces, whether they be waxing or waning, in a proſpering or decaying ſtate. Hence God frequently calls the Sabbath a "ſign betwixt him and his people," Exod. xxxi. 17. Ezek. xx. 12. 20. And indeed our conſcientious keeping and ſanctifying of the Sabbath is a ſign to us ſeveral ways.

1. It is a ſign of God's ſanctifying our hearts, and an evidence of a good work wrought in us by the Holy Spirit.

2. It is a clear ſign to diſtinguiſh us from the unſanctified and profane people of the world.

3. It is a ſign of our having a conſcientious regard to all the other commands of God; and all obſerving perſons will find this ſign to hold in their daily experience. If you keep not this command of ſanctifying the Sabbath, it is a ſign you will little regard all the reſt. If you ſerve not God on his own day, you will make little conſcience of ſerving him on the following days of the week; but, on the contrary, if you worſhip God ſincerely on the Sabbath, and regard this holy day, it is a token you will regard all other duties of religion. Let us obſerve theſe very noticeable words of God, Jer. xvii. 24. 26. "If ye hallow the Sabbath-day, to do no work therein: Then ſhall they come from the cities of Judah, and all other places, bringing burnt-offerings, meat offerings, incenſe, and ſacrifices of praiſe, unto the houſe of the Lord;" that is, the Church of God and true religion ſhall flouriſh, and the name of the Moſt High be exalted in the world. And, indeed, for my part, I deſpair ever of ſeeing Chriſtianity and reformation conſiderably advanced in the world, till once the Lord's day come to be highly eſteemed, and ſtrictly obſerved: for ſtill it is to be ſeen, wherever religion flouriſheth in the power of it, there it is that moſt conſcience is made in the obſervation of the Sabbath.

4. The conſcientious keeping of the Sabbath is a ſign betwixt God and his people, in reſpect it is a token of a good underſtanding and correſpondence betwixt him and

and them, that communions are renewed, and peace and friendship maintained. To whom is it that God manifests most of his gracious presence, and the emanations of his special love? Surely it is to those who have the Lord's day highest in esteem, and who are the most strict and careful observers of it. Upon all which accounts, *lastly*, The Spirit of God makes this duty a sign and character of the blessed man; For, Isa. lvi. 2. (speaking with a special eye to the New Testament times,) he saith, "Blessed is the man that keepeth the Sabbath from polluting it."

O Christians, would you be blessed indeed? then sanctify the Lord's day, by sincere worshipping your Creator, who this day made light first to shine; and honouring your Redeemer, who this day rose from the grave, and completed the work of your redemption. As the Angel said to the woman that came to the sepulchre, Matt. xxviii. 6. "He is not here, he is risen, as he said; come see the place where the Lord lay:" So say I to every true lover of Christ, "He is not here, he is risen; come, observe the time when the Lord rose." Observe it to his honour and praise, and he will surely bless you, and make you glad with the light of his countenance. There was never any who truly observed this command, but will say, that rest and blessed are the fruits which are to be reaped from this blessed duty.

Would ye then share of these fruits, and please God in keeping his Sabbath? Then take the following advices: (1.) Remember to honour and glorify God, the Father, the Son, and the Holy Ghost, upon this holy day, by ascribing to each Person of the blessed Trinity, the glory of his proper work. As, 1. Ascribe to the Father the glory of his power, wisdom and goodness, in creating the world for our accommodation, and contriving our recovery when we had lost ourselves, and, for an example to us, resting on the Sabbath after he had reviewed his work with delight. 2. We ought to glorify the Son this day, by ascribing to him the honour of undertaking and carrying on the work of our redemption, by his incarnation and death, and by his rising from the dead on the third day, now set apart for the Lord's

Lord's Sabbath. 3. We are to glorify the Holy Ghoſt, by aſcribing to him the honour of applying the purchaſed redemption to believers, in his work of regeneration and ſanctification, which he began in a glorious manner by that wonderful effuſion on the church in the day of Pentecoſt, being alſo the Lord's day. In this manner we ought to glorify God, giving honour to the Father, Son, and Holy Ghoſt, upon this holy day, if we would keep the Sabbath acceptably to the Lord.

(2.) Let us mind the direction of the Holy Ghoſt in Iſa. lviii. 13 with reſpect to the keeping of this day, to wit, to "call the Sabbath a delight, the holy of the Lord, honourable, and honour him, not doing our own ways, nor finding our own pleaſure, nor ſpeaking our own words." Which direction teacheth us, that the beſt way to prevent Sabbath-breaking, and to honour God on his own day, is to "call the Sabbath a delight." O that we knew what this meaneth!

Queſt. "When may we be ſaid to call the Sabbath our delight?"

Anſ. 1. We call it our delight, when we rejoice at the approach of the Sabbath, and make due preparation for it; and when we ſolace our ſouls, in the joyful expectation of communion with God on his own day, ſaying with David, Pſal. xliii. 4. "Then will I go unto the altar of God, unto God my exceeding joy. 2. When we give the Sabbath an early welcome, and ſtir up ourſelves to ſeek God betimes upon it; like David, Pſal. lxii. 1. "O God, thou art my God, early will I ſeek thee." 3. When we are diſſatisfied with theſe things that would hinder us from the right keeping of the Sabbath, and are grieved that we can keep Sabbaths no better. 4. When we eſteem every minute of Sabbath-time to be moſt precious, and are careful that none of it be waſted away; but order matters ſo wiſely, that one duty of the Sabbath may not juſtle out another; that is, to be ſo early in our cloſet-devotion, that the cloſet may not hinder family-duties: and ſo to perform theſe, that they may not encroach upon God's public-worſhip. 5. When we are concerned to have

all

all belonging to us to keep the Sabbath as well as ourſelves, and glad to ſee this holy day regarded and honoured by all about us. Then it may be ſaid, we "call the Sabbath a delight."

Now, after all I have ſaid, let me come in the end, in the name of that great Lord who inſtituted the Sabbath for his own glory, and the good of men, earneſtly to exhort, beſeech and obteſt, all ranks and degrees of perſons, whether they be parents or children, maſters or ſervants, magiſtrates or people, young or old, to put all honour and reſpect upon this holy day; to ſanctify it as God requires, and abſtain from all worldly employments and recreations upon it. Do not grudge your Maker his one day of ſeven, but be willing to dedicate it wholly to his worſhip and ſervice. O how do you think to ſpend a whole eternity in God's holy preſence, and in holy ſpiritual exerciſes, if you cannot bring yourſelves to ſpend one day in a week in holy work? Again, ſee that you be impartial in his ſervice; be as willing to hear what God ſaith to you from his word, as you would have God to hear what you ſay to him in prayer. Some are all for prayers as if they were only to tell God what they would have from him; but care not for ſermons, or for hearing what God requires and expects from them: But, if you would have God to hear your prayers when you ſpeak to him, you muſt diligently hearken to his word when he ſpeaks to you. It is by hearing the word upon the Lord's day, that God hath converted many thouſands to himſelf. The Sabbath is a merciful inſtitution to loſt ſinners for their ſalvation, and many have been, and will for ever be thankful for it: For hereby they have been led to make proper ſtands in life, and to review their bypaſt actions, ſo as to order their courſe more wiſely for the time to come; which they had never done, if they had not been led to a religious retirement on the Lord's day.

Seeing this holy day is ſuch a bleſſing and privilege to the world, let me intreat parents, maſters, magiſtrates, and all who have power, to exert it for promoting the keeping of it. You are not only to ſanctify the Sabbath yourſelves, but alſo you muſt do your utmoſt that thoſe

thoſe under you do it likewiſe. This you are bound to by the Lord's expreſs charge in the fourth command, where it is ſaid, "Thou, thy ſon, thy daughter, thy ſervants, the ſtranger within thy gates;" importing, that you are to uſe your power and influence over all within your gates, to cauſe them obſerve the Sabbath, and keep them from profaning it; leſt God impute their ſins to you, as to Eli in the like caſe, for not uſing your power to reſtrain them. It is not indeed in the power of perſons in authority, to make all thoſe religious who are under their juriſdiction; but it would put them in a likely way of being ſo, to keep them from ſuch things as would hinder the religion of that day, and cauſe them attend the means of inſtruction; and alſo to tell them in private of the reſt and happineſs of the world to come, purchaſed by Chriſt, which the right keeping of the Sabbath leads unto. This ought to be the great care of parents with reſpect to their children in younger years. It is one of the firſt things that children are capable of, namely, to diſtinguiſh this day from others: And then they ſhould be taught to lay aſide their other days diverſions, even before they are capable of godly exerciſes; and thus they are gradually to be inured to Sabbath keeping, as the beginning of wiſdom. This method took God to introduce religion into the world: It was his firſt appointment and inſtitution, to reſt on the ſeventh day, and to ſanctify it, Gen. ii. 3. as if he deſigned this to be the foundation and beginning of all religion. Let all heads of families follow this great example.

Likewiſe, we ſee God requires maſters to take care that their ſervants, and all within their gates, keep the Sabbath: And, indeed, it is highly their intereſt and wiſdom to do ſo; for, if you be careful that your ſervants do their duty to God, God will take care that your ſervants do their duty to you. In like manner, the civil magiſtrates, who are the fathers of cities and ſtates, ſhould uſe their power over all within their gates or juriſdiction, to cauſe them obſerve God's holy day. We ſee Nehemiah threatened bodily puniſhment on the men of Tyre for breaking of the Sabbath, Neh. xiii. 21.

And

2 The feast's prepar'd, we nothing want
But Christ the Lord our guest:
Thy presence grant to hungry souls,
And we'll begin the feast.
3 Thy presence would supply each want
On a communion day:
Communion with thyself us grant,
Thy grace and pow'r display.
4 O make us witnesses to shew
The virtue of thy blood,
That it gives peace, and makes us cry,
"My King, my Lord and God."
5 Under thy cross with great delight,
Lord, make us down to sit;
For weary travellers to rest
Let's find this shade most fit.
6 Let's here possess thy love, and wounds
In our hearts make abode:
No music hath such charming sounds
As these two words, MY GOD.
7 Pardon of sin, and peace thro' blood,
Do make a glorious feast:
This food is entertainment sweet,
Which angels ne'er did taste.
8 Yet of this royal costly cheer
Poor sinful men partake;
It was for Adam's race alone
God did this banquet make.
9 Communion sweet is thro' the Lamb;
To him be glory giv'n
By all that dwell upon the earth,
And all the hosts of heav'n.

HYMN XXVIII.

The free GOSPEL-CALL.

1 COME, guilty souls, and flee away
Like doves to Jesu's wounds:
Your lot falls in the gospel-day,
Wherein free grace abounds.
2 How joyful is the sound you hear;
To you men Christ doth call,
Come to me with your loads of sin,
And I will ease you all.

3 I do not ſay, " Depart from me
Into eternal fire ;"
But kindly bid you to my wounds,
Where troubled ſouls retire.
4 Come to the balm ; behold the Lamb,
Which for your ſins was ſlain ;
Come flocking to my healing blood,
Which eaſes ſouls of pain.
5 No more reſiſt my preſſing calls,
Your ſouls to me up-give :
O dying men, my voice regard,
And you ſhall ever live.
6 O rebels to my ſceptre bow,
Your weapons caſt away ;
Come to me in this day of grace,
And make no more delay.
7 For, lo ! the flaming ſword is drawn,
And ſhaken o'er your head :
If divine Juſtice be provok'd,
The blow will ſtrike you dead.
8 Comply then with my Spirit's work,
In your hearts give me room :
In ſtraits you'll find me ſtill a friend,
I'll bring you ſafely home.

HYMN XXIX.

Fitneſs for the GOSPEL-FEAST.

1 WILL God let worms approach to him,
Heav'n's manna for to taſte ;
Yea, call a piece of duſt and ſin
To ſit at Jeſu's feaſt ?
2 Come, holy, holy, holy Lord,
Who lov'd us when undone ;
Come, thou united myſtic Three,
Unite us all in One.
3 Come, Prince of love and peace, with pow'r
Our grudges all remove ;
Come join our hearts, and make us fit
To keep the feaſt of love.
4 Let charity our hearts poſſeſs ;
O ſhed thy love abroad :
And may we Jeſus all embrace
As our own Lord and God.

Let

5 Let Jesu's friends with hu[illegible]t seek,
His table compass roun[illegible]
Partake his food, admire [illegible] bring me home;
That springs from ev' friend:
6 O Let the flinty stubb[illegible] thy face,
Which threat'nings end.
Be broken, melted, [illegible]
By Jesu's bleedin[illegible]

MN XXXII.

7 Let no sin in my he[illegible]
To give my Lor[illegible]

MOURNING PENITENT.

Help me to act and[illegible]ment I reflect
And not by cor;
8 Let worldly clogs lack and stain'd
When I to Chr[illegible]ents fall.
Let faith's wings [illegible] was conceiv'd
And to his wo[illegible]drew breath,
[illegible]xpos'd unto
[illegible]econd death.
[illegible]e sin doth corrupt,
CHR[illegible]y heart as stone;
1 CHRIST's flesh [illegible]ht God's remedy:
That ever was [illegible]mone.
Is set before the n[illegible]thund'ring voice
Yet few it do regaing mount,
2 Shall starving souls slig[illegible]k God's laws,
Made ready at such co[illegible]account!
And chuse to feed on swinish [illegible]ulmy soul,
Until their souls be lost?
3 Here bread of life, which doth exce[illegible]
The manna of the Jews:
Our bread is Christ, substantial food!
Theirs but this substance shews.
4 Their manna came but from the clouds,
Ours comes from heavens high:
Who ate their manna now are dead,
Who ate ours live for ay.
5 " Lord, evermore give us this bread,
Give daily new supply;
Give faith to eat, that we may live,
And may not faithless die.
6 With heav'nly manna sent by God
Let hungry souls be fed,
Since richly is thy table stor'd
With this immortal bread.

3 I do not ſay, " Depart ſ enough
Into eternal fire ;"
But kindly bid you to my w l at once
Where troubled ſouls retir
4 Come to the balm ; behold th y ſouls,
Which for your ſins was ſlai
Come flocking to my healing bl ay,
Which eaſes ſouls of pain.
5 No more reſiſt my preſſing calls, ne
Your ſouls to me up-give :
O dying men, my voice regard, ot by ;
And you ſhall ever live.
6 O rebels to my ſceptre bow,
Your weapons caſt away ; I.
Come to me in this day of grace,
And make no more delay. *rievous.*
7 For, lo ! the flaming ſword is drawn lms ;
And ſhaken o'er your head :
If divine Juſtice be provok'd,
The blow will ſtrike you dead.
8 Comply then with my Spirit's work nd
In your hearts give me room :
In ſtraits you'll find me ſtill a frien
I'll bring you ſafely home. e.

HYMN ace from me,
urn :
Fitneſs f can't look up,
return.

1 WILL God let v roſs complain
Heav'n's man ſhalt me lay on ;
Yea, call a pi hiding of thy face
To ſit at t think upon.
2 Com d, when thou ſmil'ſt, I conquer ſin ;
I then get ev'ry thought,
And all that's oppoſite to thee,
Into ſubjection brought.
6 But, when thou hid'ſt, I loſe my ſtrength ;
Like Samſon when betray'd,
My locks are cut, my heart is faint,
My faith and hope are dead.
7 If clouds remain, I'll wander far
Out of the king's high-way ;

If

If Chriſt his loſt ſheep do not ſeek,
Still farther will I ſtray.
8 Good Shepherd, ſeek and bring me home;
Thou art the ſinner's friend:
Reſtore the ſhinings of thy face,
Let me no more offend.

HYMN XXXII.

The MOURNING PENITENT.

1 WITH low abaſement I reflect
On my original;
I ſee my nature black and ſtain'd
By my firſt parents fall.
2 In ſin and guilt I was conceiv'd
Before I firſt drew breath,
And early was expos'd unto
Both firſt and ſecond death.
3 My heart and life ſin doth corrupt,
Yea, makes my heart as ſtone;
It makes me ſlight God's remedy:
My folly I bemone.
4 How awful is the thund'ring voice
From Sinai's flaming mount,
To criminals who break God's laws,
Of crimes here's your account!
5 With trembling this would fill my ſoul,
And even ſtrike me dead,
Did I not ſee on Zion mount
The Lamb for ſin that bled.
6 A ſinner I, thro' Adam's fall,
Have loſt my way to bliſs:
When God a new way doth reveal,
Forbid this way I miſs.
7 Unto this way I mourning look,
No other help I know:
If thou declineſt helping me,
O whither ſhall I go?
8 Thy word ſaith, I ſhould not deſpond,
But plead and keep in mind
The blood and bowels of the Lamb,
Who is loſt mankind's friend.

HYMN

HYMN XXXIII.

The Penitent Sinner's Hope.

1 IN Jeſu's name a penitent
Doth at God's footſtool ly;
My ſins I do confeſs and mourn,
And for free mercy cry.
2 Chriſt bids me *aſk*, and *ſeek*, and *knock*,
And promiſeth I'll *find*:
Thus I ſeek pardon and relief;
Lord, eaſe my grieved mind.
3 Chriſt's blood and merit is alone
The ground on which I plead
With God, that I may mercy find
In this my time of need.
4 The doctrine of free grace I plead,
Which thy dear goſpel ſounds,
And tender love to penitents
That flows from Jeſu's wounds.
5 Since Chriſt our ſurety paid the debt,
That ſouls condemn'd might live;
With honour to thy juſtice now,
Great ſins thou canſt forgive.
6 Where ſhould I go with all my ſins
But to Redeeming blood?
Thouſands have try'd it, and are waſh'd;
The fountain's large and good.
7 I plead thy blood, and ancient love;
I humbly own my guilt:
Was it not for ſuch ſtraying ſheep
The Shepherd's blood was ſpilt?
8 That trembling woman in diſtreſs
To Chriſt was fear'd to come:
She touch'd his hem; he heal'd her ſoon,
And ſent her joyful home.

HYMN XXXIV.

Thanksgiving to GOD *the* FATHER.

1 PRAISE to the Father's love, that gave
His dear and only Son

To

To be our prieſt and ſacrifice,
For our ſins to atone.
Hallelujah, Hallelujah,
Hallelujah, Amen.

2 Thou gav'ſt thy Son and Spirit both
To free us from all fears:
Diſſolve our hearts in thankfulneſs,
Melt down our eyes in tears.
Hallelujah, &c.

3 But drops of tears can ne'er repay
The debt of love we owe:
Our whole ſelves then we give to thee;
There's no more we can do.
Hallelujah, &c.

4 We praiſe thee, Son, who in our room
Was willing to be ſlain;
We praiſe thee, Spirit, who applies
His blood to fallen men.
Hallelujah, &c.

5 Slain beaſts for ſin could not atone:
Such off'rings had been vain,
Had not the Father giv'n his Lamb
For ſinners to be ſlain.
Hallelujah, &c.

6 This ſacrifice, more precious
Than all created things,
To men eternal happineſs
In ſoul and body brings.
Hallelujah, &c.

7 Father, thy love me overwhelms:
What love like thine ſo free,
That thou haſt not withheld thy Son,
Thine only Son, from me!
Hallelujah, &c.

8 When men rejoice in earthly things,
And ſing of things of nought,
I'll ſing of thy redeeming love,
And wonders thou haſt wrought.
Hallelujah, &c.

9 Father, to thee eternally
Our grateful ſongs we'll raiſe;
But O! eternity's too ſhort
To ſhew forth all thy praiſe.
Hallelujah, Hallelujah,
Hallelujah, Amen.

HYMN

HYMN XXXV.

The amazing Love of CHRIST.

1 AMAZING love! that made God's Son
So willingly conſent
For worms, yea, foes and rebels baſe,
To bear their puniſhment.
2 Love made him lay aſide his crown
And robes of majeſty,
And like a ſervant to come down
To bear the croſs, and die.
3 Love brought him down for worms to die.
Love laid him in a tomb;
Love brings him down a ſecond time,
To lead his people home.
4 When devils rag'd, he then engag'd
To combat all hell's pow'rs;
He them defy'd, when that he dy'd
To ſave us from hell's ſhow'rs.
5 When heav'n and hell both on him fell
Our ſouls he faſt did hold;
His life gave up, the flood to ſtop,
And bring us to his fold.
6 Love made him on the croſs to bleed,
And fall our ſacrifice;
Love made the tree him brought to duſt
Raiſe men unto the ſkies.
7 Chriſt ſuffer'd: why? he's pleas'd to ſee
Poor ſtraying ſheep brought home,
And unbelieving ſouls allur'd
Into his wounds to come.
8 Hence he declares none periſh ſhall
Who in him do believe;
Their ſins he'll pardon, and them take
To heav'n with him to live.
9 All things to me are dung and droſs
But Jeſus crucify'd;
Under the ſhadow of his croſs
I'll ſit down and abide.

HYMN XXXVI.

A HYMN *to the* HOLY GHOST.

1 LORD, ſend thy Spirit down to us,
Chriſt's purchaſe to apply; He'll

He'll cauſe us ſee our fall and help,
And unto Jeſus fly.

2 Thou, who at Pentecoſt didſt ſend
Heav'n's wind to fill the place
Where thy apoſtles met for pray'r,
Grant us part of that grace;

3 That gladly we, like them, may ſound
The wondrous works of God.
And ſhew the mighty pow'r and fruits
Of Jeſu's precious blood.

4 Come, Holy Ghoſt, thou heavenly Dove
Deſcending from above,
Renew our ſouls, and fill our hearts
With precious faith and love.

5 We are thy workmanſhip; but ſin
Hath ev'ry thing miſplac'd;
Come o'er thy handy-work again;
Thy image is defac'd.

6 Create in us all things anew,
Cauſe *old things paſs away;*
Our corrupt habits quite ſubdue,
Sin weaken ev'ry day.

7 Let David's houſe in us grow ſtrong
But weak the houſe of Saul;
Let ſatan's holds and all our luſts
Before God's Spirit fall.

8 O kindly guide poor travellers
Into the paths of peace,
And bring us to our Father's houſe,
Where ſins and ſorrows ceaſe.

HYMN XXXVII.

The Balm of CHRIST's *Blood.*

1 CHRIST's blood, that univerſal balm
Which thouſands long have try'd,
Doth quicken, ſoften, cleanſe and heal,
Where-e'er it is apply'd.

2 This ſov'reign blood doth purge out ſin,
And doth allay our fears;
It gives us light and ſtrength within,
And dries up hurtful tears.

3 By this blood, hell its prey hath loſt,
Juſtice is ſatisfy'd;

Now willing ſouls may be forgiv'n
Since Jeſus bled and dy'd.
4 No blood like this was ever ſhed,
For heav'n it makes us meet;
Mens hearts it draws, and pleads their cauſe:
No voice like it's ſo ſweet.
5 Abel's ſhed blood did vengeance cry:
But Chriſt cry'd, Mercy ſhew;
Them pity, "Father, and forgive;
"They know not what they do."
6 What love is this, that God ſhould ſtoop
In human fleſh to dwell,
And ſhed his blood for enemies,
To keep them out of hell!
7 Great love it was for God to bleed
For rebels doom'd to death;
But more to ſuffer hell, to ſave
Them from eternal wrath.
8 O let this divine blood of thine
My hard heart overflow:
This bleſſing grant, though earthly gifts
Thou ſhouldſt no more beſtow.
6 In my faith's arms I take the Lamb,
As offer'd unto me:
His precious blood I do apply,
Me from all guilt to free.

HYMN XXXVIII.

Shew forth CHRIST'S *Death.*

1 SINCE our Redeemer ſaith, *Do this*;
This we will always *do*:
Till Chriſt to us return again,
Thus we his death will ſhew.
2 How ſweet and welcome to our ſouls
Is Chriſt's dear feaſt of love!
Tho' it be no more but a taſte
Of that great feaſt above.
3 Thy fleſh, Lord, is the ſweeteſt food,
Thy blood is drink divine;
Thy purchas'd fruits are the beſt fare
On which thou mak'ſt us dine.
4 Pardon of ſin, and peace with God,
Do make a noble feaſt;

Coſtly

Coſtly to Chriſt, tho' free to us:
Moſt ſweetly do they taſte.
5 Here we ſet forth our ſuff'ring Lord,
As bleeding unto death;
Likewiſe the ſorrows of his ſoul,
When lying under wrath:
6 The nails which pierc'd his hands and feet,
Which cauſed ſtreams of blood;
The thorns which crown'dd his bleſſed head,
And ſwell'd the crimſon flood.
7 Since Chriſt requires us for to ſhew
His love to us when loſt,
What wounds, and blood, and agonies,
To ſave us, it did coſt;
8 Thus we review thy death for us,
O Lamb, for ſinners ſlain:
We praiſe thy love, and reſt upon
The merit of thy pain.

HYMN XXXIX.

The Believer's Work at the Holy Supper.

1 I'LL ſit beneath Immanuel's croſs,
Under theſe ſhow'rs of blood:
On my hard heart cauſe drops to light
From thy wounds, O my God.
2 My Lord I ſee nail'd to the tree,
And dying for my ſin;
Thy ſide wide open'd with a ſpear,
To lodge my ſoul therein.
3 I kiſs the nail-holes in thy hands,
And ſide the ſpear did pierce:
I ſhelter here, this cave me hides
When ſtorms blow ſharp and fierce.
4 My heart doth bleed, my eyes do drop,
When I thy anguiſh ſee,
And think theſe bruiſes ſore and pangs
Were all deſerv'd by me.
5 I ſee my ſins prepar'd the croſs,
The thorns, the nails, and ſpear,
Which tore thy fleſh: they made thy ſoul
The pains of hell to bear.
6 In thy wounds I ſin's ill do ſee;
In ſin I'll not proceed,

No more abuſe thy love, nor make
Thy wounds afreſh to bleed
7 I mourn, and hate my cruel ſins,
Which pierc'd my Lord to death:
Theſe murderers ſhall find no more
Place in my ſoul to breathe.
8 Awake, my ſoul, with all thy pow'rs
Join with the hoſts above,
To celebrate forgiving grace,
And praiſe redeeming love.

HYMN XL.

Sweet Fruits of CHRIST'S *Sufferings.*

1 THY goſpel, Lord, holds forth thy love
In ſweet and melting ſounds,
And us a ſov'reign balm preſents
From Jeſu's bleeding wounds.
2 It is thy pain that giveth eaſe
To my diſeaſed ſoul;
When I am full of pains and wounds,
Thy ſtripes do make me whole.
3 Thy cries bring anſwers to my prayer's,
Thy wounds are my refuge;
Thy blood doth waſh my crimſon guilt,
And ſave from wrath's deluge.
4 Thy croſs doth bring me nigh to God,
And doth his wrath appeaſe;
Thy blood brings pardon for my guilt,
And gives my conſcience eaſe.
5 Thy death hath purchas'd life to me;
Thy grave hides all my ſin,
And all the curſes of the law:
Which yields great peace within.
6 Vaſt ſums of debt for us thou paid
With thy own dear heart's blood,
And calls us to be pure and white,
By waſhing in this flood.
7 This is our loving Ranſomer,
Who our whole curſe endur'd;
And, having paid our dreadful debt,
Our rooms in heav'n ſecur'd.
8 To him that lov'd us unto death
All honour we will give;

He

He ſhed his blood our ſouls to waſh:
We'll to his glory live.

HYMN XLI.

The believing Soul's Feaſt.

1 HERE faith may ſpy our Saviour's fleſh,
Upon the table ly:
Salvation flow in ſtreams of blood,
To drive our ſins away.

2 Grant, Lord, thy preſence at this feaſt,
And make it a good day:
Give to each gueſt what thou ſeeſt beſt;
Empty ſend none away.

3 To thee we look for living bread:
We languiſh and are faint:
If faſting thou ſhalt us diſmiſs,
Our ſouls will die for want.

4 Thy heav'nly manna, Lord, rain down
Our ſp'ritual ſtrength repair;
Give food, till we ſhall get above,
And feaſt with Jeſus there.

5 While in this deſert we ſojourn,
Send us grace from above;
Our ſouls refreſh, our faith increaſe,
And warm our hearts with love.

6 Thine ordinance, Lord, countenance;
Shew us thy ſmiling face:
Cauſe ſtreams of living waters flow
In channels of thy grace.

7 Thy people, Lord, lament for thee;
O comfort them that mourn;
Meet with them as in former days,
To goſpel-feaſts return.

8 Charge not on us our former ſins;
Let all thine anger ceaſe:
Look to the croſs on Calvary,
And bid us *go in peace*.

HYMN XLII.

Thanksgiving after a Gospel-Feast.

1 I BLESS God for the food he gave
To me a worm to eat,

And

And that himſelf did condeſcend
To ſit with me at meat.
Hallelujah, Hallelujah,
Hallelujah, Amen.

2 He made me ſhare immortal cheer,
And ſweetly taſte his grace;
My hungry ſoul he did refreſh,
And looſe my tongue to praiſe.
Hallelujah, &c.

3 "What ſhall I render to my God
For all his gifts to me,"
And for this gift unſpeakable,
His Son for me to die?
Hallelujah, &c.

4 He from his fulneſs did me feaſt
With riches of his grace;
He took me in his loving arms,
And ſhew'd his ſmiling face.
Hallelujah, &c.

5 My heart when faint he did ſupport,
Diſpell'd my guilty fears:
He ſet my feet upon the rock,
And wip'd away my tears.
Hallelujah, &c.

6 His pard'ning voice makes me to ſing,
And doth inflame my love;
His ſpirit lifts my thoughts from earth
Unto the things above.
Hallelujah, &c.

7 I praiſe thy name, who pity'd me,
Poſſeſt my heart as thine,
Reſtor'd me thy ſalvation's joy,
Fill'd me with love divine.
Hallelujah, &c.

8 In heav'n thy ſaints feaſt on thy love,
Where living ſtreams do flow;
They praiſe their Head in hymns above,
And we in hymns below.
Hallelujah, Hallelujah,
Hallelujah, Amen.

HYMN

HYMN XLIII.

Suitable Walking after a Gospel Feast.

1 TO Christ we now devoted are,
By solemn oath we're thine;
Give grace and strength now to obey
And love thy law divine.
2 Since for us thou hast bled and dy'd,
To thee our all we give;
And for our sins hast satisfy'd,
To thee we'll only live.
3 Help us to grow in faith and zeal,
And thrive in every grace;
And let Christ's love constrain us still
To run our Christian race.
4 O let us walk with tenderness,
And with humility:
Lord, break the power of unbelief,
Our heart sins mortify.
5 We'll make them our familiars,
Who our dear Lamb do love,
We'll travel in their company,
Who seek the land above.
6 But loose companions we will flee,
Who would lead us astray:
To sinful thoughts and tempting snares
We will no more give way.
7 May I the Lamb now imitate,
And in his footsteps tread,
And still grow in conformity
To my exalted Head.
8 Lord, give more faith, more love and hope,
That I may live to thee,
And by my conversation shew
The Lamb hath dy'd for me.
9 Thou meetest them who do rejoice
In thy sweet ways to go,
Who would their days spend to thy praise
While they are here below.

HYMN

HYMN XLIV.

Revive Primitive Chriſtianity.

1 BLEST Spirit come with mighty pow'r,
And melt men's hearts in tears;
Thy work revive throughout the lands
In theſe declining years.

2 Let yet God's ordinance be lov'd,
Chriſt's dying words thought on;
Let cold and careleſs ſouls be mov'd
To honour God's dear Son.

3 When the firſt ſaints oft broke thy bread
With love and life divine,
They drank the ſpirit of their Head,
As well's their ſacred wine.

4 Their meek and pure lives did proclaim,
They liv'd and walk'd with God:
To aliens they endear'd the Lamb,
And ſpread his fame abroad.

5 Their zealous hearts would nothing know
But Jeſus crucify'd;
Him they confeſs'd while here below,
And martyrs for him dy'd

6 Their love to Jeſus was ſo ſtrong,
All tortures they endur'd:
While they the ſlain Lamb made their ſong,
Thus ſtrangers they allur'd.

7 O where's that ancient holy flame
That in their hearts abode,
Which made them witneſs for the Lamb,
And ſuffer for their God?

8 O God, ſend ſhow'rs of grace, and cauſe
Men's backward wills to yield,
And turn us from a wilderneſs
Unto a fruitful field.

9 Cauſe numbers flee to Jeſu's wounds,
Convince them there is room;
Rebels ſubdue, reign in their ſouls:
O let thy kingdom come.

HYMN

HYMN XLV.

Revenge the Death of CHRIST *upon Sin.*

QUESTION.

1 O HARMLESS undefiled Lamb,
What caus'd thy wounds and pain?
Thou knew'ſt no ſin, thou did'ſt no wrong;
What caus'd thee to be ſlain?

ANSWER.

2 "Of all my wounds and anguiſh ſore,
My preſſures and complaints,
And of my racking bloody death,
Your ſins were inſtruments.
3 To you theſe bitter pains belong'd,
On you they would been laid;
But love to you made me them bear,
That God's wrath might be ſtay'd."
4 O monſtrous ſin, thou murderer!
Can I be reconcil'd
To ſuffer thee to lodge with me?
No more to this I'll yield.
5 I bitterly bewail my ſins,
Which gave my Saviour pain:
I them abhor, and caſt to door;
They ſhall no more remain.
6 I'll ſin purſue the Lamb that ſlew;
All luſts I'll crucifie,
By nailing them to Jeſu's croſs,
Till they expire and die.
7 Subdue my heart, O mighty king;
Let no corruption live:
Kill paſſion, pride, and all thy foes,
Let none of them ſurvive.
8 Tear up the roots of inbred ſin,
And let it rage no more;
All ſatan's pleniſhing break down,
And turn it to the door.

HYMN XLVI.

The Complaints of ſerious Souls.

1 WHEN doubts and fears oppreſs my ſoul,
In Chriſt's arms let me fall;

For he's my ſtrength and righteouſneſs,
My Surety, and my All.

2 Allow me, Lord, to fall and ly
At thy dear pierced feet,
To ſpread out my complaints and griefs,
And taſte thy mercy ſweet.

3 With ſhame and grief I do bewail
That my heart is not ſoft,
For all the wounds my ſins gave Chriſt,
Which made him bleed ſo oft.

4 Alas! I oft turn cold and dead,
And backward to obey;
Yea, ſlow to praiſe the Lamb of God,
And negligent to pray.

5 Backſliding hearts thou ſeeſt we have,
Which wander and grow cold:
Lord, bring again thy ſtraying ſheep
Into thy happy fold.

6 Whatever croſs thou lay'ſt on us,
Give ſtrength to bear the load;
Let it be pain or poverty,
We'll not refuſe the rod.

7 But, Lord, we dread inward decays
Of love and holineſs;
From theſe our ſouls relieve and keep,
And with thy preſence bleſs.

8 My Lord, betwixt my ſoul and thee
The breaches all make up:
No cold nor dryneſs let there be;
Withhold this bitter cup.

9 Let Jeſu's blood bring mountains down,
And diſtance all remove:
Make me, like Enoch, walk with God,
And ſpend my time in love.

N. B. *I advertiſe now (as I did before the* 13th *Hymn) that the fourteen following Hymns are compoſed in different Meaſures. See the Reaſon given before.*

HYMN XLVII.

The Repenting Prodigal.

1 FATHER, behold, thy ſon,
A wand'ring prodigal,

By

By ſin and folly quite undone,
Now at thy feet doth fall.
2 Aſham'd of all my ways,
My wand'rings I confeſs;
I ſee great need of Jeſu's blood,
And his pure righteouſneſs.
3 Open thine arms to me,
And take the wand'rer home:
By goſpel-offers I'm aſſur'd,
Thro' Chriſt to me there's room.
4 I ſelf-condemned ly;
O hear my humble pray'r:
Thou feed'ſt the ravens when they cry,
Soul-food for me prepare.
5 Father of mercies, hear;
Thy bleſſing now beſtow:
For this I cry, and wreſtling ly,
And will not let thee go.
6 O ſay, "This is my ſon,
Once dead, but now doth live,
Once loſt, but now in Chriſt is found;
I do him home receive."
7 O great Immanuel,
Accept my new-born cry;
Behold the travail of thy ſoul
Which doth thee ſatisfy.
8 By faith I thee embrace,
Thy blood I do apply:
O ſend thy Spirit with his grace,
My ſoul to ſanctify.

HYMN XLVIII.

Weak FAITH *not rejected.*

1 I SEE Chriſt's bleeding ſide;
Lord, hide me in thy wounds:
Thy ſheltering ſuch helpleſs ſouls
Unto thy praiſe redounds.
2 Into thy arms I fall,
In free love me embrace:
In weakneſs great on thee I call,
O ſhew thy ſmiling face.
3 I wait at thy command,
Until the pool ſhall move,

When thou wilt ſend thy healing pow'r
To cure me in thy love.
4 Thou know'ſt my feeble voice,
Which I to thee direct:
The goſpel method is my choice,
All others I reject.
5 Thou know'ſt my hearts deſire,
My doubts and fears doſt ſee:
Thy ſounding bowels cauſe me hear,
And kindly ſay to me,
6 "Poor ſoul, of little faith,
O wherefore doſt thou doubt?
Whoe'er he be that comes to me,
Him will I not caſt out."
7 On thy word I depend,
Thou faithful art and true;
My weak faith ſtrengthen and defend,
My unbelief ſubdue.
8 Teach me to know thy name
JESUS, and it to bleſs;
Thy title alſo to proclaim,
"The Lord our Righteouſneſs."

HYMN XLIX.

The Remembrance of CHRIST *in the Supper.*

1 CHRIST in that night he was betray'd,
Took bread, gave thanks, it brake, and ſaid,
"My broken body here you ſee;
"Take, eat it, and *remember me.*"
2 Thus alſo he the cup did take;
"Here ſealing blood ſhed for your ſake,
"Which doth my teſt'ment ratifie:
"Let all drink and *remember me.*"
3 Your pardon, with what's for your good,
Is purchas'd by my deareſt blood:
My blood to you makes pardon free;
In drinking, then, *remember me.*
4 For hungry ſouls here's manna rare,
God ſends from heaven for your fare;
This manna falls now plenteouſly;
In eating, then, *remember me.*
5 Here God ſits on a throne of grace,
Where ſinful men may ſee his face:

My

My blood procures your access free;
In drinking, then, *remember me.*
6 See here the *Tree of Life* with fruit,
And leaves which heal, and strength recruit;
These I shake down, poor soul, to thee:
Eat freely, and *remember me.*
7 See Jacob's ladder here set up,
A covenanting God at top:
Climb, and God will transact with thee;
In doing this, *remember me.*
8 Here runs *of Life the river* pure,
Which our soul-wounds doth cleanse and cure;
It freely runs to all, you see:
By faith drink, and *remember me.*

HYMN L.

Admire the LAMB *slain.*

1 COME here, admire, and gaze a while;
Behold Christ pierc'd for sinners vile:
Who can this glorious truth explain!
Th' immortal God, *the Lamb is slain.*
2 Look not aside to dung and dross,
But glory only in the cross;
And always in your thoughts retain
These melting words, *the Lamb is slain.*
3 Draw near the cross, that bloody tree;
Rich fruit it bears for you and me.
Help, Lord, to know, and still maintain,
The Lamb of God for me was *slain.*
4 Thy suff'rings, Lord, I weep to see,
These stripes and wounds I brought on thee:
From sins of all kinds I'll abstain,
These nails by which *the Lamb is slain.*
5 The cross is now a tree of life,
That men relieves from sinking grief,
Yea, life to dead souls doth regain;
Draw life from this, *the Lamb is slain.*
6 No flaming sword doth guard this tree,
Its fruit is to all sinners free:
Good news this is to fallen men;
Come eat and live, *the Lamb is slain.*
3 Dear Lamb, thine everlasting love
Draws men from hell to heav'n above:

Thy

Thy love doth us to ſing conſtrain
This heav'nly ſong, *the Lamb is ſlain.*
8 The Lamb redeems us by his blood,
And makes us kings and prieſts to God:
All praiſe and honour doth pertain
Unto *the Lamb* for ſinners *ſlain.*

HYMN LI.

Trace CHRIST'S *Sufferings.*

1 LET's trace Chriſt's ſteps, like foll'wers brave,
From the bleſt feaſt unto the grave;
Nor leave him when to Calv'ry led,
Like thoſe who him forſook and fled.
2 Firſt to Gethſemane we'll go,
There floods of wrath him overflow;
Both fears and foes beſet him round,
Our ſins him preſs down to the ground.
3 There he lies in a bloody ſweat,
Which him o'erſpread from head to feet;
He's bruis'd, he pours out prayers and cries
With floods of tears from both his eyes.
4 His friends prove falſe; one him betrays,
Another him with oaths denies:
Men ſeize and bind him like a thief,
His friends him leave without relief.
4 Amidſt his foes he's left alone,
He's buffeted and ſpit upon,
His head is crown'd with wreaths of thorn,
His body is with ſcourges torn.
6 He's load with ſcoffs and blaſphemies,
Baſely inſulted, charg'd with lies;
Found innocent, yet doom'd to die,
And bear his croſs to Calvary.
7 For us a ſhameful death he dy'd;
Between two thieves he's crucify'd:
He's nail'd, and jeer'd by cruel men,
With ling'ring torments pierc'd and ſlain.
8 His God, his ſun, withdrew their light;
Earth, rocks, and men, were in a fright;
Yet he by death ſubdu'd his foes,
And from the grave in triumph roſe.

HYMN

HYMN LII.

The Soul wondring at REDEEMING LOVE.

1 HOW full of wonder is that love,
That made God leave his throne above,
To dwell in clay with men below,
And death for them to undergo!
2 That God, who keeps the key of death,
Should on a croſs reſign his breath!
To bring us pleaſure, ſhould feel pain;
To give us life, he ſhould be ſlain!
3 Great love! that made Chriſt groan and die,
Yea, rend the heavens with his cry,
That loud cry, "My God, my God, why
Haſt thou forſaken me, to-day!"
4 Our Lamb hell's pains for us would bear;
Let him the crown for ever wear:
Let all who love his worthy name
In ſongs of triumph ſpread his fame.
5 Inflame our hearts, refine our tongues,
To praiſe with heav'nly thoughts and ſongs:
O let our hearts be tun'd with love,
And make us meet for ſongs above.
6 Deep in my ſoul this truth ingrain,
My glorious friend the Lamb is ſlain:
I'll wondring ly, that God ſhould die
For man that was his enemy.
7 O holy Ghoſt, come from above,
Withdraw my heart from worldly love,
That I may think of nought beſide,
My God, my Saviour crucify'd.
8 With Simeon, I the Lamb embrace,
And cry, "Lord, let me go in peace;
Now make me meet with ſaints above,
To ſing thy everlaſting love.

HYMN LIII.

The bleſſed Fruits of the curſed Tree.

1 IN mournful ſongs we will record
The pangs and ſorrows of our Lord,
The tears and blood he for us ſpilt,
To make atonement for our guilt.

My Jeſus on the curſed tree
Did bow his dying head for me.

2 The dying pangs of our dear Lord
The honour of God's law reſtor'd;
The death and ſuff'rings he endur'd
Eternal life for us procur'd.
Our glorious Jeſus, by his love,
Hath made the curſe a bleſſing prove.

3 We praiſe the Lamb, our deareſt Lord,
Whoſe hands and feet for us were bor'd:
It was the croſs, that curſed tree,
On which the prince of life did die;
Accurs'd it was, yet divine love
Hath made the curſe a bleſſing prove.

4 Each heavy blow, and bloody ſtripe,
Our ſums of debt quite out doth wipe:
Then all our debt was fully paid,
When he on Calv'ry bow'd his head.
That tree of death to us is made
A tree of life with pleaſant ſhade.

5 Behold, Chriſt's blood his garments dy'd,
When he was bruis'd and crucify'd:
He dy'd upon the curſed tree,
My precious ſoul from hell to free.
That tree of death to us is made
A tree of life with pleaſant ſhade.

6 Chriſt bore the curſe for wretched men;
To buy us heav'n, our Lamb was ſlain:
His wounds ſtand open to receive
All helpleſs ſinners who believe.
My Jeſus on the curſed tree
Did bow his dying head for me.

HYMN LIV.

CHRIST'S *Blood calling aloud to us.*

1 I HEAR my Saviour cry aloud,
O ſinner, haſten to my blood;
Each drop of blood cries to thee, Come,
In my pierc'd ſide yet there is room.
Let ſinners come, and no more doubt;
For, "him that comes I'll not caſt out."

2 My blood ſhall ranſom all from wrath,
Who truſt and look to me by faith:

My

My righteousness is free to all,
Who come to me upon my call.
Let sinners come and no more doubt;
For "him that comes I'll not cast out."

3 A Saviour you cannot find
In creatures doings who have sinn'd;
Pure righteousness you seek in vain
In any but the Lamb that's slain.
To my wounds let the guilty fly,
For love to you brought me to die,

4 Of works no more let sinners boast;
Your inside view, and cry, we're lost:
Trust in my blood, who for you dy'd;
Look to me and be justify'd.
To my wounds let the guilty fly,
For love to you brought me to die,

5 Blest Lord, I hear thy gracious call,
And gladly at thy feet do fall;
The welcome offers of thy grace
My soul doth heartily embrace:
To Christ I fly, and do confess,
He is "the Lord our righteousness"

6 Dear Lamb, thy voice doth sweetly sound,
I see a fountain in each wound;
The streams which thence do freely flow,
Black souls do wash as white as snow.
I'll shelter take, in all distress,
Under my Saviour's righteousness.

HYMN LV.

Mourn for Sin, that pierced the LAMB.

1 MY soul, weep o'er thy sin and guilt,
For which thy Saviour's blood was spilt;
Mourn for thy pride and unbelief,
For which he dragg'd was like a thief;
He for thy debt his heart's blood paid;
My Lamb, my Love is crucify'd.

2 I see the drops of bloody sweat
Fall from thy forehead to thy feet:
These drops besmear'd thy raiment all,
They move my tears as they do fall:
How heavy are my sins when weigh'd
My Lamb, my Love is crucify'd.

3 Upon hard hearts let theſe drops light,
Who are not moved at the ſight;
Let hearts which terrors cannot move
Now be diſſolv'd by Jeſu's love:
Still I muſt look on ſin with pain,
Since for my ſins the Lamb was ſlain.
4 My ſins did ſpit in Jeſu's face,
They would the Prince of life diſgrace.
To ſhame they ſought him to expoſe,
They nail'd him naked to the croſs;
And bleeding, lift up on the tree,
Long hung the Man that dy'd for me.
5 My ſins thee griev'd and ſtabb'd thy heart;
They wounded thee in ev'ry part:
By ſin thy bleſſed fleſh was torn.
I view thee whom I pierc'd, and mourn;
Thy bleeding body, pierc'd and tore,
I kiſs, and bliſs, and thee adore.
6 Our griefs and burdens, guilt and ſhame,
Were all laid on the ſpotleſs Lamb:
Had he refus'd them, I had been
Quite ſunk and loſt in guilt and ſin;
But juſtice now is ſatisfy'd,
My Lamb, my Love is crucify'd.

HYMN LVI.

The ſoul bemoaning its Caſe to God.

1 TO God complaints and tears I ſend;
When ſhall my ſins and groanings end?
By unbelief I faint and fall,
Yet falling I for pity call:
I'm weaker than a bruiſed reed,
Always from Chriſt I ſtrength do need.
2 I nothing have me to commend,
My ſtony heart I cannot rend;
By nature I have nothing good:
Thou ſaw'ſt me in my filth and blood;
Yet then, in love, thou bidſt me live,
And for my ſoul a ranſom gave.
3 I'm dull when thee I come before,
I'm lifeleſs when I ſhould adore:
From clogs of ſin my ſoul ſet free;
Lord, rouze my ſoul to worſhip thee,

My

My drouzy frame I do abhor;
Awake me, that I ſleep no more.
4 A feeble helpleſs creature I
Do at thy pleaſure live or die;
O lift the rod, thy wrath remove,
My heart ſubdue to thee by love;
My ſins forgive, and to me turn:
Spare me, for ſin to weep and mourn,
5 Lord, rule my heart, and in me live,
And let no darling luſt ſurvive:
O bring my wand'rings to an end,
That ſo my thoughts may upward tend.
Thy feeble duſt with pity ſee;
It mints and creeps to win to thee.
6 O Father of my dying Lord,
Fulfil to me his gracious word:
Thy Spirit grant, for which he pray'd;
His influences on me ſhed.
Nothing but ſin I thee can give;
But quicken me, and I ſhall live.

HYMN LVII.

Give Thanks for REDEEMING LOVE.

1 FATHER, thy love ſhines in thy Son;
Thou gav'ſt him, tho' thou had'ſt but one,
To ranſom a rebellious race,
And us tranſlate from ſin to grace.
O, for his ſake, our ſins remove,
And we'll exalt redeeming love.
2 Dear Jeſus bore the ſins of men;
Th' immortal God, the Lamb was ſlain.
Eternal bleſſings on the Lamb,
Let angels trumpet out his fame;
With angels bright, and ſaints above,
We'll join, and ſing his dying love.
3 We thee adore, O Chriſt the Son,
Who with thy Father dear art One,
And One the Holy Ghoſt with thee,
The One Eternal God in Three:
O make us meet with ſaints above
To magnify redeeming love.
4 Thou ſaw'ſt that all our pow'r was gone,
And to redeem us there was none:

If for us thou wouldſt not atone,
Eternally we were undone;
Therefore thou left thy throne above,
Vail'd thy perfections all but love.
5 For us thou pray'd, for us waſt ſlain,
For us thou lives and reigns again;
For us thy blood did once atone,
And now it pleads before thy throne.
To Jeſus only we do fly,
And on his ſacrifice rely.
6 For us Chriſt lives to intercede,
For us he doth this moment plead:
"Forgive their thoughts and actions too;
"Father, they know not what they do."
Lord, ſince our Surety paid the debt,
Our ſouls from wrath at freedom ſet.

HYMN LVIII.

CHRIST'S *Incarnation wonderful.*

1 JESUS, immortal Son of God,
Thou choſe with mortals thy abode,
A virgin's womb thou didſt not ſcorn:
Angels are ſtruck to ſee thee born;
Thee, who the earth's foundation laid,
A little ſucking infant made.
2 Him whom the heav'ns cannot contain,
Behold a woman's knees ſuſtain.
Great God, all praiſe we offer thee,
That thou vouchſaf'ſt a man to be,
To ſave loſt men from wrath and ſin,
That we might heaven enter in.
3 Let all admire that divine love,
Which brought thee from thy throne above,
Our fleſh and frailties to aſſume,
To die, and ly within a tomb;
That ſtrangers, who were far from God,
Might be brought nigh by Jeſu's blood.
4 Of him who did ſalvation bring,
Continually I ll think and ſing;
The Lamb ſhall be my conſtant theme,
I'll ſing his birth, his blood and name;
The Lamb is worthy that was ſlain,
On God's eternal throne to reign,

Us

5 Us he did love when enemies;
To ſave us, on the croſs he dies,
'Tis finiſh'd, with loud voice he cry'd
" You're ſafe, my friends, for all is paid;
" And, as my blood doth now atone,
" It goes to plead before the throne,"
6 No angel's tongue can ever tell
The glory of Immanuel
O, for his ſake, my ſins forgive,
And let repenting ſinners live;
For me accept Chriſt's righteouſneſs,
And with more grace me daily bleſs.

HYMN LIX.

CHRIST *is our Treaſure and Bliss.*

1 I'LL not ſeek my treaſure here
In this dry barren land;
Shadows only here appear,
And cares on ev'ry hand:
I would mount above to taſte
The feaſt thou gives to ſaints ſo free,
Lord, come down to me with haſte,
Or take me up to thee.
2 Jeſus purchas'd all my bliſs,
On him my hopes depend,
He himſelf my treaſure is;
Lord, keep me to the end.
Jeſus purchas'd me a feaſt,
When he dy'd on the curſed tree.
Lord, come down to me with haſte,
Or take me up to thee.
3 Hide me in thy bleſſed wounds,
And cleanſe me in thy blood;
Glory to thy name redounds
When thou doſt ſinners good:
Let me have thee for my gueſt,
Be not a ſtranger unto me.
Lord, come down to me with haſte,
Or take me up to thee.
4 Well thou know'ſt my ſin and ſhame;
Forgive me, and ſpeak peace:
Jeſus, cauſe me know thy name,
Shew me thy ſmiling face:

Lord

Lord, thy mercy ſtill doth laſt;
For good a token let me ſee.
Lord, come down to me with haſte,
Or take me up to thee.
5 Now by faith the Lamb we ſee
With pleaſure and delight;
Much increas'd our joy will be
When faith is turn'd to ſight:
I deſire with Chriſt to reſt,
Where I his face may clearly ſee.
Lord, come down to me with haſte,
Or take me up to thee.

HYMN LX.

Christ *interpoſing for fallen Man.*

1 OF ſhadows men dream
But we will proclaim
The Lamb's death and conqueſts, and ſound forth his name.
He ſaw when we fell,
Our face was to hell;
Our Lamb interpoſed for men that rebel.
2 Soon did he begin
For us to ſtep in:
" O Father, forgive them, they know not their ſin.
" Them do not conſume,
" For I the Lamb come
" To ſatisfy juſtice in guilty men's room."
3 He was not deny'd,
The Father comply'd:
Our guilt he laid on him, and for it he dy'd.
He's nail'd to the tree,
Us captives to free
From ſin and hell priſon, with God's enemie.
4 Our Lamb we'll adore,
Though devils do roar,
Envy us, purſue us, and tempt us ſo ſore
They rage all in vain
But cannot detain
One ſoul as a captive, for whom the Lamb's ſlain.
5 His lambs Chriſt doth mind,
To weak ones he's kind;
He'll not dwell in heaven, and leave one behind:
For me he makes room

And

And then he will come,
Me safely to carry to my blessed home.
6 Griev'd soul, keep his road,
Pore not on sins load,
Instead of thy Saviour, all cover'd with blood.
Christ saith, Look on me
(For ease) on the tree;
Look straight to thy surety, and thou shalt be free.
7 When I'm with sin prest,
And fears are increast,
I'll look up to Jesus, who gives sinners rest.
I will look to thee,
Dear Lord, on the tree;
Yea, sing of thy bowels, and bleeding for me.

HYMN LXI.

A Song of praise, and Address to the Blessed TRINITY.

1 TO God Almighty, One in Three,
Eternal praise be giv'n;
Who us from hell, thro' Christ, set free,
To reign with him in heav'n.
Hallelujah, Hallelujah,
Hallelujah, AMEN.
2 Unto the Father, and the Son,
And Spirit ever blest,
The undivided Trinity,
Be praises still address.
Hallelujah, &c.
3 Father, thou gav'st great proof of love,
To men by sin undone,
When for our ransom thou sent down
Thy dear and only Son.
Hallelujah, &c.
4 When we were sinking to the pit,
How did thy bowels move!
To save us, thou wouldst have him die:
Great proof that God is love!
Hallelujah, &c.
5 The dear Son's love let all men praise,
Who from the Father came
At time appointed, for to be
Our sacrificed Lamb.
Hallelujah, &c.

Father

6 Father, to us thy Spirit ſend,
For which thy Son did pray:
Let him apply Chriſt's blood and fruits,
And baniſh ſin away.
Hallelujah, &c.

7 May he thine image on us ſtamp,
And what we loſt reſtore.
And cauſe us to obey thy will,
With all our mind and pow'r.
Hallelujah, &c.

8 Let ſaints and angels join in one,
That great love to proclaim
Of him that ſits upon the throne,
And of the worthy Lamb.
Hallelujah, Hallelujah,
Hallelujah, AMEN.

HYMN LXII.

CHRIST's *Beauty and Loveline ſs.*

1 SINCE I beheld thy wondrous love
Diſplay'd upon the croſs,
The world and all things here below
Do look like dung and droſs.

2 The *Faireſt of ten thouſand*, I
Will make my pleaſing theme;
I'll ſing his love and conſtancy,
His beauty and his name.

3 There's nothing ſounds ſo ſweet to me
As Chriſt's Name, Blood, and Croſs:
Beſides the merits of his death,
All things I count for loſs.

4 Since Jeſus for our ſins would die,
Who would not love the Lamb?
Thy perſon's lovely and to me.
Moſt ſweetly ſounds thy name.

5 Thou'rt *white and ruddy* in my eyes,
Fairer than ſons of men;
Thou *altogether lovely* art,
The *Chief of thouſands ten.*

6 Could men by faith mount up to ſee
Our ſhining Saviour dear,
Had they the ſmalleſt glimpſe of thee,
Creatures would diſappear.

Who

7 Who can thy worth and love declare?
Thy pity knows no bounds:
The vileſt men thou call'ſt to flee
Into thy open wounds,
8 I then accept thine offer free
To ſave my ſoul from hell;
Since winds and ſeas thy word obey,
Should hearts of men rebel!

HYMN LXIII.

Thanks to CHRIST *for his Love and Sufferings.*

1 LET us together meet and praiſe
The ſlaughter'd Lamb of God,
And with joint hearts ſing forth his grace,
His Name, his Love, and Blood.
Hallelujah, Hallelujah,
Hallelujah, Amen.
2 Into this wilderneſs he came
For three and thirty years,
To ſeek his poor, loſt, ſtraying ſheep.
With many pray'rs and tears.
Hallelujah, &c.
3 The moſt deſpis'd he would not loſe,
But after them he ſought;
He ſtopt not till he found them all,
And with a price them bought.
Hallelujah, &c.
4 The price was great; his blood divine
For them muſt all be ſhed:
In love, to ſave from hell and ſin,
Chriſt's veins moſt freely bled,
Hallelujah, &c.
5 O bleſs the Lamb who gave himſelf
For Adam's ſinking crew,
To purchaſe our redemption,
When hell-fire was our due.
Hallelujah, &c.
6 He took our guilt and curſes due,
Our freedom to obtain:
He lov'd our ſouls; and, them to ſave,
The Prince of life was ſlain.
Hallelujah, &c.

7 To Chriſt we'll live, to Chriſt we'll die;
Who was our ſacrifice;
He well deſerves our life and death,
Who bought's with ſuch a price.
Hallelujah, &c.
8 Let hearts, and tongues, and all unite,
Chriſt's love and fame to raiſe;
Let all our actions honour him,
And our whole life be praiſe.
Hallelujah, Hallelujah,
Hallelujah, Amen.

HYMN LXIV.

Let CHRIST'S *Kingdom come.*

1 THE coming of thy kingdom, Lord,
Is our heart's great delight:
The thrones and kingdoms of thy foes
Them conquer in thy might.
2 Cauſe many glory in the Lord,
And in his ſtreaming blood;
For nothing can men mens hearts ſubdue
But that o'erflowing flood.
3 The well which from thy ſide doth ſpring
Keep open to us ſtill,
That we and ev'ry thirſty ſoul
May come and drink our fill.
4 O let the number be increas'd
Of them thy wounds that know,
And feel the virtue of that blood
Which from the ſame did flow.
5 Teach men to come to God by thee,
Cauſe them from ſloth ariſe;
Shew them thy death is unto God
A pleaſing ſacrifice.
6 Send days of pow'r to bow their wills
Thine offers to embrace;
Make theſe, who earthly things admire,
Admirers of free grace.
7 O Father of our ſlaughter'd Lamb,
Remember men for good;
Be mindful of his pray'rs and tears,
And hear his ſpeaking blood.

8 Thy

8 Thy Spirit grant, for which he pray'd;
Convictions make like darts.
O Father, glorify thy Son,
And melt ten thouſand hearts.

HYMN LXV.

The convinced Soul coming to CHRIST.

1 I AM now ſenſible of guilt;
Lord hear the leper's pray'r:
O Jeſus, Maſter, if thou wilt,
Thou canſt me cleanſe and ſpare.
2 Where can a burden'd conſcience go
But unto Jeſu's blood?
What can waſh our deep ſtains of guilt,
But this ſoul-cleanſing flood?
3 When I am made to ſee my guilt,
Hide not this blood from me:
If this relief ſhould be conceal'd,
I'll ſink in miſery.
4 Such hiding ſure comes not of thee;
'Tis I who am to blame:
My heart proves falſe, it ſhuts thee out;
I unbelieving am.
5 Oh, juſtly vile unthankful I
May be ſhut out by thee;
But, Father, look on Jeſu's wounds,
And hear them plead for me.
6 Altho' my ſins have ſwell'd up high,
And do for vengeance call,
Chriſt's blood, like to a mighty ſea,
Can quickly drown them all.
7 Thou, Son of David, hear my cry,
Let me receive my ſight:
Stand ſtill and call me; paſs not by,
My darkneſs turn to light.
8 Come, ſay unto my grieved ſoul,
Now ſore oppreſt with fear,
Your ſins are freely pardoned;
Fear not, be of good cheer.

HYMN LXVI.

Senſible Souls crying to GOD, *and pleading* CHRIST'S *Blood.*

1 LAME ſouls here at Bethesda's pool
Wait till the waters move:
Lord, ſtir the pool, and help us in;
Our cure comes from above.

2 Chriſt's blood, which mighty changes works,
Can all our plagues remove:
Let this blood ſtream into our hearts,
Them ſoften by thy love.

3 Thy blood's my balm, my help, my hope;
To it with guilt I flee:
When ſin me ſtings, I mourn, I run
To plunge me in this ſea.

4 When I as dead in ſin do ly,
Lord, haſten to my grave:
Raiſe me, like Laz'rus, with thy cry;
From ſp'ritual death me ſave.

5 When my heart's barren, hard or cold,
With heav'nly rain me bleſs:
Riſe, ſhine on me with warming beams,
Thou Sun of righteouſneſs.

6 When ſin and ſatan me delude,
And make me go aſtray,
Lead my by faith to Jeſu's clefts,
So I'll regain my way.

7 Make me repent, in Chriſt believe,
My carnal heart renew:
Thus make me meet for heav'n above,
Where ſaints thy face do view.

8 In me exert thy ſov'reign grace,
And conquer all my pow'rs;
Let Chriſt's blood draw my heart to him,
And make it ſoft like ſhow'rs.

9 Jeſus, I aſk, I ſeek, and knock,
As thou doſt me command:
Now let me find; make good thy word,
For this I waiting ſtand.

HYMN

HYMN LXVII.

The HOLY SPIRIT *makes the Goſpel-feaſt.*

1 COME, holy Spirit, from above,
Any *on my garden blow*;
Come with the *north* and the *ſouth winds*
And *make the ſpices flow*;
2 That *to his garden* Chriſt may *come*,
His pleaſant fruits to eat;
And let my ſoul be honoured
To ſit with him at meat.
3 Ah! now our love is waxed cold,
Chriſt's table is deſpis'd;
To vice and ſloth mens ſouls are ſold,
Our ſlain Lamb is not priz'd.
4 Cauſe heaven's dews drop from above,
To ſoften hearts of ſtone;
Cauſe men to grieve for ſlighting Chriſt,
And all their ſins bemoan.
5 Lord, ſend a ſpark of heav'nly fire,
Our coldneſs to remove;
To ſeek thy face with ſtrong deſire,
Inflame our hearts with love.
6 O let thy Spirit ſhew to us
The Lamb was for us ſlain;
Thus warm our hearts, and thro' thy grace,
We'll not lodge ſin again.
7 And, when thou mak'ſt our hearts to burn,
Preſerve this loving frame;
Send new ſupplies ſtill from above,
To keep alive the flame.
8 Thy righteouſneſs and ſtrength, dear Lord,
Continually we need;
O for our daily food us teach
By faith on thee to feed.
9 Give new degrees of faith and love,
Send more ſtill from above;
Give more and more, till we perceive
To us thy ſpecial love.

HYMN LXVIII.

A Goſpel-walk after a Goſpel-feaſt.

1 ALL glory to the Lamb our God,
In whom we have believ'd; The

Thy ſymbols of his body broke
From him we have receiv'd.
2 Great King, rule o'er our conquer'd hearts,
Our faculties poſſeſs;
Whate'er in them mints to rebel,
That quickly, Lord, ſuppreſs.
3 Help me to hate ſin, and it count
The author of my woe,
And war againſt it to declare,
As Chriſt's moſt deadly foe.
4 Let bleeding love me influence,
God, who is love, to ſerve,
And conſtantly his holy laws
To love and them obſerve.
5 The narrow way God did command,
He walk'd himſelf therein:
O give me grace to follow him,
Abhorring ev'ry ſin.
6 *The love of Chriſt* my heart *conſtrains*
To love his members too,
And all that unto him pertain,
Be they deſpis'd or few.
7 Since for his flock, where'er they dwell,
Chriſt his heart's blood did ſhed,
I'll fellowſhip ſtill hold with all
Who hold it with the Head.
8 In harmony with them I'll join
Our Jeſu's name to raiſe,
And call the angels to our help,
Redeeming love to praiſe.
9 Some lively ſouls in heav'ns road
Go forward cheerfully;
And ſhall we in thy ways but creep,
Whilſt other Chriſtians fly?
10 Kill ſin in us, and quite ſubdue
All that againſt thee ſtrives:
Write HOLINESS UNTO THE LORD
On all our hearts and lives.

HYMN LXIX.

Addreſs to the HOLY SPIRIT.

1 COME, heav'nly Dove, and be my guide
Quite thro' the wilderneſs:

Chriſt

Chriſt is my way, with holineſs,
In this me lead to bliſs.
2 Do thou poſſeſs my yielding heart
With true faith, hope and love;
Renew my ſoul, and make me long
To dwell with God above.
3 Me perfect make in holineſs,
That I may be found meet
In heav'n to live with Chriſt and ſaints,
Where praiſing work is ſweet,
4 Moſt holy Sp'rit, I do commit,
To thee my heart and frame:
Thy workmanſhip in me maintain,
For honour of thy name.
5 In me pull down all pow'r of ſin,
And with me make abode,
And purify my heart within,
A temple meet for God.
6 Come dwell, and witneſs in my heart
That I'm a child of God;
This would me feaſt, and make me ſing
Thro' all the heav'nly road.
7 *Thy Spirit, Lord, take not from us,*
Leſt from thy paths we ſlide,
And all our pious purpoſes
Quite drop and lay aſide.
8 But Chriſt, who dy'd, is now alive,
And lives for us to plead:
And hence we truſt his Sp'rit will ſtay,
To help us in our need.

HYMN LXX.

A Penitent returning Backſlider.

1 ONCE I my Saviour did enjoy,
Sweet was his love to me:
I liv'd and much convers'd with him,
Then well did we agree.
2 While Chriſt I lov'd, his love I knew;
But, when my love wax'd dry,
The clouds turn'd thick, and my heart hard,
And formal was my cry.
3 Alas! I have God's Spirit griev'd,
And caus'd him to withdraw:

No

No wonder clouds thy face do hide,
When I forget thy law.
4 When thy good Spirit is withdrawn,
I ly before the Lord,
Much like a lump of lifeleſs clay:
Lord, ſend a quick'ning word,
5 O that it were with me again
As it was in months paſt!
Thy Spirit I would no more grieve
Nor thy ſweet favours waſte.
6 Oh! I'm unworthy of a ſmile,
I bluſh with thee to meet:
If I mayn't ſee my Saviour's face,
I'll kiſs his pierced feet.
7 Backſliding ſouls thou bid'ſt return,
That them thou mayeſt heal:
With tears let me return to thee,
Whoſe word doth never fail.
8 In mercy turn thy face to me,
And all my clouds diſpel:
Thy controverſy plead no more;
Thy anger is like hell.
9 My evidences, Lord, clear up;
Let ſin them blot no more:
Reſtore my fellowſhip with thee,
As I have had before.

HYMN LXXI.

View the Sufferings of CHRIST *crucified.*

1 BEHOLD, the Lamb ſtands dumb before
His raging murderers;
And while they nail and pierce him thro,
Moſt patiently he bears.
2 When from each pore his blood did ſpring,
What pangs felt he within!
Great was the load of wrath divine,
That bruis'd him for our ſin.
3 On Calv'ry hill he naked hung,
Pierc'd thro' till he was dead:
Thus both to men and angels he
A ſpectacle was made.
4 View on the croſs our ſuff'ring Lord,
With wounded head and hands,

With

With pierced side, and bleeding heart;
All red with blood he stands.
5 "Behold, saith he, my agonies
"I suffer'd for your guilt;
"What crimson streams run from my wounds!
"For you this blood was spilt.
6 "Your sins me griev'd, and stabb'd my heart;
"They pierc'd my hands and feet;
"All this I silently endur'd,
"For heav'n to make you meet."
7 Can I, unmov'd, Christ's groanings hear,
Like to an harden'd Jew?
Can I, without a sigh or tear,
This mournful scene review?
8 Forbid it, Lord! I'll bear a part
When I thine anguish see;
I feel, when I behold thee pierc'd,
And nailed to the tree.
9 Lord, my heart breaks; now thee I see,
Whom I have pierc'd, and mourn:
Alas! my sins drove in the nails
By which thy flesh was torn.

HYMN LXXII.

CHRIST's *Wounds and Blood the Support of burden'd Souls.*

1 IN all my anxious doubts and fears
I flee to Jesu's wounds:
His blood calls penitents to hope,
To mourners peace it sounds.
2 Christ's arms outstretch'd are to embrace
Returning prodigals;
Thy blood doth gush out, for to wash
Them from their foulest falls.
3 To worst of men oft virtue flows
From thy wide bleeding wounds;
Thou mak'st thy grace oft most abound
Where wickedness abounds.
4 Lord, where shall I my anchor cast,
But on the rock alone,
Christ crucify'd immoveable,
The sure foundation-stone?

5 Tho' earth's foundation be remov'd,
On him my ſoul relies;
In him my Father is well pleas'd,
Chriſt's blood him ſatisfies.
6 Thy goſpel tells what thy blood works;
From terror it relieves:
Its virtue many thouſands know,
It ſaves whoe'er believes.
7 O bleeding Lamb, with pity view
Theſe fears which me moleſt;
Let thy blood waſh out crimſon ſins,
In thy wounds give me reſt.
8 When I'm diſtreſt, here will I reſt
My heavy laden ſoul:
O hear my groans, and bear my loads,
My ſin-ſick ſoul make whole.

HYMN LXXIII.

CHRIST's *Free Grace, Love, and Pity, to men.*

1 OUR worthy ſlaughter'd Lamb thou art,
Our great High Prieſt indeed;
Moſt freely on mount Calvary
Thou didſt for mankind bleed.
2 Thy wounds thou mak'ſt our hiding-place,
And ſtill thou art our friend;
When wrath purſu'd, thou ſhed'ſt thy blood
That ſo we might be ſkreen'd.
3 For vileſt men, and blackeſt hearts,
Thy wounds did freely bleed;
For well thou know'ſt that of thy blood
Such ſouls ſtand moſt in need.
4 In thee faint hearts do find ſupport,
And troubled minds get peace:
From thee poor hungry ſouls get food,
And wounded ſpirits eaſe.
5 The bruiſed reed thou never breaks,
But blow it to a flame;
Thou wilt not quench the ſmoking flax,
But ſtrengthen doſt the ſame.
6 Had'ſt thou left ſaints, ſure they had ſtay'd
With men on earth that dwell:
Thy free grace them diſtinguiſhed,
Or they had dwelt in hell.

7 To

7 To thy free love I flee, O Lamb,
For ſcarlet ſinners ſlain,
To free me of my loads of guilt,
And eaſe me of my pain.
8 Thou ſay'ſt, believe, and on me reſt,
And you ſhall find relief:
Thy promiſe ſweet I would believe;
Lord, help my unbelief.
9 On thy blood only I rely,
As doth thy goſpel call:
The great atonement I receive,
Which ſaves believers all.

HYMN LXXIV.

The ANGELS SONG.

1 HOW ſweetly did the angels ſing
At Chriſt's nativity!
Let Adam's race take up their hymn,
And praiſe God chearfully.
Hallelujah, Hallelujah,
Hallelujah, AMEN.
2 *All glory be to God on high,*
And peace be on the earth:
Henceforth good-will from heav'n to men,
Becauſe of Jeſu's birth.
Hallelujah, &c
3 We more than angels ought to praiſe:
For, tho' they ſee God's face,
With ranſom'd men they have no ſhare
In God's redeeming grace.
Hallelujah, &c.
4 Hoſanna to king David's Son,
And to king David's Lord,
Our dear God-man, our glorious Prieſt,
Who heaven to us reſtor'd.
Hallelujah, &c.
5 Let men and angels praiſe the Lamb,
Ev'n Jeſus Chriſt our Lord;
Let men his ſtripes and wounds for them
With thankful hearts record.
Hallelujah, &c.

6 Becauſe he dy'd, God hath him rais'd
And glorify'd on high:
Him all the heav'nly hoſts adore
And praiſe eternally.
Hallelujah, &c.

7 Chriſt's riſing doth us juſtify;
And his aſcent to God
Doth find us room with ſaints to ſing,
And ever praiſe his blood.
Hallelujah, &c.

8 We ſee thee now at God's right hand:
Lord, draw us up to thee,
To triumph ever in thy love,
And all thy glory ſee.
Hallelujah, Hallelujah,
Hallelujah, AMEN.

HYMN LXXV.

Address to the FATHER.

1 O HEAVENLY Father, we thee bleſs,
Who gave the Lamb to men:
The Lamb we bleſs, who did ſubmit
To be for ſinners ſlain.

2 Thou pity'd worms, and them did ſpare,
Yet ſpared not thy Son,
But him did wound and bruiſe to death,
For our ſins to atone.

3 Father of mercies, thro' Chriſt's death,
Thou pardon'ſt enemies,
And ſend'ſt thy Spirit to their ſouls
With faith and rich ſupplies.

4 *Forgive them, Father*, Chriſt once cry'd,
They know not what they do:
Forgive us, Father, we now cry;
Chriſt's blood cries for us too.

5 O Father, thou doſt men purſue
With offers of thy grace;
And, when refus'd, thou oft repeats
Thy goſpel terms of peace.

9 With many motives thou haſt try'd
Our backward hearts to win:
Thy Sp'rit with patience ſtrives to ſave
Men from the pow'r of ſin.

7 Of thy forbearance and free grace
A monument I am;
And ſtill thou call'ſt me to embrace
Thy ſacrificed Lamb.
8 Great love! that I who ſpurn'd thy grace!
Thy pow'r and wrath defy'd,
Should mercy have proclaim'd to me,
Thro' thy Son crucify'd.
9 O let not men abuſe thy grace,
To ſin becauſe thou'rt good:
Fill all our hearts with grief and ſhame
That we thy grace withſtood.

N. B. *The ſeven following hymns are compoſed mainly for young perſons.*

HYMN LXXVI.

A Song for YOUNG ONES.

1 AWAKE, ye little ones, and ſing
The honours of the Lamb:
Let every child prepare a ſong
To God our Saviour's name.
2 Our glorious Redeemer is
Moſt worthy to receive
Our thanks and praiſe continually,
Yea, more than we can give.
3 May his great love ſink in our hearts,
And evermore abide;
Since for us children, ſinners vile,
The great IMMANUEL dy'd.
4 How hot and flaming was his love,
That made him interpoſe
His naked breaſt, to take the ſtroke
For us who were his foes!
5 May our hearts burn with love to him
Thro' all eternity;
Since out of burning love to us,
Chriſt on the croſs did die.
6 We bleſs the Lord, who hath to babes
This glorious truth reveal'd,
Salvation thro' Chriſt crucify'd,
From wiſer minds conceal'd.

7 From

7 From many is this treaſure hid ;
  But thou haſt led our eyes
 Unto the pleaſant goſpel field,
  Where this bleſt treaſure lies.
8 By faith and meditation
  Here will we walk and dig,
 Till we make rich, and ne'er be put
  From creatures more to beg.

HYMN LXXVII.

A Song for Children.

1 A LITTLE child, O Lord, I am ;
  I ſtrength and wiſdom want :
 I come to thee, who canſt them both
  In little children plant.
2 A willing child that comes to thee,
  Thou ſay'ſt, thou'lt not caſt out :
 Thou bowels haſt of God and man,
  Why therefore ſhould I doubt ?
3 Thy goſpel-offers reach to all,
  And namely to the young ;
 Thy words left on record are ſweet,
  How charming is thy tongue !
4 " O come to me, ye burden'd ſouls,
  " With guilt and fears oppreſt ;
 " By faith your burdens on me caſt,
  " And I will give you reſt.
5 " Your willing necks bend to my yoke,
  " Yield to my government,
 " And imitate my holy life ;
  " And this you'll ne'er repent.
6 " I'm meek and lowly, learn from me
  " A meek and lowly mind ;
 " And thus your weary reſtleſs ſouls.
  " Shall reſt and quiet find.
7 " My yoke to you ſhall eaſy prove,
  " My burden alſo light ;
 " For wiſdom's ways are pleaſantneſs,
  " And all her paths are right."
8 Lord, I believe thy faithful words,
  Thy offers I embrace ;
 Thine offices I do accept,
  And thank thee for thy grace,

HYMN

HYMN LXXVIII.

A Song for Young Persons.

1 WE mourn that converts are so few:
Cause souls like doves flee home,
Make converts fall like morning dew;
O let thy Kingdom come.

2 O Spirit of conviction, strive
With those of tender years,
And cause thy darts pierce all our hearts,
And melt us into tears.

3 Discover sin in its black hue,
That we may it detest;
And let us see God's remedy,
Christ's wounds, wherein to rest.

4 Thou empties first whom thou dost fill;
Casts down whom thou dost raise;
Thou quickens whom the law doth kill,
And glorifies free grace.

5 Lord, make thy light unto me shine,
To shew me what I am;
That I am lost, without the blood
Of Christ, the worthy Lamb.

6 Take this rebellious heart of mine,
And bathe it in thy blood:
In it set up thy throne and reign;
Pull down what thee withstood.

7 O com'rades dear, bring all your hearts
While young unto the Lamb;
No longer keep him from his right,
Since for our hearts he came.

8 Who else deserves our love but he,
His blood that freely spilt,
To save our souls from justice' sword,
And purge away our guilt?

HYMN LXXIX.

A Song for Children.

1 I READ my Saviour did come down
A little child to be,
And on the cross did shed his blood
For children such as me;

2 That

2 That to this fountain all may come,
Their ſouls to cleanſe from ſin,
Lord, grant me faith t' apply this blood,
And bathe my ſoul therein.
3 'Tis little that I know of thee,
My crucified Lord,
Thy Spirit ſend to teach me more
Out of thy bleſſed word.
4 Lord, in thy word thou calls us all
To come to thee and live:
I come to thee with all my guilt;
My ſoul cleanſe and forgive.
5 My nature change, my heart renew;
No good can I perform;
I'm weak, but yet my Surety's ſtrong;
O help the feeble worm.
6 Lord, in thy ſtrength I'll change my courſe:
O plant grace me within,
And purify my little heart
From ev'ry luſt and ſin.
7 Thou art my Shepherd; lead me on,
Let me not go aſtray:
In thy ſweet ways cauſe me to walk,
And thee with love obey.
8 A humble, meek and loving frame
Into my heart implant:
Help me by faith on thee to lean
For ev'ry grace I want.

HYMN LXXX.

A Song for Young Ones.

1 THE goſpel ſound doth reach our ears,
Let young ones all rejoice:
The words are charming we do hear,
'Tis Jeſu's melting voice:
2 "Come unto me, incline your ear;
Hear, and your ſouls ſhall live:
A covenant I'll make with you,
And all your ſins forgive."
3 My ſtreaming blood ſhall purge away
The guilt of all your ſin;
My Spirit's warm enliv'ning beams,
Shall life beget within.

I'll

4 I'll be your righteousness and strength,
I'll lead you on the way,
Till you arrive in heav'n at length,
And dwell with me for ay.
5 We gladly hear our Saviour's voice,
Which bids us sinners live:
Cause our dry bones begin to stir,
To us thy Spirit give.
6 There's none our souls do trust but thee;
On earth there is not one,
Our panting hearts desire to see
But God in Christ alone.
7 That creatures got our thoughts in youth,
We heartily bemoan:
Now we thee chuse, receive, and love,
To thee we live alone.
8 What shall I render to my God
For all his gifts to me,
And for his gift unspeakable,
The Lamb for us to die?

HYMN LXXXI.

A Song for Young Persons.

1 To Jesu's hand we do commit
The light and love we have:
Preserve and cherish that in us
Which thy good Spirit gave.
2 New-listed soldiers we're to thee,
Our Captain wise and strong:
We're sworn to fight against thy foes;
To thy camp we belong.
3 For us Christ fought; he pull'd us from
Sin, satan, death and hell:
The battle cost him many wounds;
But lo! it ended well.
4 His garments were all stain'd with blood,
But ne'er did quit the field:
His love hath overcome our souls,
And caus'd our wills to yield.
5 Let soldiers all their Captain praise,
Their General so brave,
Who fought and dy'd, and rose again,
Their precious souls to save.

6 Our Lamb alone hath vanquiſhed
Hell's roaring lions all:
Unto him then let thanks be giv'n
By young ones great and ſmall.
7 O that I knew how to the Lamb
My thankfulneſs to ſhew!
Then do his will, and in no ill
Or ſin yourſelf allow.
8 May to the Lamb that once was ſlain,
Be praiſe and glory giv'n
By all that dwell upon the earth,
And all the hoſts of heav'n.

HYMN LXXXII.

A Song for Young Converts.

1 DEAR Lamb, thou haſt thy myſteries
Unto us babes reveal'd:
The weak thou takes, and keeps thy truths
From wiſer minds conceal'd.
2 The nat'ral man cannot conceive
Things which the Spirit teach;
But us thou makes know and believe
The truths thy ſervants preach.
3 More bleſt than many righteous men
Are we in goſpel-days:
What things they ſought, we find in Chriſt;
To his free love be praiſe.
4 With other children in the road
To hell we lately went:
From pity, thou thy Spirit ſent,
Our ruin to prevent.
5 To upper worlds we're help'd to go,
With thoſe of heav'nly birth;
While others chuſe to ſtay below,
And ſeek their bliſs on earth.
6 May we each tempting vice avoid,
And no more entertain
Thoſe ſins and luſts by which the Lamb
Was crucify'd and ſlain.
7 If in our youth thou call'ſt us off
From this uncertain ſtage.
O give us now of heav'nly bliſs
A ſoul comforting pledge.

8 If longer thou wilt keep us here,
Be with us all our days;
Fit us to honour thee on earth,
And ſing in heav'n thy praiſe.

HYMN LXXXIII.

Blood and Water from CHRIST's *Side.*

1 AS our Redeemer undertook,
For us he ſatisfied:
On Calvary he bore our guilt,
There on the croſs he dy'd.
2 There we may ſee from his pierc'd ſide
The mixed current flow
Of blood and water, for to waſh
Black ſinners white as ſnow.
3 It needful was Chriſt's ſide and heart
Should pour a double flood:
By water we are purify'd,
And pardon'd by the blood.
4 O pierced Lamb, with pity view
My woful ſpots and ſtains;
And with that flood them overflow
Which from all ſin doth cleanſe.
5 May I get faith to uſe that blood
That ſtream'd from thee, my Lord:
No comfort have I in the earth
But what thy wounds afford.
6 Grant ſaving faith, thee to receive;
My unbelief remove:
May I thy ſuff'rings all record,
With faith that works by love.
7 Let faith be waxing ſtronger ſtill,
To count the world but droſs,
To hate the moſt beloved ſin,
And nail it to the croſs.
8 Author of faith, to thee we look,
For faith we ſend out cry:
The gift of faith unto us grant,
Our ſouls without it die.

HYMN LXXXIV.

A Dialogue betwixt Pilgrims.

MEN.

1 TELL us, O women ſojourners,
Unto what place ye go!
And why you do not ſeem content,
To ſtay on earth below?

WOMEN.

2 All creatures here we empty find
They can't ſupply our wants:
We go to Chriſt above, our bliſs,
To praiſe him with the ſaints.

M.

3 Have you not many friends on earth
Who with you ſympathize?
Cannot your earthly comforts here
Your hearts to ſtay entice?

W.

4 We're pilgrims here, earth's not our home;
Which makes us long to be
Where Chriſt our friend dwells with his ſaints,
And they him glorifie.

M.

5 Why don't you ſeek your treaſure here,
With others in the land,
Who ſeem well pleas'd with ſenſual things,
And ſomething in their hand?

W.

6 Our treaſure Chriſt laid up above,
He dearly bought our bliſs;
His blood's the price; nay, Chriſt himſelf
Our bleſſed treaſure is.

M.

7 Since Chriſt your treaſure is in heaven,
Your hearts muſt mount above:
Things earthly will not ſuit your minds,
You muſt be where you love.

W.

8 A ſight of Jeſu's love, and blood
Down ſtreaming from the croſs,
Makes all things to us here below
Appear as dung and droſs.

M.

M.

9 Let pilgrims here join heavn's hoſts,
And hallelujahs ſing
To him that ſits upon the throne,
And to the Lamb our King.

W.

10 Hoſanna's of the higheſt ſtrain
To heaven's King be giv'n,
Our Saviour-God, who came to men
With news of peace from heav'n.

HYMN LXXXV.

A DIALOGUE.

M.

1 DEAR fellow-pilgrims we are glad
To find you in the road
That leads to new Jeruſalem,
The city of our God.

W.

2 Straight to that city we would go,
But we have little ſtrength:
Ah! in the way we move but ſlow;
Fain would we come your length.

M.

3 O haſte unto that city fair,
The Bridegroom waits for you:
He'll clothe, he'll wed, and feaſt you there;
Truſt him, his word is true.

W.

4 Our faith is weak, our grace is ſcant,
In God's ways we but creep;
Our ſins us clog, and tears we want
For them to mourn and weep.

M.

5 Seek for God's Spirit you to draw,
And cauſe you run with ſpeed:
By faith Chriſt's fulneſs ſtill apply;
There you'll get what you need.

W.

6 Lord, draw us, and thick clouds diſpel,
Set heaven in our ſight;
Remove our doubts, grant new ſupplies
Of divine heat and light.

7 Tho'

M.

7 Tho' doubts perplex you here below;
No clouds you'll find above;
There in God's light we light ſhall ſee,
Where light is match'd with love.

W.

8 Unto that land of light and love
We'll haſte, Chriſt's face to view;
We long to ſhare his heav'nly fruits,
Which ſtill continue new.

M.

9 Hoſanna to king David's Son,
And to king David's Lord:
His love proclaim whoſe ſide was pierc'd,
Whoſe hands and feet were bor'd.

W.

10 To Father, Son, and Holy Ghoſt,
One God in Perſons Three,
Who us ſalvation brought when loſt,
Still praiſes ſing will we.

HYMN LXXXVI.

A DIALOGUE.

1 COME, waiting virgins, join with us
To praiſe our glorious King:
In harmony lift up your voice;
Daughters of Zion ſing.

W.

2 The invitation we accept
To ſing of Zion's King;
To us no earthly buſineſs
Can ſo much pleaſure bring.

M.

3 O virigin-ſouls, the Bridegroom comes
The match to conſummate:
Buy oil in time, and trim your lamps;
For him look out and wait.

W.

4 Our lamps we'll trim, and look for Chriſt;
Let ſleep from us be driv'n:
In watching we will join you here,
And join your ſongs in heav'n.

5 We'll

M.

5 We'll jointly cry, "The creature's vain;
O Lamb there's none but thee
Among the angels, or the saints,
Our souls can satisfie."

W.

6 Good cause have we all so to cry,
The Lamb appear'd our friend;
When wrath for sin did burn like fire,
He from the flame us screen'd.

M.

7 Come, hear Christ's dying cries and groans,
When nailed to the cross;
Come, see him red with blood and wounds,
When bearing wrath for us.

W.

8 Our great delight is still to pry
Into Christ's wounds and cross:
Compared with this happiness,
All things we count as dross.

M.

9 Sisters, love Christ, be not afraid
Of law's curse, death or hell;
Christ bought your souls, and paid your debt,
And you in peace may dwell.

W.

10 Christ also bought your liberty
To be God's sons and heirs;
And you may Abba Father cry,
When you send up your pray'rs.

HYMN LXXXVII.

A Dialogue.

1 O WOMEN, what think ye of Christ?
Is he not white and fair?
Can any thing you see on earth
With God's dear Lamb compare?

W.

2 Created things are vanity;
In heav'n or earth there's none
Our panting souls desire to see
But God in Christ alone.

M.

3 Do you love Chriſt to ſerve and praiſe,
More than the things of ſenſe?
What do you think of Wiſdom's ways?
What's your experience?

W.

4 Chriſt's ſervice is an eaſy yoke.
We feel his burden light;
And ſweetly in his ways we run,
When his love's in our ſight.

M

5 Bleſt they who ſee Chriſt's love to them
In his ſore agonie;
And in the ſtripes which he endur'd
Their ſouls from ſin to free.

W.

6 "Caſt not away your confidence,"
But truſt, and ſtill maintain
The Lamb is our inheritance,
He for our ſins was ſlain.

M.

7 "No condemnation you ſhall know
Who in Chriſt Jeſus are:"
His daughters lodge in Jeſu's wounds,
And pluck you hence who dare?

W.

8 With him we cloſe, with him we cleave,
Who bled to make us free
From ſin and hell, and bought us life
By dying on the tree.

M.

9 Sure nothing, then, which you do aſk
Shall to you be deny'd;
When you on ſcripture-grounds can plead,
The Lamb for you hath dy'd.

W.

10 We truſt we've found the Pearl of price,
Which us enriched hath:
In him we'll joy, and him we'll praiſe,
Both in our life and death.

HYMN

HYMN LXXXVIII.

A Dialogue.

M.

1 REJOICE, O women, for the Lamb
Your great High Prieſt is made:
He wept, he bled, to buy for you
A crown that ſhall not fade.

W.

2 With ſympathy his pains we feel
He ſuffer'd on the tree,
And all the anguiſh he endur'd
Our ſouls from hell to free.

M.

3 What caus'd the flaming ſword to ſtrike
And wound his ſoul ſo ſore,
And put him to ſuch grief and pain?
Was it our ſins he bore?

W.

4 We blame not Pilate, nor the Jews;
But we our grief renew
For all our ſins in heart and life,
Since they our Saviour ſlew.

M.

5 Mourning with you, we'll view the Lamb
As ſtretch'd upon the croſs,
Who never aſk'd to be reliev'd
Till he aton'd for us.

W.

6 Let's kill ſin too, that ſlew the Lamb;
His laws let us approve:
Conformity we'll ſeek to him;
His ſaints our hearts do love.

M.

7 Let's take Chriſt's blood, ſin to ſubdue,
And waſh out ev'ry ſtain:
Lord, do not turn away thy face
For ſpots which may remain.

W.

8 Lord, lead us daily to this blood,
To give us peace within;
And, that our peace may laſting be,
Our conſcience purge from ſin.

M.

9 Let's go to praiſe the Lamb above,
And in his preſence dwell,
Who hath redeem'd us by his blood
From all the pow'rs of hell.

W.

10 We'll go and join the angels ſong,
To praiſe the worthy Lamb:
That he is worthy of all pow'r
We'll evermore proclaim.

HYMN LXXXIX.

True BRITONS *Thankſgiving for their Deliverance from Popery and Slavery.*

1 LET Britiſh hearts and tongues bleſs God,
And in his name rejoice;
All Proteſtants, come ſing aloud,
And make a joyful noiſe.
Hallelujah, Hallelujah.
Hallelujah. AMEM.

2 Praiſe God for kindneſs to this iſle,
And to our native land,
Who made the battle on us ſmile,
And ſav'd us by his hand.
Hallelujah, &c.

3 In mercy, God preſerves our crown
In the reformed line;
French ſchemes and projects he breaks-down
When hell and Rome combine.
Hallelujah, &c.

4 Papiſts and maſked Proteſtants
Still new rebellions try,
Pop'ry and ſlav'ry to advance
'Gainſt truth and liberty.
Hallelujah &c.

5 Rome's friends do plot and fight in vain,
Them Zion's King doth ſee;
His goſpel pure he doth maintain,
And gives us victory.
Hallelujah, &c.

6 To two Prince Williams, under God,
Great Britain ſtands in debt:

They

They ſtopt her foes here and abroad:
Let God the glory get.
Hallelujah, &c.

7 He rais'd and bleſt them: his ſtrong hand
Our laws and rights maintains:
He keeps his goſpel in the land,
Us frees from rack and chains.
Hallelujah, &c.

8 We thank God, we're in Britain born,
And not in France or Spain,
Or nations who the goſpel ſcorn,
And worſhip pure diſdain.
Hallelujah, Hallelujah,
Hallelujah, AMEN.

HYMN XC.

ANOTHER.

1 CHRIST ſees his church in all her ſtraits
And hears his people's cries.
The plots of foes, however cloſe,
Are all before his eyes.

2 When Antichriſt, with all his train,
Raze Zion quite, does cry:
Her mighty King above doth reign,
And all their rage defy.

3 Let Britain ne'er forget her God,
Who guards her, and preſerves
Religion, laws and liberties;
Smites not as ſhe deſerves.

4 Ah Lord, our land's provoking ſins
Call for a ſecond flood:
A deluge ſend from Calvary,
To drown them in thy blood.

5 To Britain true repentance give,
On fleets and armies ſmile;
Change hearts and lives, their ſins forgive:
Abide ſtill in our iſle;

6 About her be a wall of fire,
The glory us among;
Protect us ſtill from Romiſh ire,
And all who would us wrong.

7 Let reformation from the throne
Spread both 'mong rich and poor:
In ev'ry houſe let God be prais'd,
And ſin caſt to the door.
8 What ſhall we render to our God
For all his gifts to us?
And for his gift unſpeakable,
Chriſt bleeding on the croſs?

HYMN XCI.

BELIEVERS *Food at* CHRIST'S *Table.*

1 THE angels bright above
Do not partake this food:
They feaſt upon their Maker's love,
But not a Saviour's blood.
2 Here Chriſt his flock doth feed
With food of rareſt kinds,
Pardon and peace bought with his blood,
Moſt fit for troubled minds.
3 I'll feed and waſh me clean
In ſtreams of Jeſu's blood:
Lord, purge my ſoul from ev'ry ſtain
In that ſoul-cleanſing flood.
4 God's pity I admire:
When wrath 'gainſt man did ſwell,
He ſent his Son to bear our ſins,
And ſave our ſouls from hell.
5 Father, regard thy Son,
Who for us intercedes;
His blood cries louder than our ſins,
And for remiſſion pleads.
6 Thou ſay'ſt, a feaſt above
Shall to thy flock be giv'n;
What's wanting at the table here
Shall be made up in heav'n.
7 To Chriſt, when they aſcend,
They'll need theſe ſigns no more;
They'll feaſt and ſhare of heav'nly fare
Chriſt keeps for them in ſtore.
8 Lord, take me to that feaſt,
Where I ſhall ſee thy face,

And

And evermore feed and adore,
And bleſs thee for thy grace.

HYMN XCII.

CHRIST'S *dying Love to be remembered.*

1 CHRIST ſaid, when men fell under doom,
To do thy will, O God, I come;
I freely come, I freely die,
For guilty men to ſatisfy.
2 Thou, Lord, for them who hated thee,
Didſt ſhed thy blood abundantly;
Thy ſoul for ſin an off'ring made,
And thus our dreadful debt was paid.
3 *That night* our *Jeſus was betray'd,*
He took, he bleſs'd, he brake the bread,
In mem'ry of Chriſt crucify'd,
He ſaid, *Do this*, then went and dy'd.
4 "Do this, my friends, till I return:
Look on my wounds for ſin, and mourn:
Yet eat and drink ſtill thankfully;
This feaſt keep, and remember me."
5 A moving ſight, Lord, here I ſee,
My bleeding Lamb nail'd to the tree:
May I, while feeding here, be found
Cloſe prying into ev'ry wound.
6 Here is God's righteouſneſs brought near,
Clothing for naked ſouls to wear:
This robe, faith Chriſt, I wrought for thee;
Come put it on, remembring me.
7 Here's refuge, peace, eternal life,
Come ſhare and baniſh unbelief:
My blood wipes out the deepeſt ſtain,
Feed on this truth, *The Lamb is ſlain.*
8 This truth makes angels fall and cry,
How wondrous is this myſtery!
Ten thouſand thouſands do the ſame,
Who miniſter before the Lamb.

HYMN XCIII.

CHRIST *our* RIGHTEOUSNESS *and the Soul's* ALL.

1 CHRIST feeds his flock, he calls their names,
His boſom bears the tender Lambs:

Look

Look on the weak and bruiſed reed,
Which from thee ſtrength doth always need.

2 I'm weak and ſinful, deareſt Lamb;
But come and take me as I am:
O waſh me in thy precious blood,
And ſo preſent me unto God.

3 The goſpel-news my faith ſuſtain:
Which ſay, for us the Lamb was ſlain:
To Jeſus let the guilty fly,
Who out of love for men would die.

4 "I none deſire to know beſide
Chriſt Jeſus and him crucify'd."
Accept me in his righteouſneſs,
And in my heart his love increaſe.

5 My robes are Jeſu's righteouſneſs,
My ſoul is faireſt in this dreſs:
Put on me righteouſneſs divine;
Say, Chriſt, with all he hath, is mine.

6 Thy viſit would revive my ſoul,
Thy gracious preſence makes me whole:
Come down, Lord, ſhew thyſelf to me,
Or elſe take up my ſoul to thee.

7 When Chriſt draws nigh, there's none can move,
Nor part my heart from his ſweet love:
I then cry, "I'll not let thee go,
Till from thee bleſſings to me flow."

8 I'll glory only in our Lord,
By whom our nature is reſtor'd:
On Jeſus all my hopes depend.
Lord, love me, keep me to the end.

HYMN XCIV.

CHRIST'S *wondrous* LOVE *and* BLOOD.

1 THE heav'ns and earth do brightly ſhine,
With rays of glorious pow'r divine:
But of our mercies Chriſt's the ſpring,
Let men his acts and battles ſing;
His wondrous love that made him die
For man his mortal enemy.

2 Since finite off'rings all were vain,
Of ſin to purge away the ſtain;
Chriſt ſaid, I come a ſacrifice
That juſtice fully ſatisfies.

Amazing

Amazing love that God ſhould die
For man his mortal enemy!
3 My Lord, amidſt his agonies,
His dying groans and bitter cries,
Did pray for us who us'd him ſo,
"Father, they know not what they do."
Chriſt's blood did then for us atone,
And now it pleads before the throne.
4 They're bleſt who know their ſins forgiv'n.
In Jeſu's wounds they have found heav'n,
With faith I'll view thy blood and croſs;
The world compar'd with thee is droſs.
I'll praiſe King David's Son and Lord,
And wiſh him ev'ry where ador'd.
5 No angel's tongue can ever tell
The glory of Immanuel:
All his love-wonders, and his name,
Eternity cannot proclaim.
Lord, make us meet with ſaints above,
To ſing thy everlaſting love.

HYMN XCV.

The Riches and Glory of SAINTS *above.*

1 CHRIST's poverty and ſtate ſo mean
For us great riches did obtain.
Tho' ſtrangers here, and poor in hand,
We journey to the promis'd land:
Chriſt's riches there are largely giv'n;
All wants ſhall be made up in heav'n.
2 In heav'n the King unvails his face,
Which makes't a glorious dwelling place:
When ſhall the happy minute come
I'll change my baniſhment for home,
And mount and make my bleſt abode
With my dear Lamb, my Lord and God?
3 Above the ſaints for ever reſt
In Jeſu's their Redeemer's breaſt:
In holineſs they're pure and white,
They ſpotleſs ſhine like morning light.
O draw me up, the Lamb to ſee,
And live with him that dy'd for me.
4 For us our Lord roſe from the dead,
And did aſcend his blood to plead;

The

The napkin left, when he did riſe,
From tears may wipe the mourners eyes.
Since he hath got the victorie,
Sufficient is his grace for me.
5 Let's wait till Chriſt our judge appear,
And cauſe the dead his voice to hear;
My abſolution he'll proclaim,
And' mong his ſaints enrol my name;
He'll with his hands put on my crown,
And bid me on his throne ſit down.

HYMN XCVI.

The Lord's People feaſting at his Table.

1 JESUS, thy feaſt we celebrate;
At thy command the bread we eat
And drink the cup of ſacred wine;
To ſhew thy death thy friends combine;
Do this we will, and ſo prepare
To meet thee coming in the air.
2 Thy table ſhews thy love and grace,
And entertains our ſouls with peace:
Our hearts by right are only thine;
Poſſeſs them, Lord, with love divine:
Nail our deſires unto the croſs;
For all beſide thee is but droſs.
3 Feed ſouls, and on their graces ſhine,
And all their pow'rs poſſeſs as thine;
In ſtrength of this meal let us move
Towards the mount of God above;
To feel thy pow'r, to hear thy voice,
To taſte thy love is all our choice.
4 Chriſt made me at his table dine,
He raviſh'd me with love divine:
He gave a taſte of future bliſs;
I ſaid, He's mine, and I am his;
All treaſures here thou'rt far before;
Since Chriſt is mine I aſk no more.
5 My heart and pow'rs invite the King,
My tongue is loos'd his praiſe to ſing;
With me, let all the hoſts above
Shew forth the praiſe of matchleſs love;

Jesus,

Jesus, poſſeſs my heart alone,
And in me let thy will be done.

HYMN XCVII.

The Love and ſacrifice of CHRIST.

1 CHRIST Jeſus the Lamb,
To ſave us he came;
His love to poor ſinners is always the ſame.
2 The love in his breaſt
Cannot be expreſt;
Part of it we'll utter, and wonder at the reſt.
3 When no ſacrifice
Could for man ſuffice,
Chriſt would be incarnate, to pay his ſoul's price.
4 In ſin men did ly,
None pardon could buy;
Love brought the Creator for creatures to die.
5 Man he would be made,
His blood all would ſhed,
Even ly in the grave that all might be paid.
6 All off'rings were vain
But Chriſt for us ſlain;
This ſacrifice only our peace can obtain.
7 His dear Son God gave
To ly in a grave,
And wade thro' hell's ſorrows, loſt ſinners to ſave.
8 Chriſt's death makes us gaze!
Who can this love praiſe!
It doth the bright angels and ſaints all amaze.
9 Chriſt for us was dead,
Now lives as our Head;
For us in the heav'ns his blood he doth plead.
10 Exalted he ſtands,
Shews his bleeding hands:
Chriſt, having paid juſtice, our freedom demands.
11 Salvation he brings,
Which in our ears rings,
To make us more happy than great earthly kings.
12 Chriſt's blood we hear call
All ſorts great and ſmall;
His wounds do perſuade us in his arms to fall.

HYMN XCVIII.

CHRIST's *Love makes him die, riſe, aſcend, and return.*

1 LOVE did condeſcend
Our Lord down to ſend
To be our peace-maker, the ſtrife for to end.
2 Chriſt wept did and cry,
And for our ſins die;
Love brought him from heaven, in grave for to lie.
3 Love made him awake,
To heaven go back;
Love will make him return again for our ſake.
4 Above Chriſt makes room
For ſaints when they come;
Firſt here he prepares them, then brings them all home.
5 Some time he now ſtays,
Yet he'll the dead raiſe,
And convene his people to ſhew forth his praiſe.
6 O when ſhall time end,
That I may aſcend
Eternity wholly in praiſes to ſpend!
7 The love of the Lamb
To ſinners doth flame:
Tho' ſin do defile me, take me as I am.
8 Thy blood me can cleanſe
From my fouleſt ſtains;
Of ſin it can purge out the very remains.
9 Things ſmall to me ſeem
Which here men eſteem:
Chriſt only I want, me from ſin to redeem.
10 Let all him believe,
Who can ſin forgive,
And all from its bondage their ſouls can relieve.
11 Chriſt all men will try,
Our Judge comes away;
His flock he will gather in that ſolemn day.
12 Their names he doth mind,
To weak ones he's kind;
He'll not go to heav'n, and leave one behind.

HYMN

HYMN XCIX.

Faith Struggling with Unbelief.

1 CHRIST doth ſave men in his love,
From death's ſting, ſin and hell;
Them he fits to ſing above,
And in his preſence dwell.
From our fears, Lord, us relieve;
To penitents thy word ſpeaks life:
Thy ſure promiſe I believe;
"Lord, help my unbelief."

2 Let my lamp be ready trim'd
Againſt the Bridegroom come;
Let my ſoul be well prepar'd
That with him I get room.
All believers thou'lt receive,
And bear up under fear and grief:
Thy ſure promiſe I believe;
"Lord, help my unbelief."

3 Love brought Chriſt down for to die,
Love laid him in a tomb;
Love cauſed him aſcend on high,
To find his people room.
All thy friends wilt thou revive,
In ſtraits and fears grant them relief:
Thy ſure promiſe I believe;
"Lord, help my unbelief."

4 Cauſe us to ſee thy love to us
In thy ſore agony,
And in thy wounds on the croſs,
When for us thou didſt die.
Them thou loves who to thee cleave,
And of all friends thee count the chief;
Thy ſure promiſe I believe;
"Lord, help my unbelief."

5 Here 'tis ſweet to view thy love,
And ſee thy face in part;
Far more ſweet it is above
To ſee thee as thou art.
Thou to meek ones life wilt give,
And them wilt ſave from ſin and ſtrife:

Thy ſure promiſe I believe;
" Lord, help my unbelief."

HYMN C.

CHRIST *our Shepherd.* Pſal. xxiii.

1 The Lord himſelf my ſhepherd is,
That doth me daily feed:
Since he is mine, and I am his,
He will ſupply my need.
2 To verdant fields he doth me lead
For paſture and for reſt,
Where living ſtreams do gently glide;
He feaſts me with the beſt.
3 In love he doth my ſoul reclaim,
When from him I do ſtray:
Not for my worth, but for his name,
He guides me in his way.
4 When I go thro' the ſhades of death,
No evil then I'll fear:
His rod and ſtaff, and heav'nly breath,
Will yield me comfort there.
5 In ſight of all my deadly foes
Thou doſt my table ſpread;
My cup with good things overflows,
Freſh oil anoints my head.
6 Goodneſs and mercy, I believe,
Shall wait me all my days;
And in God's houſe I'll ever live,
To trumpet forth his praiſe.

DOXOLOGY. Jude 24. 25.

NOW unto our Redeemer ſtrong;
Who by his mighty arm
Can keep from falling in to ſin;
And ſave us from all harm;
Who can preſent us unto God
Quite faultleſs and complete,
Before the glory of his face,
With joys exceeding great:
To God our Saviour only wiſe
Be ſtill aſcribed, then,

All

All glory, pow'r, and majesty,
Both now and ay. AMEN.
Let's worship with the heav'nly host
JEHOVAH One in Three:
Praise Father, Son, and Holy Ghost,
To all eternity.

FINIS.